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A

CRITICAL GRAMMAR
OF THE
HEBREW LANGUAGE.

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PREFACE AND INTRODUCTION.

THE appearance of a Hebrew Grammar, claiming to be a critical one, will not, it is thought, in the present state of philological science, prove entirely unacceptable. Indeed it might somewhat savour of affectation, were the author to offer any apology for the publication of his work in a period so productive in all the departments of literature; since it has been undertaken, and by the permission of the Almighty so far completed, with the design of meeting the urgent demands which the improvements effected in every branch of general philology now make on the cultivators of the Hebrew language for its further and more philosophical developement. With this view of the subject always before him, it has been the author's constant aim, to analytically investigate, and synthetically exhibit and explain, those laws which give rise to the phenomena of formation and inflection presented by one of the most natural and regular of languages; and at the same time incidentally to point out its surprisingly intimate connection, both lexicographical and grammatical, not only with the other Shemitish languages, but also with those of the Japhetish or Indo-European stock,—thereby laying open to the view of the future investigator in this interesting field of research the rich mine of discovery which awaits him. How far the present work may have succeeded in effecting these important purposes, it must be left for the candid and impartial critic to state, and for time to decide.

The period has now gone by when a grammar was regarded as complete which exhibited the etymological and syntactical forms of a language as phenomena peculiar to itself, and whose sole merit consisted in the degree of diligence employed in collecting these facts, and the clearness of the arrangement in which they were displayed. In the present age, when philology, by means of the philosophical mode of treatment to which it has been subjected, is raised to the rank of a science, that grammarian will not be considered as having duly executed his task who does not enter upon the resolution of the phenomena of the particular language he undertakes to discuss, with the conviction that they are all necessary results of immutable and constantly operating laws, and with the intention of discovering and exhibiting those laws, and of applying them to the illustration of the

whole body of facts which the language presents ; at the same time showing for what reason and in what manner certain forms are made to serve certain grammatical purposes, and how these forms have arrived at their existing state. By this method of proceeding, the grammar of an individual language, which must otherwise prove a dry collection of lifeless, arbitrary, and loosely connected facts, is reduced to a completely organized system, connected in the most intimate manner by internal and eternal bands with an entire science.

The honour of creating this new and splendid era in philology has been reserved for the nineteenth century, the distinguishing characteristic of which is an impatience of the circumscribed limits within which our less enterprising forefathers were content to move, and an ardent desire to extend the moral, political, and literary horizon to its utmost stretch. In the general struggle of all classes of men for the advancement and elevation of their several pursuits, the philologist has not remained idle. For, as an aspiring youth, not satisfied with the one-sided view of men and things obtained by even the most intimate acquaintance with all that pertains to his own country, travels through divers and far distant regions, and, after contemplating the exhaustless variety of their institutions and productions with the comprehensive glance of a world-historian, returns with his knowledge increased, his views enlarged, and his powers of observation sharpened, to his native land, where he meets with a thousand sources of interest and instruction which before from their very familiarity escaped his attention ; so the philologist, to whose elevated aims the study of a few favourite tongues no longer suffices, turns his attention to that cradle of history, arts, and languages, the East,—and, having reached the banks of the remote Indus, by investigating the venerable tongues there still existing, discovers the means and the manner of exchanging their ideas which men have employed from the birth of time. With the knowledge thus acquired, he applies himself anew to the examination of his native tongue and of those more nearly related to it, whose structure now presents to his delighted view a philosophical symmetry and beauty of which before he possessed not the slightest conception.

The revolution thus produced within the last thirty years in the science of philology, is one which for magnitude and rapidity has not been surpassed in the history of the human mind. When the scholars of Europe directed their intellectual vision to that newly discovered star in the East, the Sanscrit, now so brightly illumining the horizon of philology,—and led on by its refulgent beams arrived at the classic soil of the ancient Hindu, where to their astonishment they recognised the scenery of their own familiar homes, and heard the well-known accents of their native tongues,—they began to anticipate a discovery of no less importance, than the means of demonstrating the correctness of those views of the fundamental connection existing between all languages, which had long pressed themselves on the attention of

critical minds. For, knowing as they did that languages are the product of the movements of the organs of speech, which are originated and controlled by the emotions of the soul,

“*post effort animi motus, interprete lingua;*”

and also that, as human nature is in all times and places essentially the same, so consequently is human feeling, they argued with justice that these results of the operations of the mind, however concurrent circumstances might cause them externally to vary, must nevertheless bear a strong internal resemblance to each other.

The real conditions of the difficult problem, the solution of which is the nature of that common bond of union between all languages whose existence has long been felt and acknowledged as certain, begin to be more clearly understood, now that the philologist, by a philosophical study and comparison of languages the most remote, is prepared to seek this intimate connection in something deeper than the mere outward form, viz. in the nature of the human mind, the primary cause of all language, and in the structure of the organs of speech, the universal instrument by which it is produced. The truth of the proposition is now fully established, that, as the logician in undertaking to discover and explain the laws of thinking, (the internal speech or language of the soul, depending indeed upon words, but not yet incorporated into sounds,) must examine into all the faculties of the human mind, watch with a deeply penetrating look their movements, operations, and progress, and finally display the results of his inquiries in a series of laws so systematically progressive that each one may serve as the foundation for that which succeeds it; in like manner the philologist, after an accurate investigation and comparison of the various powers of the mind, must discover in the relation of the physical senses to the external world, how the internal man becomes excited to cause the organs of speech to be set in motion, and in what manner these organs are impelled by his feelings to the production of articulate sounds.

At the very outset of his inquiry, he will not fail to recognise the important truth, that all the nations on which the sun shines in his daily course, from the subdued and patient Chinese to the untamed savage that roams the wilds of America, have the same purpose in putting their organs of speech in motion, namely, to embody in sounds the operations of their minds; and that those ideas and feelings which one nation wishes to communicate, another will likewise desire to convey. But that which remained undivided and unchanged in the harmony of thought and feeling, and dependent for its form on the subjective character of each individual nation, as soon as it is brought forth into the external world through the agency of the organs of speech, becomes diversified in a variety as boundless as the modifications which the voice and the movements of the organs themselves admit. Thus the ideas must necessarily break through their previous

harmony in order to issue forth embodied in sounds; and as these come in contact with the rest of the external world, the reaction exerts upon their formation a powerful influence. And hence the development of these sounds,—which are produced by changes in the position or configuration of the organs of speech, as for instance the vowels, or by their actual collision, as the consonants,—although in all times and places essentially the same, exhibits itself under varying aspects, not only in the different languages of separate nations, but also in the often numerous dialects of a single tongue.

Accordingly the development of consonants and vowels, considered independently of each other as the primary elements of speech, is the second point in the formation of language to which the attention of the philologist must be directed. And this will lead him by an easy transition to the discovery of those general principles on which is founded the combination of vowels and consonants into syllables. Here a much greater variety will disclose itself to him in the methods pursued by different languages than in the course of his preceding investigations; for in proportion as these articulate sounds remove from their internal source, and continue to render themselves independent by advancing further into the material world, the more extensively they become modified by external influences. Yet amid all this diversity of sounds and forms, he must not lose sight of their unity of origin, or shrink from the task of seeking out the clue to its discovery.

As the philologist thus pursues his investigations, and, prepared by the results of his preceding researches into the primary elements of language, proceeds to examine the further combination of syllables into words, he again enters upon a larger and at the same time an entirely new field. It must now be his object to ascertain, not only how syllables are combined, but also why they are combined as he finds them, and not otherwise; and not only what ideas such combinations are intended to convey, but also why they convey one idea rather than another. Indeed the philologist can scarcely be said to have fairly entered upon the study of language, till he comes to inquire on what account words are created, or in other words, wherein consists the connection between these external sounds and the internal impressions and operations of the soul which are their producing cause.

Since however the external sound belongs entirely to the material and the idea which it represents as exclusively to the immaterial world, the two stand at a distance so remote from each other, that the connection between them has hitherto been a complete *res occulta*; and such doubtless it will continue, so long as we shall remain ignorant of the nature of the union existing between the body and the soul. For the present therefore we must rest content with the ability to trace the connection of such of these representatives of ideas with their originals, as are rather imitations of material sounds than the

immediate production of the operations of the mind, viz. *onomatopées* ; while that which exists between those words and their primary cause, whose origin lies in the activity of the soul, whether excited by sensation or reflection, is likely to remain for ever an impenetrable mystery. All that we can hope to accomplish in the vast majority of cases, is to find out the primitive idea or signification of a word for the expression of which the organs through the power of the soul were first set in motion ; and when once the word with its individual meaning has been thus established as an integral part of the language to which it belongs, the formation of derivatives may be shown to take place on principles the determination of which is comparatively easy.

The improbability however of our ever being able to discover the nature of the connection between the objective word and the subjective idea which it represents, is no sufficient argument against its existence. On the contrary, that such a connection does exist, is proved by the fact, that a striking similarity and even identity of form is often presented by corresponding primitives in languages the most remote from each other ; the origin of which resemblance, though not deducible from any circumstances of time or place, may yet be found in the relation borne by language to the human mind, which gives rise to the production of similar sounds or combinations of sounds by different individuals or nations, to denote the same idea. Still we must not expect to find this internal relation displayed in an objective resemblance of all languages to each other : since in the very moment of its birth an idea may be perceived in modes as various as the innumerable degrees in which mental development and culture exist ; and even when the original perception is uniformly the same, it is liable to be indefinitely modified through the influence of the external world on becoming incorporated into sounds. And thus we see that at the very outset of the word's creation there exists a reason why those sanguine expectations of the discovery of a genealogical band uniting all languages to a parent stem, which the brilliant results of their acute investigations have raised in the minds of some ardent cultivators of comparative philology, have hitherto been and will continue to be frustrated, so long as it is sought in the external form of the word itself, with the preconceived opinion that a given combination of sounds must of necessity express the same idea in one language as in another.

When once the word has obtained its expression, that which before was the exclusive property of the mind acquires a separate existence of its own, and is submitted to the cognizance of the senses by means of the organs of speech ; and thus the sound and its animating idea become coestablished in the mutual relation of body and soul. Accordingly a repetition of the primary impression, by causing the organs of speech to be set in motion in a similar manner, results in the reproduction of the same sound or combination of sounds which it at first originated. These considerations enable us to understand

why it is that primitive words, which are the direct expressions of the operations of the soul, not having acquired a complete individuality, but continuing partially to retain their connection with the latter, frequently exhibit an astonishing similarity to each other in languages whose sources are to all appearance totally distinct. Again, as the points of resemblance afforded by an idea are numerous in proportion to the scope of its signification, we frequently find in the comparative study of languages, that although corresponding derivations may present an almost entirely dissimilar appearance, the examination of their roots, which are the more immediate reflections of the impressions of the soul, often proves them to be astonishingly near.

Primitive words, even after their establishment as the outward signs of ideas, are liable to mutations of various kinds: thus an individual, in endeavouring to render an idea objective by means of the same representative through which it was before communicated to him by another, may involuntarily change some of its elements; a process whose continued repetition is capable of producing essential alterations in the forms of words. These changes may be effected in two different ways: either by accidentally commuting nearly related sounds, i. e. those produced by the same or contiguous organs; or by neglecting one of the elements of a compound articulation, or adding another as an assistant, for the purpose of facilitating utterance. And this we may reasonably conclude to be the origin of the almost infinite variety of dialects of many single languages, and also of the numerous languages which spring from an individual stock.

Entertaining such views of the origin and progress of language, after a careful examination of the structure of the organs of speech, and of the relations which the products of their activity bear to their movements, and after watching the influences exerted by climate and other external circumstances upon the moral and physical condition of mankind through long periods of time, the inquiring philologist has been enabled to separate the effects of extraneous causes from the primary forms acquired by words as the direct expressions of the ideas conceived by the soul. These are the principles and the mode of investigation which have brought about the wonderful discoveries that characterize the present state of philological science, and which must go on producing others of increasing importance, whose magnitude none can presume to estimate.

The involuntary mutations in the forms of words to which differences of organization give rise in the attempts to reproduce the original combinations of sounds, doubtless suggested the notion of voluntary changes for the purpose of denoting ideas differing in a greater or less degree from those already embodied in words, although still bearing to them a direct and obvious relation. In this manner a comparatively few primitives are made to furnish the materials for constructing a multitude of new terms; the selection of similar expressions as the representatives of similar ideas being the natural

result of the constitution of the human mind. Hence a language containing but a moderate number of primitives may be extremely rich in its vocabulary, if the power of derivation exist in full force. Those changes which consist in the commutation, rejection, or addition of a vowel or consonant, may be called *INTERNAL*.

Again, a modified idea may be represented by the addition of another term to that which denotes it in its simple state; the two words, although severally retaining their independent significations, being made to serve as the expression of a single idea: this may be termed *inclination*. These two words in consequence of the simplicity of their joint signification may become united into a single compound expression; in the course of which either one or both may undergo some change from the original form, although adhering to it in the main: this is termed *composition*. The process may even be carried further, until at last one of the terms by parting with some of its principal elements is made to assume the appearance of an initial or final increment, at the same time surrendering its individual meaning, which is no longer distinguishable in that of the compound: this is called *affirmation*. The mutations produced by this mode of designating related ideas may be denominated *EXTERNAL*. They are far more decided and important than those of the preceding kind; for as the word becomes increased, its objectivity is enlarged, and the greater are the changes it admits.

As a result of this variety in the modes of constructing expressions for ideas similar to those already denoted by words, we find that not only is derivation effected differently in separate words and classes of words in the same language, but also that a marked distinction in this respect exists in different languages,—*internal* changes prevailing chiefly or almost exclusively in one, and *external* in another.

We have two principal data on which to proceed in the attempt to distinguish the primitive word from its derivatives; these are its *signification* and its *form*.

First. In order to discover the primitive by means of its *signification*, we must seek out that idea lying as a common root at the foundation of all the rest, *from* which they have grown out in various directions, either as its branches or as newly formed independent stems, and *to* which they all admit of being reduced, however apparently remote from their original. This mode of proceeding is grounded on the fact that the conception of the modification of an idea must always be preceded by that of the simple idea itself, which immediately upon its birth in the mind obtains an external existence in the form of a word. The truth of this proposition is not disproved by the non-existence in a language of words corresponding to certain primitive ideas: for such terms may become obsolete, while their derivatives remain in use, and constitute an indispensable portion of the language; even as in the physical world a tree is seen to wither and die, after producing shoots whose branches flourish as widely as

those of the parent stem. In the course of the laborious investigations here pointed out, and which it lies chiefly within the province of the lexicographer to make, comparative philology is capable of furnishing assistance of the most important kind; since a radical word which has become extinct in one language is not unfrequently preserved in another of the same stock.

A plan similar to the above must be pursued in the attempt to deduce the *primitive meaning* of a word from the variety of acceptations in which it may be employed; that is, our researches must be uniformly directed to the discovery of that idea which forms the foundation of all the rest. And this will always be that which lies nearest the soul of man, and is most likely first to affect it; for the first activity of the organs is exerted to produce a primitive word, and the first causes of such activity are the earliest impressions of the soul.

Secondly. In endeavouring to ascertain the primitive by its *form*, we must seek out that word which presents the least complexity in its appearance. For as a mutual relation exists between the internal impression and its external representative, and as the first impression is invariably the simplest, the primitive word which corresponds to it must exhibit the greatest degree of simplicity in regard to the elements of which it is composed. To the question, therefore, whether the monosyllabic or the polysyllabic form of words is to be regarded as original, we would reply without hesitation, the former; for, though we may find ideas which are certainly primitive expressed in a language by words of a more or less complex appearance, they must nevertheless be susceptible of reduction to those simple forms from which the operation of various influences through an indefinite period of time has caused them gradually to deviate, until at length they have arrived at that state in which they first attract our observation. That essential changes in the forms of primitives do actually occur, is completely proved by a comparison of the prevalent forms of words in the chief great divisions of human speech. Thus the inflexible nature of the monosyllabic Chinese appears to forbid any modification of the primitive type even in derivatives. On the other hand, the interminable dialects of the aborigines of America present the majority of words both primitive and derivative in a luxuriantly polysyllabic form. The Indo-European and Shemitish stocks may be said as a whole to constitute a medium between these two extremes, although in this respect they differ to a considerable extent among themselves.

The changes to which a primitive word is liable are the modification of its original elements, addition, and rejection. These again are of two kinds, viz. those which a word undergoes in passing from one dialect or language into another, and those employed to indicate a deviation from the primary meaning. The changes of the first kind are not the result of the operations of the mind, but are involuntarily produced by varieties in the conformation of the organs of speech; as

however these varieties are of limited extent, so also are the changes of which they are the cause. The philologist, therefore, in tracing their origin need go no further than the structure of the organs, from which they arise; after examining these with attention, and ascertaining the precise nature and extent of the modifications to which they are liable, he must exhibit the results of his inquiries as the laws on which all such changes depend. But in order to penetrate the sources of that other class of changes which take place during the progress of derivation, this alone will not suffice; since those are the result of a deliberate operation of the mind, exerted to express, either by means of an internal change in the primitive word itself or by the addition of another word in an entire or fragmentary form, an extension or modification of the original meaning.

The discovery of the causes in which changes of the latter description originate, demands a much greater share of intelligence and application. The statement that the change of a certain consonant or vowel, or the addition of a certain word or syllable, is uniformly accompanied by this or that change of meaning, will not be considered satisfactory. It will be required further to show by what means a given change in the form of a word, or accession to its length, is rendered capable of conveying that modification of the original idea by which it is attended. And here, it must be owned, the philologist is frequently left in darkness: since the numerous influences both internal and external which so strongly affect the primitives, exercise the same power and in a still higher degree on their less important additions. Consequently not only may those additions which retain somewhat of their independent signification have departed so far from their original form and meaning, that these can be recovered only through the laborious inquiries and happy suggestions of a vigorous and original thinker; but they may so merge their signification into that of the compound, and become so essentially altered in appearance, as to render every attempt at their elucidation utterly hopeless. The cultivation of this abstruse department of philology has been pursued with the most distinguished success, as far as relates to the Sanscrit and its remains in the principal Indo-European languages, by Professor BOPP. We must observe, however, that there are some prepositions and inflections whose explanation this learned scholar has left unattempted, and that with regard to some others we do not feel fully prepared to acquiesce in the correctness of his conclusions.

By means of the foregoing reasonings and statements,—in which the word has been treated as an independent existence within its own proper limits, and a history attempted of its gradual development and formation, from the period when it lay hid as an embryo in the productive womb of the mind, until that in which it steps forth into the world as an individual existence, and tells the cause of its creation,—we hope to have clearly demonstrated the erroneousness of the views entertained by those grammarians who, regarding this broad

and fertile field for the labours of the critical philologist as a barren and unprofitable waste, have limited their exertions to the cultivation of the word as received in its perfect state from the hand of the lexicographer. For until the principal elements that enter into the composition of language, the laws on which depend the formation of derivatives, and the hidden power of modification residing in the prefixes and affixes, have been discovered and displayed, the lexicon can be little better than a mere vocabulary, in which indeed the words with their respective meanings as nearly as they can be ascertained without these previous inquiries are collected and arranged, but where many of the statements must rest upon vague and insufficient testimony, and not unfrequently are altogether without foundation.

Who, we would ask, is to furnish the lexicographer with the preliminary truths which must serve as the animating principle of his labours, if not the grammarian? and who shall collect, digest, and usefully apply them, if not the lexicographer? The grammarian and lexicographer are not independent of each other, but possess a united control over the entire word: and thus, while it is the duty of the former to trace its formation from its simplest elements to its completed state; the latter must arrange and make himself familiar with these results, preparatory to his own further deductions,—in pursuing which the statements and opinions of his fellow-labourer must constantly be consulted, so long as the word remains an isolated portion of the language, neither affecting others nor being itself affected. This independent state, however, it cannot long preserve: for as a man by his very birth is constituted a member of a community of beings similar to himself, nay, is created in order that he may become so, and in this capacity variously influences those individuals with whom he comes in contact, and is as variously influenced by them in turn; in like manner a word, which is designed to form an integral part of a complicated system, as soon as it obtains its citizenship in the body politic of language, begins to act and be acted upon through the relations which spring up between itself and the objects of its kind with which it is surrounded. When this takes place, the word falls entirely into the power of the grammarian, who has now not only to note the changes both internal and external which are at once the effects and the exponents of these relations, and to deduce from them the laws of inflection prevailing in a language; but also, and this must be his principal aim, to show by what means these changes are rendered capable of indicating the relations which words are made to bear to one another in the course of rational thinking and speaking.

We have seen that a word, before becoming affected by contact with others of its species, is subject to changes produced either involuntarily by varieties in the conformation of the organs of speech, or voluntarily in order to indicate those modifications of the original idea which distinguish derivatives from their primitives. It might

not unreasonably be supposed that the changes which words undergo in consequence of their mutual action upon one another would be more various and extensive than those just mentioned; seeing that, in addition to the direct influence which words in connection exert upon the forms of each other, there exists a fruitful source of change in the many new shades of signification resulting from this connection. But, as words before they become related are established in the external world with their respective meanings, these relations and consequently the changes by which they are denoted are much less dependent on varieties in the organs of speech, and, being originated and controlled almost exclusively by the reflecting mind, are in reality far less numerous than those of the class alluded to.

The principal modes employed to indicate grammatical relations are the following three:

First. The word, having obtained its proper form with its inherent animating idea, resists the effects of all influences both internal and external, and remains entirely independent and immutable; while the accessory ideas or relations are indicated either by a change of position or by a separate word. This extreme tenacity of the original form is strikingly exhibited in the unbending nature of the Chinese language.

Secondly. The word readily surrenders itself to every influence that is brought to bear upon it in the different circumstances in which it is placed, and accommodates itself with the utmost facility to the indication of its relations to the others, by which means *internal* changes are produced; or it preserves its original elements unchanged, and to denote the relations in which it is placed receives *external* additions; or lastly it undergoes at the same time both *internal* and *external* changes. This susceptibility to influence from without is manifested in the highest degree in the exceedingly flexible Sanscrit.

Thirdly. The word refuses to surrender the form it has acquired, but receives into its composition as an additional member the representative of a closely connected idea. This construction obtains chiefly in the Mexican language, the verbs of which are made to include entire nouns.

It should however be remarked, that no one of these modes of indicating grammatical relations is employed perhaps in any language to the entire exclusion of the rest, but that which prevails in one to the greatest extent confers on it its peculiar character. This is the case in regard to the languages above mentioned.

Since the willingness or aversion of words to be affected by their relations to one another depends on the immutable laws that direct the operations of the human mind, the character which is thereby stamped on a language is of the most marked and permanent kind, and therefore the most proper to be consulted by the philologist as his principal guide in attempting the classification of languages according to their affinities. It would lead the pursuer of such inquiries to no satisfac-

tory results, but would rather involve him in uncertainty and error, were he to make isolated words the subject of his researches, and to consider the mere discovery of a greater or less number of terms common to two or more languages as clearly indicative of a radical connection. In the first place, such terms may have been adopted from one language into the other: again, although now presenting a similar appearance, they may in their origin have been perfectly distinct; for, as the changes to which words are liable frequently cause those which were originally similar or identical to differ by degrees, until at length their connection is scarcely discernible by the most experienced etymologist, so likewise, by operating in a contrary direction, they may produce between words from totally different sources an almost perfect resemblance: or, granting that these terms have not been borrowed, and still are radically the same, their similarity proves nothing more than the common structure of the human mind and the intimate connection existing between the internal impression of the soul and its external representative.

The exceeding difficulty of the task undertaken by the philologist who attempts the classification of languages according to their affinities, may be conjectured from the amount of time and intellectual exertion required for the complete mastery of a single tongue; especially if we reflect that to execute it successfully, he must penetrate the spirit of all the principal and most variously constructed languages of the globe, acquiring in addition to an extensive knowledge of their vocabularies an intimate acquaintance with all the modes of indicating relation to which the fertile mind of man has given birth in every clime and age. Accordingly it is not a matter to excite surprise, that the many distinguished scholars who have applied themselves to this arduous undertaking should have accomplished little more than the removal of obstacles from the path of investigation, and the collection of materials for subsequent use, until at length in our own day their efforts have been crowned by the posthumous work of the immortal WILHELM VON HUMBOLDT.*

Desirable and important as we feel it would be, having now arrived at the grammarian's peculiar province, the treatment of words in connection, could we here enter into a detailed account of his labours in the classification of words according to their meaning and formation, and in the subsequent treatment of each class separately and in connection with one another, at the same time pointing out the characteristic features of the different parts of speech and of different languages; yet, as we have already removed too far from our principal object, the Hebrew, we must for the present remain satisfied with having briefly shown the manner in which the philologist, after a preparatory collection of materials from sources the most various

* Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und deren Einfluss auf die geistige Entwicklung des menschlichen Geschlechts. Berlin, 1836.

and remote, must examine into the gradual process by which words are created, watch the changes produced by their mutual contact, and hence draw his conclusions as to what he may expect to find constantly prevailing throughout all language, and what must necessarily be fluctuating and partial; so that on arriving at the scene of his actual labours, which at first may present an appearance of interminable confusion, his previously settled principles will serve as a clue to the seeming labyrinth, and enable him to produce a work that shall be the guide of all succeeding inquirers.

What have already been the results of philological investigations undertaken with such views, is plainly testified by the present advanced state of the science of language as compared with that of a quarter of a century ago. Few there are, we presume, who are altogether unacquainted with the important additions to our grammatical knowledge of almost every language cultivated either in Europe or America which have been made by the united and indefatigable exertions of such scholars as SCHMITTHENNER, GRIMM, BOPP, HUFFELD, PORR, and above all the lamented HUMBOLDT; and it would indicate unpardonable ignorance of the present state of the study of the Shemitish languages, were we to assert that this wide-spread revolution in philology has taken place without favourably affecting it also. Still we may venture to observe, that while the stupendous exertions made to elucidate the Indo-European languages challenge the admiration of the learned world, to those of the Shemitish stock ample justice has not hitherto been done.

EWALD was the first who showed to any considerable degree that the modern improvements in philology had extended to the Hebrew—a language that has of late years attracted an increasing share of notice, particularly since its acquisition has been facilitated, and its importance to the philologist enhanced, by the learned labours of GESENIUS. But the very attention thus drawn to the Hebrew caused it sooner to be perceived, that the illustration of its grammatical structure, even after the publication of the copious and well arranged *Lehrgebäude* of the latter scholar, was far from being complete. In fact the demand was for a grammar which, adopting as its basis the eternal laws of speech disclosed by a profound study of comparative philology, should investigate the manner in which the phenomena presented by the language are originated, and the means by which they are rendered capable of answering the ends of their production.

When a work of this description is required, the execution of the *Kritisches Lehrgebäude* will neither justify its title, nor answer public expectation. The chief merit of its author consists in extensive and accurate researches into the Hebrew and its cognate dialects, a careful collection and judicious arrangement of their grammatical phenomena, and an occasional indication of some point of mutual resemblance. Great as were the comparative merit and utility of this work at the time of its appearance, and which still in a good degree remain undi-

minished, it is by no means calculated to meet the requisitions of the present age, in which reason is made to triumph over memory. When called upon to state appearances which differ more or less from what the preconceived notions of the occidental grammarian would lead him to expect, its author seldom undertakes to explain the manner of their origin, but is content to adduce the existence of the same or of similar forms in the cognate Aramaic or Arabic. This characteristic feature of GESENIUS, which in all probability arises from a peculiar bent of mind acquired from his long continued lexicographical labours, is exhibited even in the latest edition of his smaller Grammar, where, instead of the much desired explanation of some difficult point, the reader is presented with a similar appearance in various other languages. This mode of illustration is far better adapted to lexicography, in which GESENIUS confessedly stands pre-eminent, than to grammar. Indeed in the latter branch of philology no essential progress can be considered as having been made, until the internal causes on which the genius of a language depends have been discovered and displayed, and its so-called irregularities either reduced to an inconsiderable number, or entirely explained away.

These considerations appear to have presented themselves in all their force to the inquiring mind of EWALD, and to have excited in him that noble desire to bring about the required improvement which resulted in the production of the *Kritische Grammatik*. It is unnecessary here to enlarge upon the beneficial effects which this work has wrought upon the study of the Hebrew, since it is well known that from its appearance dated the commencement of a new and important era in Shemitish philology. EWALD had the merit of proving by means of his ingenious work that the Hebrew both admits and deserves a philosophical investigation, and that its peculiarities, which were before regarded as inexplicably mysterious, may be analyzed and reduced to principles founded in nature. His bold and keen spirit of research has opened a rich mine of discovery, from which he has extracted many a brilliant elucidation of the deepest obscurities of Hebrew grammar.

Yet, notwithstanding the high praise to which this writer has so just a claim for the boldness and originality of his conceptions, it cannot be denied that his performance is marred with many and serious defects. Indeed it appears to have been executed under the erroneous impression, that since the *Lehrgebäude* did not fully answer the wants of the age, its statements must either be utterly disregarded, or consulted only to be refuted; a supposition that has had the inevitable effect of often leading its adopter into the most glaring absurdities. In consequence of his eager search after novelty, his rules have become so multiplied, and frequently so vague and arbitrary, as to render his work totally unfit for the use of beginners; while to the critical reader it is completely evident that many of the laws he lays down, instead of being founded in the nature of the

human mind or in the genius of the language which is its offspring, are, notwithstanding the dogmatic and self-sufficient style in which they are couched, the exuberant product of a creative imagination, which extracts general principles from a few isolated facts, and applies them to the illustration of a whole class of phenomena, without their having acquired any other authority than the mere *ipse dixit* of their promulgator. Harsh as such remarks may sound when applied to a scholar of EWALD'S abilities and acquirements, we feel confident that the impartial examiner of his grammatical writings will meet with abundant proofs of their correctness. At the same time no animadversions of ourselves or others can lessen the consideration due to his real merit; and this we hold to consist rather in having been the first to subject the Hebrew to a philosophic mode of treatment, than in having brought its theory to perfection.*

The grammarian who aims to be regarded as the philological investigator of a language, must first direct his attention to the discovery of its leading principles, which are few in number, and based on the nature of the human mind internally, on the genius of the language externally, and on the structure of the organs of speech, which form as it were the connecting link between them. From these the illustration of the phenomena he meets with must proceed, and to these they must continually be referred, in such manner that, each successive rule being exhibited as the consequence of what goes before, the whole etymology may be worked up into a gradually progressive system, in which the same mind that dictated the general plan may be seen pervading its minutest details. In this way grammar, instead of being converted into a means of overburdening the memory, is raised to the rank of a science, the study of which constitutes a species of mental discipline of the highest order.

Much it may be thought is here required, and much perhaps incidentally promised. These views, however, have not been adopted

* The opinions expressed by the able writer of the article headed "Robinson's Gesenius," in the Princeton Review for January, 1837, as respects the characteristics of EWALD'S philology, so entirely coincide with those which the author has long entertained on the subject, that he cannot refuse himself the gratification of presenting them to the reader entire. "There is, we think, the strongest internal evidence that in the composition of his (Ewald's) grammar, what he directly aimed at was originality. He would almost seem to have made it a rule never to agree with Gesenius where it was possible to differ. That a book constructed on so false a principle should be free from paradoxes and ingenious absurdities, was not to be expected. So strongly indeed is Ewald's grammar marked with these faults and that of general obscurity, that it seems to be essentially unfit for elementary instruction. But while it would be absurd to undertake a vindication of Ewald from charges so obviously true, it is equally absurd to deny the existence of merits which are not incompatible with the faults in question, and which in effect are partially produced by them. A constant effort to be new and striking, while it must betray the author into paradox and error, cannot fail at times to elicit brilliant thoughts when the writer is endowed with superior talents, and that such is Ewald's intellectual character we have never met with ignorance hardy enough to question."

without mature reflection : they are the result of an enthusiastic study of the Hebrew and its cognate dialects, in addition to much time and labour devoted to the acquisition of a competent knowledge of the principal Indo-European languages. With the convictions upon his mind which such a course of study is calculated to produce, the author has applied himself more particularly to effecting improvements in Hebrew grammar ; and if the solution of many difficult points, by some left entirely unexplained, and by others imperfectly and artificially illustrated, and the exhibition of hitherto considered exceptions and irregularities as the necessary results of the laws which regulate all language, demonstrate the correctness of the leading principles with which these investigations were undertaken, and justify the hope of having brought the subject of his labours nearer to perfection, he may be allowed to entertain the pleasing thought, not to have endeavoured in vain. If he might venture to intimate the light in which he could desire his work to be regarded in connection with the preceding labours of those two distinguished philologists, GESENIUS and EWALD, he would remark, that while in forming his opinions he has remained completely independent of both, his aim has been to preserve a course intermediate to those which they have pursued, remembering that,

———"Sunt certi denique fines,
Quos ultra citraque nequit consistere rectum."

Thus, on the one hand, the author has not shunned the discussion of the most formidable topics that present themselves in the course of the etymology, even to the minutest particulars. Nor has he rested satisfied, in attempting their explanation, with adducing as a *ground form* some similar appearance in the Aramaic or Arabic ; for, indispensible as a knowledge of the sister dialects certainly is to a thorough acquaintance with the Hebrew, the true use of such knowledge consists not in the bare citation of parallel cases, but in the application of the principles which regulate their phenomena to the illustration of the Hebrew within its own limits. A grammar is not like a lexicon. In the construction of the latter it becomes requisite to consult a variety of books in order to complete the list of significations in which words are employed, before we can arrive with certainty at their radical meanings ; and when the literary monuments of a language are but few in number, so that some words may not occur in such connections as to render their import perfectly clear, recourse must be had to the cognate dialects, which may afford the information required. But the grammar of a language, which is the logic of speech, must be contained as completely in one book as in a hundred or a thousand.

On the other hand, the author has not allowed himself to be actuated by a mere thirst for novelty, or a desire to contradict all previous statements. His constant search has been directed to the attainment of truth and simplicity ; and, as he believes, his inquiries have not

unfrequently been rewarded by the discovery of new and important facts, which have enabled him to place matters that had been the subjects of much discussion in a clearer light. He has never lost sight of his principal object, which has been to render his work not only theoretically but likewise practically useful; and on that account, while he has spared no pains to reduce every part of grammatical formation and inflection to a comparatively small number of elementary principles, he has withheld many suggestions on points of minor importance which might have presented an artificial appearance. He trusts, therefore, that while his labours may not prove void of interest to the scholar already conversant with the language, they will render its acquisition an agreeable intellectual exercise for the learner.

Having thus described the principal features of his work, and having given in outline the general views of philology with which the grammarian of an individual language should enter upon his task, the author would esteem it desirable to state in what manner these views apply to the Hebrew as compared with other languages, and to particularize those parts of his present performance in which he supposes them to have been followed by happy results. But while he intends that the former topic shall occupy a place in the introduction to the second volume, he hopes that the latter will be rendered sufficiently obvious by an inspection of the work itself.

The author takes a most sincere pleasure in being able thus publicly to render his acknowledgments to his friend Mr. WM. W. TURNER, for his constant and essential aid in both the literary and typographical execution of the present work. And he cordially admits, that, should it be regarded as an acceptable addition to the valuable labours of American scholars in this department of philology, among which the grammar of Professor STUART certainly ranks preëminent, a great share of the credit will be due to his friend. Indeed without some degree of assistance the work could not have appeared at all for the present, as the author feels himself not yet sufficiently master of the English language to venture on such an undertaking unaided. At the same time he may be allowed the gratification of introducing to the literary public this young gentleman, whose great talents and extraordinary zeal for learning have enabled him, while in the daily practice of his profession as a printer, to make uncommon progress in philological pursuits, and will doubtless ere long insure him a favourable notice by means of an independent publication of his own.

To conclude, the author presents his work to the American public, as a slight testimonial of the warm feelings of gratitude which he entertains for the kind reception he has experienced in this the land of his adoption; and happy will he esteem himself, should it prove not entirely unworthy the acceptance of those to whom it is offered.

New York University, February, 1838.

ADVERTISEMENT

TO THE SECOND EDITION OF THE FIRST VOLUME.

IN preparing the Second Edition of this volume for the press, the Author and his friend Mr. W. W. TURNER have carefully revised it throughout. The numerous additions and improvements that have been made, while they are so incorporated with the original matter as to render it impossible to enumerate them, are still such as cannot escape the notice of the attentive student. It will suffice therefore to say that, though almost every page will bear evidence to our anxious desire to render the work still more worthy of the gratifying reception it has met with, the reader who wishes to see at once in what the changes principally consist is referred to the inflection of verbs and nouns, the latter of which it is believed has been not a little simplified. It should be remarked that the original numbering of the sections has been adhered to as strictly as possible, so as to offer no impediment to the use of this volume with the second or with the Grammatical Analysis.

New York, Oct., 1842.

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CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BOOK FIRST.

ORTHOËPY AND ORTHOGRAPHY.

CHAPTER I.

THE LETTERS.

§ 1. **THE** Hebrew character in use at the present day, and in which the oldest existing MSS. of the Bible are found written, is not only the same that was employed in the time of Jerome, viz. in the fourth and fifth centuries after Christ, but is even spoken of in the Talmud,* and still earlier in the Mishna,† by the name of אֲשִׁירִית † כְּתָב *Assyrian writing*, as consisting of the Assyrian or Aramæan letters which they affirmed to have been brought by Ezra from Assyria on returning with his fellow-exiles from the Babylonian captivity. This character is likewise called by the writers in the Talmud כְּתָב מְרֻבֵּעַ *square writing*, on account of its angular form, to distinguish it from the more flowing text in ordinary use, which they denominated כְּתָב עָגוּל *round writing*. This square hand is that which bears the greatest resemblance to the letters found on the Palmyrene monuments and in the Carpentras inscription.§ That it does not extend further back than the commencement of the Christian era, is proved from an inspection of the coins struck in the time of the Asmonean princes, the alphabet of which is called in the Talmud כְּתָב עֵבְרִי || i. e. *Hebrew writing* (κατ' ἐξοχήν), and has a greater similarity to the Samaritan and Phœnician.

* T. B. Sanh., 21. b., 22. a. † Megilla, i. 8., ii. 1 : 2. Yadayim, iv. 5.

‡ The meaning of this word has been disputed. Rabbi Jonah advocates כְּתָב עֵבְרִי, rendering it באֲדִירִית מְאוֹשֶׁר *which is elegant in its letters*; others read כְּתָב מְיוֹשֶׁר *proper* (*recta*, from יָשַׁר); Hupfeld derives it from אָשַׁר *to be firm*.

§ Kopp, Bilder und Schriften der Vorzeit, ii. p. 157. || T. H. Megilla, 71. b.

§ 2. The ordinary Hebrew alphabet, consisting of twenty-two letters, is that exhibited in the following table, of which the first or left-hand division contains the letters, and their representatives in Roman characters; the second, their names in Hebrew and English; the third, the corresponding letters of the Samaritan and Rabbinic* alphabets; and the fourth, the numerical value attached to each letter.

* A rounded form of that in ordinary use, and employed chiefly by Jewish printers in comments on the Scripture, notes to grammars, &c.

LETTERS AND THEIR REPRESENTATIVES.		NAMES OF THE LETTERS.	SAMAR. AND RABBIN. ALPHABETS.		NUM. VALUES.
א	'A	אֵלֶּפֶת 'A'leph	Ⲁ	ⲁ	1
ב	Bh, B	בֵּית Bēth	Ⲃ	ⲃ	2
ג	Gh, G	גִּימֶל Gîmel	Ⲅ	ⲅ	3
ד	Dh, D	דָּלֶת Dāleth	Ⲇ	ⲇ	4
ה	H	הֵא Hē	Ⲉ	ⲉ	5
ו	W	וָו Wāv	Ⲋ	ⲋ	6
ז	Z	זַיִן Zāyin	Ⲍ	ⲍ	7
ח	Hh	חֵת Hhēth	Ⲏ	ⲏ	8
ט	T	טֵת Tēth	Ⲑ	ⲑ	9
י	Y	יּוֹד Yōdh	Ⲓ	ⲓ	10
כ	Kh, K	כֶּף Kaph	Ⲕ	ⲕ	20
ל	L	לָמֶד Lāmedh	Ⲗ	ⲗ	30
מ	M	מֶם Mēm	Ⲙ	ⲙ	40
נ	N	נּוֹן Nōn	Ⲛ	ⲛ	50
ס	Ç	סָמֶךְ Çamech	Ⲝ	ⲝ	60
ע	'H	עֵין 'Hāyin	Ⲟ	ⲟ	70
פ	Ph, P	פֶּא Pē	Ⲡ	ⲡ	80
צ	Ts	צָדִי Tsādhé	Ⲣ	ⲣ	90
ק	K	קֹפֶה Kōph	Ⲥ	ⲥ	100
ר	R	רֵשׁ Rēsh	Ⲧ	ⲧ	200
ש	Sh, S	שִׁין Shīn	Ⲩ	ⲩ	300
ת	Th, T	תָּו Tāv	Ⲭ	ⲭ	400

Powers of the Letters, and their Representatives.

§ 3. Before entering into details concerning the powers of the various letters, and the mode of representing them by Roman characters to be adopted in this work, it may be proper to state that the name of each letter is that of some natural or artificial object, of which name such letter is the initial. It has been maintained in addition, that the forms of the several letters were intended as imitations of the objects denoted by their names; but though a connection between the names and figures of some of the letters even in their present form can be traced, or at least imagined, the attempts made to prove it as existing throughout have signally failed. We shall accordingly enter into no discussion of this sort, but proceed at once to what is of far greater importance, viz. the powers of the letters, and their representatives.

Ⱡ. This is the weakest of all the consonants, being produced by a nearly imperceptible compression of the throat during the passage of the air, and in this alone it differs from a vowel. It approaches in its nature to the light breathing of the Greeks, or the silent *h* in *hour*. On this account, and because of the strong resemblance it bears to the simple open vowel *a*, which takes its place in the European alphabets, we shall represent it when standing alone by that letter with an attached spiritus lenis, thus 'a; but when, accompanied by a vowel, it commences a syllable, we shall denote it, for the sake of convenience and to avoid misconception, by the spiritus lenis alone.

ⱡ. This is properly a labial aspirate corresponding to the English *v*, and which for the sake of uniformity of notation we will represent by *bh*. Sometimes, however, this letter loses its aspiration, and to show this, a diacritical point is inscribed in its bosom (thus Ɫ), when it answers precisely to the English *b*, which we shall accordingly employ as its representative: and such is to be understood of all similar cases where no mention is made to the contrary.

Ᵽ. The original power of Ᵽ is that of a palatal aspirate corresponding to the soft aspirated *g* in the German word *sagen*; and which we shall represent by *gh*. When it loses the aspiration, a dot is inscribed, as in the preceding letter (thus Ɽ), and then it corresponds in sound to the hard *g* in *give*. This is the original and appropriate distinction between the unpointed and pointed letter; though at the present day

and by Europeans the two sounds are generally confounded, or rather the aspiration is neglected, and the letter in all cases is pronounced like *g* simple.

γ. The letter γ has also two sounds, an aspirated, corresponding to the soft *th* in *thine*; and an unaspirated (marked γ̇), which answers to that of the English *d*. This distinction, however, as in the case of λ, is now often improperly neglected in pronunciation.

κ. A rougher breathing than ξ; it corresponds exactly to the English *h* in *heat*.

λ. The weakest of the labials, produced by a very slight compression of the lips. Its sound is intermediate between that of *v* and the consonantal *w*: we shall represent it by the latter at the beginning and by the former at the end of a syllable.

ζ = z.

π. This is the strongest of all the gutturals, and is made by contracting considerably the aperture of the throat, whilst the air is forcibly expelled. It is equivalent to the German *ch* in the interjection *ach!* and will be represented by a reduplication of the English aspirate, thus *hh*.

τ = t will be represented by *t̃* to distinguish it from π (which see below).

ι. The weakest of the palatals, answering to the consonant *y* in *year*.

ϙ. The original sound of this letter is that of an aspirated *c* hard. It may be necessary to observe that the aspiration does not change the character of the sound of this letter farther than by softening it. It answers to the soft German *ch* in *ich*, by which combination it will in this work be represented. Upon losing its aspiration, a dot is inscribed (thus ϙ̇), when it is equivalent to the hard *c* in *cap*. This distinction, although an exceedingly proper one, is not now universally observed, many pronouncing it like hard *c* in both cases. To avoid mistakes, we shall represent it, as is usually done, by *kh* and *k*.

λ̣ = l; μ = m; ν = n.

σ = s, which for distinction's sake (see ϖ below) we shall denote by the French ç.

ϗ. The proper sound of this letter, so difficult of imitation by all but Orientals, approaches very nearly that of the aspirated λ, but is somewhat deeper, the former being produced in the back part of the cavity of the mouth, the latter in the throat. The impossibility of conveying an exact idea of it by description has given rise to different modes of pronunciation among Europeans. Thus the Seventy have

represented it alternately by a spiritus lenis, as עֲמֻלֶּךָ 'Αμαλήκ, עֲקָרָה 'Ακαρών; by a spiritus asper, as עֲלִי 'Ηλί; and by the palatal γ, as עֲרִבָּל Γαϊβάλ, עֲמֻרָה Γομόρροα. The Jews of Germany and Poland give it at the end of words a slight nasal sound, like the French *gn* in *campagne*, in order to distinguish it from א; though in the beginning they drop its sound altogether as they do that of the latter character: this method has been adopted in the German universities. The Portuguese Jews, and after them several seminaries of learning in this country, combine its proper sound of a softened *g* with the nasal at the beginning of words as well as at the end, thus עֲמֻרָה pron. *gnāmódh*. We shall represent it in all cases by the aspirate *h* with an added spiritus lenis, thus 'h.

פ. A labial aspirate harder than פ and corresponding to the English *f*; which sound, for the sake of preserving uniformity of notation, we shall represent by *ph*. Upon losing its aspirate, a dot is inscribed, thus פ = *p*.

פ = *ts* in *mats*.

ק. The strongest of all the palatals, and equivalent in sound to the English *k*. To distinguish it from כ (which see above), we shall represent it by *k*.

ך. The rough French and Spanish *r*.

ש. The usual sound of this letter was that of the English combination *sh*, which in reading unpointed Hebrew is uniformly given to it at the present day. In certain words, however, it was pronounced somewhat softer and more like its cognate ס; and accordingly when the points were added (see § 12), this difference of sound was intimated by a diacritical point placed over one of its extremities, thus שׁ, שׂ, called *Shin* and *Sin*, and which we shall represent by *sh* and *s* respectively.

ת. Equivalent to the hard *th* in *think*. Its loss of aspiration, as in the other letters of its class, is denoted by an inscribed point (thus תּ), and then its sound corresponds to that of the English *t*.

§ 4. That the order in which the letters of the alphabet are now arranged is the same with that observed in ancient times, is obvious from its being found in several chapters of the Bible, the initial letters of whose verses stand in alphabetical order. These chapters are as follows: Ps. 34 (here the letter ה is wanting as the initial of a verse, but commences the latter clause of the fifth, whose initial is ה), 119, 145 (נ missing); Prov. 31, beginning at verse 10; Lam. 1, 2, 3, 4. (In the three last instances ש and ט are found transposed.)

§ 5. That feature of the system of Hebrew orthography (common to it with the rest of the Shemitish languages, excepting the Ethiopic) which most forcibly strikes the beginner, is the direction of the writing from right to left, contrary to the practice of Occidentals. Again, on running the eye down the column containing the letters of the alphabet, it will be perceived that several terminate in a thick horizontal stroke turning to the left. The whole of these, except מ which has a projection at the angle, vary their form when occurring at the end of a word: thus, כ, נ, פ, and צ, bend this stroke into a perpendicular direction—ך, ן, ף, ץ; while that of מ is continued till it reaches the opposite descending line, thus ם.* Another peculiarity of Hebrew writing and printing is that words are on no account suffered to be divided; and, as an expedient to fill out the lines, certain of the characters are written and cast broader than ordinary: those most in use for this purpose are ׁ, ׂ, ׃, ׄ, and ׅ. In manuscripts and old printed books it is very common to see a short line eked out with one or more letters of the succeeding word: these of course are not to be noticed in reading, as the word is invariably written in full at the commencement of the line which follows.

Classification of the Letters.

§ 6. The letters of the Hebrew alphabet being originally all consonants, i. e. representatives of articulate sounds formed by the movements of the organs of speech, they have very appropriately been divided by grammarians into five classes, according to the principal organs engaged in their production. In Hebrew, as in other languages, we

* In Neh. 2: 13, the initial form of Mem is found at the end of a word, thus מִן הַמִּצְרִים; in Job 38: 1, נ occurs in the same situation, thus מִן הַסִּפְרִיָּה; and in Is. 9: 6, ם is found in the middle, thus לִמְרִיבָה: all of which have probably originated in errors of transcription. To the same source is to be ascribed the appearance of certain letters larger or smaller than the text, as וְיִצְחָק Ps. 80: 16, בְּהִבְרָאָם Gen. 2: 4; or above the line, as מִצְרַיִם Ps. 80: 14; or inverted, as בְּסִפְּךָ Num. 10: 35. To all these the fertile fancy of the cabalistic writers has attributed some mysterious import. Thus they assert that the small ה in בְּהִבְרָאָם points to the concealed meaning, *He created them in a He*, i. e. He made the world like a snare, to which the shape of this letter is supposed to bear some resemblance, and from which there is no exit but by the narrow opening at one of its angles. To the righteous he gives the power of discerning this way of escape, but the wicked he blinds to their own destruction!

perceive that words upon undergoing some modification of their original meaning, as well as during the regular course of grammatical inflection, are liable to change certain of their letters into certain other letters. And on investigation we find that this takes place most commonly between those which belong to the same organ, they being only modifications of the same radical sound; and sometimes, though not so frequently, it occurs between those of organs situated the nearest to one another, as, for instance, between the gutturals and palatals: and hence the great utility of such a classification, as showing the reason of these mutations, and enabling us to retain them in the memory with greater ease. Accordingly they are divided as follows, the weakest of each organ being placed first, and the rest following in the order of their strength:

Gutturals,	א	,	ה	,	ע	,	ח
Palatals,	י	,	ג	,	כ	,	ק
Linguals,	ד	,	ת	,	ט	,	ל , נ
Dentals,	ז	,	ס	,	ש	,	צ
Labials,	ו	,	ב	,	פ	,	מ

According to some, the liquid ך is to be placed among the gutturals, while others consider it as a dental.

§ 7. The letters may again be considered in another point of view, viz. as regards certain peculiarities attached to many of them, and the degree in which these peculiarities affect the forms of words. In this respect we shall separate them into two principal classes. The first class comprises what are called IMPERFECT letters; these again consist of the *quiescents*, so styled from their altogether losing the consonantal power in certain cases, and quiescing in a preceding or accompanying vowel; and the *gutturals*, which give rise to certain changes in the vowels in order to facilitate their enunciation. The second principal class contains those which, on account of their strength and freedom from change, are termed PERFECT letters; these are the *aspirates*, which are liable to lose their characteristic breathing, and become converted into *mutes*; and the *sibilants*, whose only peculiarity, if such it may be termed, is that of being occasionally transposed with or assimilated to the dental ך. The *liquids*, the chief peculiarities of which are that ך is subject to assimilation to the following letter, and that ך occasions vowel-changes analogous to those caused by the gutturals, may be placed as a minor and intermediate class by themselves. We will now give the whole at one view, arranging them as

before according to their respective degrees of strength, beginning with the weakest.

Imperfect,	{	א , ר , י , ה	Quiescents.
		א , ה , ע , ח	Gutturals.
		ל , ר , נ , מ	Liquids.
Perfect,	{	ב , פ , ב , פ	Aspirates & Mutes.
		ג , כ , ג , כ , ק	
		ד , ת , ד , ת , ט	
		ז , ס , ש , צ	Sibilants.

§ 8. All the words of the Hebrew language, with a few trifling exceptions, are capable of being reduced to roots of two or three letters each, which are augmented in the course of inflection by the addition of certain other letters. And this gives rise to a further division, into *radicals*, or letters which are found in the roots alone, and *serviles*, under which latter appellation are included all those which are also used in the formation of derivatives, and in the inflection of verbs and nouns. These servile letters, which constitute exactly one half the alphabet, are as follows, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, and to aid the memory in retaining them, they have been formed into the technical expression *אֶתָּן מִשָּׁה וְקָלָב* *Ethan, Moses, and Caleb*.*

* The forming of classes of letters into words and phrases in order to facilitate the recollection of them, is a common practice with Oriental grammarians. David Kimbhi in his *Mikhlol* (ed. Ven. 1545, fol. 33. a. 1.) gives the different expressions which the Jewish rabbis had exerted their ingenuity in forming out of the serviles. R. M'nahhem ben S'ruk has *שמלאכתו בינה* *for his work is wisdom*; R. Solomon ben Gabbirol, *אני שלמה כותב* *I Solomon do write*; R. M'rinus, *אך רבנוה oh, establish my prosperity!* R. Aben Ezra (in allusion to his own name Abraham. See Gen. 17:5.), *כשרחל אב המון* *like a branch of the father of a multitude*, also *שית לך אב המון* *take to thyself the father of a multitude*; R. Moses Kimbhi *משה כתב אלינו* *Moses has written to us*. If the author might be allowed to exhibit his skill on such a subject, he would suggest the following, *שאל דון מכתבי* *consult the riches of my book!*

CHAPTER II.

THE VOWELS.

§ 9. WE have seen that the Hebrew alphabet consists solely of consonants, of which alone the whole orthographical system was in its origin composed; the vowels being left, as far as concerned the letters, without any provision made for their representation. This of itself constitutes a proof, if one were required, of the extreme antiquity of this venerable tongue. For the first and most obvious division of words is into syllables, which these letters were designed to represent; while their further subdivision into consonants and vowels, on account of the difficulty which attends the resolution of syllables into the elementary sounds composing them, is a process requiring a much deeper and more accurate investigation of the mechanism of language. Thus the syllable *bā* (Heb. בָּ) was originally regarded in the light of a single articulated sound; and it was not till considerable progress had been made in the investigation of the constituent elements of speech, that it was discovered to consist in reality of two sounds, namely, a *consonant*—formed by the unclosing of the lips, and a *vowel*—or mere continuous emission of the voice. The Sanscrit, Bengali, and Ethiopic alphabets are instances of the syllabic system carried to its highest degree of perfection: in all of them a syllable consisting of a consonant and a following short *a* is represented by the consonant alone; in the two former, when any other vowel is required, it is expressed by an additional character, and in the Ethiopic a slight variation in the form of the consonant is made to answer the same purpose.* The Hebrew alphabet, on the contrary, furnishes the mere outline or skeleton of a word, which is left to be filled up by the knowledge of the reader. Still the vagueness and obscurity which one would at first sight be disposed to attribute to such a system of verbal notation will not appear to us so great, if we take into consideration the homogeneous nature of the language, and the regular manner in

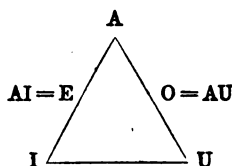
* The Cherokee alphabet, invented by the Indian Sequoyah, alias Guest, is also syllabic; but the characters employed by him to represent a given consonant as accompanied by different vowel sounds, bear no resemblance to each other. In this respect his alphabet is inferior to the Ethiopic.

which derivatives are formed from biliteral or triliteral roots contained within itself. In fact, so long as the language continued to be a spoken one, the inconvenience arising from the want of vowel characters could have been but trifling; and it was not until the Hebrew at length began gradually to fall into disuse that the deficiencies of the system attracted attention. For then doubts as to the proper pronunciation, and consequently of the meaning of words, grew of more and more frequent occurrence; and to remedy this defect, the literati of the nation, who had too much veneration for the sacred tongue (לשון הקודש) to alter its orthographical system to such a degree as would be occasioned by the admixture of novel characters, took for the purpose of representing the principal vowels those consonants which from the weakness of their sound are most nearly allied to them. The consonants so taken were א, ו, and י: these were made use of to represent the vowels *a*, *u*, and *i* respectively; and from their office of guiding to the just pronunciation of words by supplying the place of vowels, they afterwards received the name of *matres lectionis* (אמרות למקרא), i. e. *mothers*, or *sources*, of (correct) *reading*. That these are the chief vowel-sounds, of which the others are but intermediate modifications and combinations, and that the consonants thus selected as their representatives are those which bear to them the nearest affinity, we will presently undertake to demonstrate.

But before proceeding so to do, we will first explain the values which we shall give to the vowels of the English alphabet in the representation of Hebrew or other Oriental words in the course of the following work, and which it is necessary that the student should carefully impress upon his memory in order to attain a correct pronunciation. These then are as follows: *ā* will have the sound of that letter in the word *father*, and *a* its sound in *mar*; *ē* that of *e* in *mate*, and *e* that of *e* in *met*; *ī* that of *ee* in *feet*, and *i* that of *i* in *fit*; *ō* the sound of *o* in *note*, and *o* its sound in *not*; *ū* that of *oo* in *fool*, and *u* that of *u* in *full*.

§ 10. Of all the sounds of which human speech is composed that of the vowel *a* is the simplest and the most easily produced, it consisting of a mere emission of the voice through the unclosed lips; and on this account in most alphabets it ranks the first. 2. The vowel *i* is produced by the greatest horizontal dilatation of the mouth, or in other words, it is that vowel in the enunciation of which the oral aperture is extended longitudinally in the greatest degree. 3. The utterance of its opposite *u* is effected by the closest approximation of the corners of the mouth during the emission of the voice. The remaining vowel-

sounds are the intermediates of the three principal ones: thus the diphthongal vowel *e* holds a place between *a* and *i*, both of which sounds may be said to enter into its composition, whence it is frequently denoted both in English and French by the two conjoined, thus *fail*, *gait*; *maison*, *fraiche*; so too the diphthongal *o*, the medium between *a* and *u*, is represented in the latter tongue by a combination of its elements, thus *au*, *faux*.* The whole five may be appropriately arranged in the manner following:



The vowels on the left side of the diagram are those produced by dilating and those on the right by contracting the orifice of the mouth in a horizontal direction. The vowels placed furthest from *a*, viz. *i* and *u*, are thus modified in the greatest degree; and those placed half-way between the simplest vowel and each of its extremes are less so, being something between the simplest and the most highly modified forms, and partaking of the nature of both.

§ 11. The vowels, like the consonants, may be classed according to

* That *ē* is in reality a compound of *a* and *i*, and *ō* of *a* and *u*, is most clearly shown in the vowel-changes of the Sanscrit language, in which *e* and *o* have each only a single character, because as compound or diphthongal vowels they are always to be considered long; while the other vowels have each two letters to represent their two sounds, long and short. And whenever *e* and *o* are to be resolved into their constituent parts, *e* becomes *ay*, and *o* changes to *aw*: thus, for example, *nē* with *ana* becomes *nayana*; and *bō* with *ati* becomes *bawati*: and *vice versâ*, when *a* at the end of a word concurs with *i* at the beginning of the following, it becomes *ē*, and *a* followed immediately by *u* becomes *ō*; thus *wala* with *ishti* becomes *walēshti*, and with *ushtṛa* becomes *walōshṛa*. The same cause has produced in Greek a phenomenon directly the reverse. In that language *e* and *o* have each a long and a short character, while the remaining vowels have only one. The vowels *α*, *ι*, and *υ*, may denote either a long or short sound as occasion requires; but as the diphthongals *e* (*η*) and *o* (*ω*) were in all probability at first uniformly pronounced long, it was considered necessary, when in the course of time they acquired in certain cases a briefer sound, to invent additional characters (*ε* and *ο*) for its notation. It may be worthy of mention, that in the Gothic Gospels of Ulphilas the Greek vowels *ε* and *ο* are respectively represented by *ai* and *au*.

the organs by whose agency chiefly they are produced : thus *a*, which is made by a rough breathing through the throat, properly belongs to the gutturals ; *i* and its modification *e*, made by pressing upwards the root of the tongue against the roof of the mouth, may be called palatal vowels ; and *u* and *o*, which are produced by a close approximation of the lips to each other, though without touching, are labials. In these three vowels lie in a manner concealed the sounds of the corresponding three weakest consonants of the same organs, which will at once be made to appear by pronouncing them in rapid succession with another vowel : thus the sounds of *ia*, *ie*, *iu*, pronounced quickly are equivalent to *iya*, *iye*, *iyu* respectively ; and in like manner *ua*, *ue*, *ui* = *uoa*, *uwe*, *uwi* ; and under each of these heads are to be arranged their modifications, which partake of the same nature in a minor yet still perceptible degree, thus, *ea*, *eo*, *eu* = *eya*, *eyo*, *eyu*, and *oa*, *oe*, *oi* = *owa*, *owe*, *owi*, though the consonants are here not so strong as those produced in passing over from those vowels (viz. *i* and *u*) which bear to them the greatest analogy. The reason is, that in pronouncing *i* and *u* the organs of speech are so near the position required for the pronunciation of *y* and *w* that they cannot quickly assume another shape without making those sounds heard. This view of the subject affords we think a satisfactory solution of the fact that the letter *ɳ* so frequently coalesces or loses its consonantal power in the sound of *u* or *o*, and that *ɳ* in like manner quiesces in a preceding *i* or *e*. The letter *æ* bears in its nature such a strict resemblance to the simple open vowel *a*, that it does not require, and in fact scarcely admits of a separate explanation.*

* If proofs of the soundness of the theory we have advanced were desired, they are to be found in abundance in almost every language, whether Oriental or European. We will select a few of the most striking. In Arabic the three principal vowels are the only ones which have a sign devoted expressly to their representation : thus *a*, *i*, and *u* are denoted by *fatha* (—), *kesra* (—), and *dhamma* (—), though the two latter are likewise employed to represent their respective modifications ; and these three signs have their corresponding quiescents as in Hebrew, viz. *א* = *æ*, *י* = *i*, and *ו* = *u*. In Sanscrit the semi-vowel (the concealed consonant residing in a vowel, and which on the resolution of that vowel into its elements makes its appearance) of *i* is *y*, and of *u* is *w*. And the same fact is observable if we turn our attention nearer home : thus, the Latin *i* at the commencement of a syllable when followed by a vowel had, and on the continent of Europe still generally retains, the consonantal power of the English *y* or Hebrew *י* ; in like manner *u* was employed both for *w* (*ɳ* cons.)

Having thus shown that the fundamental vowels are *a*, *i*, and *u*, and that to these the weak consonants א, י, and ך bear the closest relation, and were therefore with great propriety employed to represent them, we will now explain the signs by which the whole of the vowel-sounds in Hebrew came afterwards to be denoted.

Vowel-Signs.

§ 12. The contrivance above detailed, of representing the principal vowels by means of their homogeneous consonants, useful as it was at the time, could answer its intended purpose only while the language continued to be studied as a living one; but when it fell by degrees into still greater disuse, till at last it was no longer spoken, the new doubts and difficulties which continued to arise respecting the correct manner of reading it were removed by the gradual introduction of vowel-marks, and also of diacritical points distinguishing the different sounds of the same letter. In this manner the existing system was completed about the seventh century of the Christian era.

The following are the signs that denote the vowel-sounds, of which in Hebrew there are ten, five long and five corresponding short ones, together with their powers and names.

Long.				Short.			
Name.	Power.	Fig.	Fig.	Power.	Name.		
קָמֶץ Kaméts.	<i>ā</i>	ⴌ	ⴌ	<i>ă</i>	פָּתַח Páttahh.		
צֶרֶי Tséré.	<i>e</i>	ⴎ	ⴎ	<i>ĕ</i>	צֶגְחֹל Ceghól.		
חִירִיק גָּדוֹל Hhírik Gadhól.	<i>ī</i>	ⴏ	ⴏ	<i>ĭ</i>	חִירִיק קָטוֹן Hhírik Katón.		
חֹלֶם Hhólem.	<i>ō</i>	ⴐ	ⴐ	<i>ĕ</i>	קָמֶץ חֲטוּף Kaméts Hhatúph.		
שׁוּרֶק Shurék.	<i>ū</i>	ⴑ	ⴑ	<i>ũ</i>	קִבּוּץ Kíbbuts.*		

§ 13. The forms of these signs, which are made up of short strokes and dots, appear to be entirely arbitrary. Long *a* is denoted by a horizontal stroke under the middle of which a dot is placed, thus (ⴌ)

and *u* (ⴑ); e. g. *iam*, pron. *yam* = *jam*; *nauis* (from *naus*), pron. *navis* = *navis*. The twofold power of the English *w* and *y* must occur to the mind of every one.

* Their names are derived partly from the manner in which they are pronounced, and partly from their figure: thus, Kamets signifies *contraction*; Pattahh, *opening*; Tsere, *breaking*; Ceghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets Hhatuph, *short kamets*; Shurek, *hissing*; Kibbuts, *compression*. See next note.

(in printed books, however, and often in writing, this dot is converted into a vertical stroke, and connected to the horizontal one like the figure in the table we have just given); short *a*, by the horizontal stroke alone; long *e*, by two dots in a horizontal direction; short *e*, by the preceding, with an additional dot placed under and between them; long *i*, by a single dot, followed by its homogeneous semi-vowel ך; short *i*, by the dot alone. All the preceding signs are placed *beneath* the letters to which they are attached. The vowel long *o* is denoted by a dot placed *over* the *left* edge of the consonant to which it belongs, as in the word תֹּהוּ *tōhū*; by which position it is distinguished from the accent R'bhi^h, which consists of a dot placed over the *centre* of a letter (§ 49). It is on this account also that Hholem is in general accompanied by its homogeneous semi-vowel ך, which accordingly is to be considered as a part of the Hholem, though not an essential one: so that a word may be written fully with it, as קִיטֵל; or it may be omitted, as קִטֵּל. When ך should be employed with Hholem, and when not, cannot in all cases be determined with certainty; the following rules, however, for its omission have been given by Ben Zebh, in his 'Talmudh Lashon 'Hibhri.' Hholem is not to be accompanied by ך, 1st, when the letter bearing Hholem has likewise an accent, e. g. קִדֵּשׁ, קִדְשׁ (for then it cannot be mistaken for R'bhi^h); 2d, when Hholem is followed by one of the letters א, ה, or ו, e. g. רִאָּה, בִּתְּן, הָרָה (to prevent the concurrence of too many weak letters); 3d, when followed by שׁ, so that its diacritical point coalesces with the dot Hholem, e. g. מִשָּׁה, נִשָּׁה; 4th, when two Hholems come together, e. g. תָּרוּחַ, אָתָּח, מְאֹרֶחַ (for the same reason as Rule 2d, i. e. not to increase the number of serviles in a word); 5th, when the second and third radical letters have been contracted into one, e. g. עֵז, בָּל (lest the ך should be mistaken for a radical). Yet the student must be reminded that in the application of these rules there is considerable uncertainty; for, though in general they will be found to accord with the facts, the contrary is frequently the case. Short *o* is denoted by the same figure as *ā* (to distinguish it from which, see the directions given § 24); long *u*, by a dot placed in the bosom of ך (for the manner of distinguishing it from a point called Daghesch, whose position is also in the bosom of a letter, see § 26 et seq.); short *u*, by three dots placed obliquely in a straight line.*

* As it probably may interest some of my readers, I will give in brief the celebrated Aben Ezra's theory of the vowels contained in his grammatical work

Combination of Consonants and Vowels.

§ 14. We have now given the characters representing all the sounds in Hebrew, whether consonants or vowels. In the Occidental lan-

entitled Cephher Tsahhth, 'The Book of Elegance.' The opening is so curious that it must be quoted in his own words: הנה סוד כל התנועות על שלש דרכים: התנועה אלדום ידמו מעשרה אל מעשיו. והנה סוד כל התנועות על שלש דרכים: התנועה האחת מהמוצק, שהיא כנקודה בתוך עגולה; וזאת תנועת האויר והאש, שהיא תנועה מלמטה אל מעלה; כי הארץ אמצעית בתוך הגלגלים; ומוצקה היא מוצק גלגל המזלות; והתנועה השנית אל המוצק; וזאת תנועת המים והארץ; שהיא תנועה מלמעלה למטה; והתנועה השלישית סביב המוצק; וזאת תנועת הגלגלים, שהיא תנועה לא למעלה ולא למטה; וכאשר תפשתי בדברי התנועות הנקראות שבעה מלכים: מצאתי המוסדים מהן הם שלשה: חולם וְחִירִיק וְפֶתַח גְּדוֹל; i. e. "As the souls of mankind were created in the image of God, therefore their actions resemble his; thus the secret of every motion is in three directions: The first motion is *from* the centre, which is like the point in a circle; this is the motion of air and fire, which is from below upwards; for the earth is the centre of the celestial bodies, and her centre is the centre of their orbits. The second motion is *towards* the centre; and this is the motion of water and earth, which is from above downwards. And the third is *around* the centre; and this is the motion of the celestial bodies, which motion is neither upwards nor downwards. And as I was examining the vowel-sounds which are called the Seven Kings (i. e. Hholem, Hhirik, Pattahh, Kamets, Shurek, Kibbutts, and Ceghol), I found that they are grounded on the following three, viz. *Hholem*, *Hhirik*, and *Pattahh*, and the other four are compounded from them." He then goes on to say, "1. The vowel *Hholem* is an elevated tone (וְהַתְנוּעָה הַחֹלֶם לְמַעַל), and is accordingly expressed by a dot above the letter, and always over the end of it, as in the word הוֹלֵם, in order that it may not be confounded with the accent R'bhî^h, which is also a dot above the letter, but placed in the middle. It derives its name חֹלֶם from the root חָלַם *to be strong*, as in the word וְהִחְלִימֵנִי Is. 38: 16. By some this vowel is called מֵלֵא פִּימָה (פִּימָה מֵלֵא פִּימָה Chald. for מִפִּי מִלֵּא *mouth*) full mouth; because in pronouncing it the mouth appears to be full. 2. The vowel *Hhirik* is a depressed tone (וְהַתְנוּעָה הַחִירִיק לְמַטָּה), represented by a dot under the letter; its name חִירִיק is derived from the root חָרַק *to gnash*; because in uttering it, one appears to gnash with the teeth (!). 3. The vowel-sound of *Pattahh* is neither exalted nor depressed, but is an intermediate broad sound. Its figure is therefore a horizontal line drawn under the letter. Its name is derived from the root פָּתַח *to open*, because it is produced by an opening of the mouth. The reason why it is placed beneath rather than above the consonant to which it belongs, is that it may thus be distinguished from the mark Raphe, which is placed over the בְּרִכְתָּה letters to show when they are to be aspirated (§ 45). 4. The vowel-sound *Kamets* is the intermediate tone between *Hholem* and *Pattahh*, whence its figure is composed of those of *Pattahh* and *Hholem*, thus (,), which were afterwards connected in the present manner (,). (According to the opinion of Aben Ezra, *Kamets* differs from *Pattahh* in the length and also in the quality of its sound; the former being

guages these are written in one continuous line ; but in the Shemitish tongues the consonants alone are placed in the line, and the signs for the vowels long and short are inscribed above or below those consonants to which they are to be read, e. g. long בָּ *bā*, בֶּ *bē*, בִּי *bī*, בֹּ *bō*, בֻּ *bū* ; short בַּ *ba*, בֵּ *be*, בִּי *bi*, בֹּ *bo*, בֻּ *bu*. When a vowel is followed by one of the letters א, ה, ו, י, technically termed 'Eh'wi letters (אֶהְיֶה *I will be*), without a vowel of its own, which letters as before stated sometimes lose their consonantal power (§ 7), the following rules are to be observed : א, being the weakest of all the consonants, when preceded by a vowel merely lengthens such vowel and rests in it, thus בָּא *bā*, בֵּא *bē*, &c., and the same is the case with ה ; but ו and י can quiesce only in their respective homogeneous vowels *o*, *u*, and *i*, *e*, which they were once employed to represent (§ 9), thus בֹּו *bō*, בֻּי *bū* ; בֵּי *bē*, בִּי *bī* ; for when preceded by any other vowel, ו retains its power of a labial consonant, and י makes with it a diphthong, thus בֵּי *bai*, בֹּי *boi*, בֻּי *bui*.

pronounced by him like *a* in *all*. But as the analogy of the remaining long and short vowels, as well as that of the other Shemitish tongues, not one of which has this sound, gives to the vowel Kamets that of long *a* simply, we have considered it as differing from Pattahh in quantity alone). 5. *Shurek*. Its sound, compounded of those of Hholem and Hhirik, is denoted by a dot in the middle of a letter, and, lest it should be taken for Daghes, which is likewise a dot in the middle of a letter, it is always accompanied by its semi-vowel ך. The reason of its being placed in the middle is that its sound is a compound of Hholem which is above, and Hhirik which is below. (This sound between *e* and *i* is still retained in the pronunciation of Shurek by the Polish Jews, which strongly resembles that of the French *u* in *une* or the German *ü* ; thus, for instance, the word בָּרִיךְ is pronounced by them *barück*). 6. The corresponding short *u* is expressed by three dots ; one of them taken from Hholem, another from Hhirik, and the third from the middle of ך (scil. Shurek !). 7. *Tsere*. Its sound, like that of Shurek, is composed of Hholem and Hhirik ; but this sound, *e*, is nearer to *i*, while that of Shurek is nearer to *o*. It is expressed by two points, one from Hholem and the other from Hhirik, which, for the sake of distinguishing them from Sh'wa, which consists of two dots one above the other, are placed in a horizontal direction. (His opinion of the power of this vowel may be the reason why the Polish Jews of the present day pronounce Tsere like the diphthong *ai* ; thus אֵי is according to them to be read *āmāin*). 8. *Cegho* is a compound of Tsere and Pattahh, and is pronounced as in the East (i. e. like *ai* in *fair*). Its sign consists of the two dots of Tsere, and one in the middle of them, which represents the centre ; that denoting, as I have already stated, the vowel-sound Pattahh" (!).

EXAMPLES.

פֹּה	נֹוּ	מִי	מָה	כֵּא	חִי	הוּ	דוּ	גִי	בֵּ	אֵ
<i>pō</i>	<i>nū</i>	<i>mai</i>	<i>mē</i>	<i>kē</i>	<i>hē</i>	<i>hū</i>	<i>dō</i>	<i>gī</i>	<i>bē</i>	<i>’ā</i>
שִׁירֹ	תּוֹכַחַת	הֹוֶה	תּוֹעֲבוֹת	גֵּלֶה	רַחִי	בָּרָא	אָבָה			
<i>shīrō</i>	<i>tōkhakhath</i>	<i>hōwe</i>	<i>tō’hebhōth</i>	<i>gēle</i>	<i>rahhai</i>	<i>bārā</i>	<i>’ābhā</i>			
גָּלוּי	אֵלַי	חִימִי	דִּילִי	קֹרֹה	רִישֶׁה	מֵלֶה	בָּרָה			
<i>gāloi</i>	<i>’alai</i>	<i>hhimē</i>	<i>dīle</i>	<i>kōrō</i>	<i>rishē</i>	<i>mēlē</i>	<i>bārā</i>			
אֲנוּכִי	אֵלֶנִּי	מֵרָשֶׁהֶם	מֹשֶׁבֶּה	קֹדְהֵלִי	קֵטְסִירֹ	כָּרֵלָה				
<i>’ānōkhī</i>	<i>’ālēnū</i>	<i>mērāsēhem</i>	<i>mōshebhā</i>	<i>kōdhelū</i>	<i>kētsirō</i>	<i>kārēlā</i>				
פֹּקֶדֶד־הֹרָשָׁי	קֹבֶל־מֹרֶהֻ	בֵּרוֹשׁ־לַמֶּנִּי	רֶשֶׁה־נֶנִּי	בֶּעֻבָּה						
<i>pōkēdhūroshai</i>	<i>kōbhelāmōrehū</i>	<i>bērūshalāmēnū</i>	<i>reshōnēnū</i>	<i>bēçōbhā</i>						

CHAPTER III.

SYLLABICATION.

§ 15. In Hebrew no syllable consists of a vowel alone, or commences with one : so that every syllable must begin either with one consonant, as בֶּ *bā*, or with two, as בָּרָ *b’rā*; but never more than two, which would be contrary to the Oriental ideas of euphony. Syllables are divided according to their terminations into *simple* and *mixed*. A syllable is called *simple*, when its vowel is employed merely in uttering the consonant to which it is attached, and which it needs not leave in order to give utterance to another consonant, at the end of the same syllable; so the instances בֶּ and בָּרָ given above. A syllable is *mixed* whose vowel is compelled to leave quickly the consonant to which it belongs, in order to enunciate and be lost in a succeeding one in the same syllable, as קָל *kāl*, קֶטַל *k’tal*; for here the *a* (_) cannot remain with the *q* or *t* under which it is written, but must hasten from it to express the *l*, which is destitute of a vowel of its own.

§ 16. *a.* From what we have said, it will be easily comprehended, 1st. That *the vowel of a simple syllable must be long*, for it does not pass over to, and become absorbed in, a following consonant, but remains with its own; and *vice versâ* that a long vowel always helps to form such a syllable. 2dly. It is evident that *the vowel of a mixed syllable must be short*, as it becomes lost in the following consonant; and on the other hand, a short vowel invariably forms part of a mixed syllable.* Thus in the word בָּרָא we have two simple syllables and two long vowels; while in קָמַל, the first, a simple syllable, has a long vowel,—and the second, a mixed syllable, has a short one.

b. And hence it ensues, that if in the course of inflection a mixed is converted into a simple syllable, the short vowel of such syllable must as a general rule be changed into its corresponding long one, e. g. הָקִירִים, which by the rejection of ך becomes הִקִּירִים; and in like manner the changing of a simple into a mixed syllable causes the long vowel to be replaced by its corresponding short one, e. g. קָמַד she stood, קָמַתָּ thou stoodest. We have said that this mutual interchanging of long and short vowels takes place between those which correspond to each other; we may here observe that to this there are exceptions, which will be stated in the sequel.

SH'WA.

§ 17. As a syllable in Hebrew may begin or end in a consonant without a vowel, a sign has been invented to accompany such letter, in order to certify the reader that no vowel has been omitted through mistake. This sign consists of two vertical dots (,) called *Sh'wā* (Heb. שְׁוָא emptiness). It is placed under all initial and medial letters which have no vowel of their own, with the exception of the quiescents. As final consonants are almost always vowelless, it has not been considered requisite to affix this mark to any of them, except the letter ך (which appears also with the vowel (,)), together with ך servile, and the finals of some verbal forms in which the penultimate letter also has *Sh'wa*.

§ 18. Since no consonant can be uttered without the aid of a vowel, every one which is not accompanied by a vowel of its own is to be pronounced by means of the one attached to the preceding or following

* The only apparent exceptions to these rules arise from the introduction of an accent. See § 55.

consonant. Thus, if the *initial* letter of a word be destitute of a vowel, as the ק in קָטַל , it must be expressed by means of that attached to the second; if, again, the *final* consonant have no vowel of its own, as is the case with the ל of the same word, the vowel preceding it, which is here (ָ), enables it to be pronounced. And one or the other of these means is resorted to in the case of *medial* consonants occurring without a vowel: in the word קָטַלָה , for example, the pronunciation of ט may be effected by the help of either the preceding (ָ), thus *koṭ-lá*; or that which follows, *kā-t'lá*. When a consonant is enunciated by means of the vowel which goes before it, the sign (ָ) is called *Sh'wa quiescent* (שְׁוָא נָח); when by the help of that which follows, it is termed *Sh'wa mobile* (שְׁוָא נָע). The question, whether a consonant so situated is to be pronounced by the aid of the preceding or of the following vowel, is answered by the rule in § 16 for distinguishing simple and mixed syllables: for when the vowel immediately preceding a medial consonant with Sh'wa is short, the consonant must be read with it, in order to complete the syllable; and when the preceding vowel is long, as that syllable is thus rendered perfect, the consonant will go to the succeeding one. Or in other words, when Sh'wa is preceded by a short vowel, it is quiescent, as יִקְטַל *yik-tól*, מַקְטִיל *mak-tíl*; and when by a long one, it is mobile, in which case we shall represent it by an apostrophe, as קֹטְלָה *kō-t'lá*, יִקְטְלָה *yik-kā-t'lá*.*

§ 19. Besides the rules given above, there are some others requisite to be known before we can in all cases make the necessary distinction between these two species of Sh'wa:

1. If two Sh'was concur in the middle of a word, as in יִקְטְלָה , the first is quiescent, and is in consequence to be read with the vowel preceding it; while the second is mobile, and must be expressed with the assistance of the following vowel. For two vowelless consonants at the beginning of a syllable cannot be expressed by Oriental organs (§ 15), neither can they at the end of one without considerable effort: it is true that at the end of words this cannot be avoided; but in the middle it can, and accordingly is, viz. by attributing them to separate syllables.

2. If a letter with Sh'wa in the middle of a word is by the influence of the sign called Daghesh forte (see § 27) to be pronounced double, such letter is considered as consisting of two, each accompanied by

* The accents of course exert the same influence on Sh'wa which they do on the syllables. See § 55.

Sh'wa; thus קָטָלָה is equivalent to קַטְטָלָה, and will accordingly come under the preceding rule.

3. If a letter with a subscribed Sh'wa be immediately succeeded by a similar letter expressed in writing, this Sh'wa must be made audible although preceded by a short vowel; which is done in order to give greater distinctness to the reduplication: thus קָלָלָה is to be read *ha-l'lú*, not *hal-lú*; and so קָנְנִי pron. *hi-n'nú*, צָלָלָה pron. *tsi-l'lú*.*

COMPOUND SH'WA.

§ 20. The Sh'wa of which we have just spoken is called *simple Sh'wa* (שְׁוָא פשוט), and may be placed under any letter of the alphabet

* As we have already observed, these Sh'was quiescent and mobile were originally intended, and are accordingly to be considered, merely as signs to certify the absence of a vowel; for they are by no means short vowels, as some grammarians have asserted. This idea of theirs probably had its origin in the fact that two initial perfect consonants, as for instance those in the words בָּנִי and שְׂמֵעַ, cannot readily be pronounced without a slight intermediate breathing, thus *b'ní*, *sh'ma'h*; but when we reflect that this difficulty still exists whether a Sh'wa be written or not, and that the sign (:) still remains the same, and is employed for the same purpose, viz. to show the absence of a vowel, whether occurring at the beginning or end of a syllable, we cannot fail to perceive the erroneousness of the supposition which attributes to it different powers and uses according to its place in a word. This is further corroborated by the uniform manner in which the signs corresponding to Sh'wa are employed in the Arabic, Persic, Sanscrit, Bengali, &c., in which languages they in no instance represent a vowel-sound, however short. And again by the statement of Aben Ezra (Cepher Tsahhoth 3. a.), and of D. Kimhi (Mikhlol, 48. b.) relative to the manner in which Sh'wa mobile was pronounced by the school of Tiberias: wherein he affirms that when occurring before one of the guttural letters, they gave it the same vowel-sound as that by which the guttural was accompanied; thus יָאֵבֶר they pronounced *y'abbédh*, בָּאֵר *b'ér*, דָּהֵר *d'hér*, בָּעוֹר *b'o'hör*, קָחָה *k'hhü*; before ר they gave it the sound of *i*, thus יִרְחֵל *y'irähél*, יִרְמִיָּהוּ *y'irmiyähü*; and before any other letter, that of the vowel *a*, thus קָלָלָה *k'alälá*, גָּבְרִים *g'abhärím*, גָּלִילִים *gal'ilím*. This practice appears to have arisen from a difficulty they experienced in enunciating a consonant unless immediately followed by a vowel-sound, and hence when there was no peculiarity in the succeeding letter which could exert an influence in determining the vowel to be taken, they chose the simplest open vowel *a*; when the succeeding letter was ר, they gave to that with Sh'wa its homogeneous vowel *i*; and when a guttural, which from the tenuous quality of its sound does not present the same effectual barrier between two vowels as one of a stronger texture, they substituted a vowel the same as that taken by the guttural. And this, as we have said, constitutes an additional proof of the truth of our assertion, that Sh'wa is not a vowel; for were such the case, with what propriety could it have been exchanged for any other which convenience might suggest?

destitute of a vowel, whether occurring at the beginning or in the middle of a word, except the gutturals א, ה, ח, ע, and ר. For if one of these letters appear in a situation in which another would receive the sign denoting the absence of a vowel, i. e. simple Sh'wa,—in order that it may not on account of its weakness be indistinctly pronounced, or remain altogether unheard, it will have a very brief vowel-sound; and this is represented by a short vowel connected to Sh'wa, which latter in such case is analogous to the mathematical sign —, while the vowel-mark stands in the place of a positive quantity: thus 2— denotes a quantity less than 2; so (◌◌) represents a shorter vowel-sound than (◌) alone. This is termed *compound Sh'wa* (שְׁוָא מְרֻבֵּב).*

§ 21. Of the five short vowels given in § 12, only the following three are employed in this manner, viz. (◌◌), (◌◌◌), and (◌◌◌). Thus,

Fig.	Repr.	Name.
(◌◌)	◌◌	חָטָהּ פָּטָהּ Hhatéph† Pátahh (or Sh'wa Pattahh).
(◌◌◌)	◌◌◌	חָטָהּ סֶגְוֹל Hhatéph Ceghól (or Sh'wa Ceghol).
(◌◌◌◌)	◌◌◌◌	חָטָהּ קָמֶטֶץ Hhatéph Kaméts (or Sh'wa Kaméts).

The reason why only these three vowels have been adopted to form compound Sh'was will appear from the following considerations. The gutturals admit of being accompanied by any vowel whatever; but when it is not necessary in order to determine the form of the word that they should take one of the other vowels, they prefer their homogeneous vowel *a* of the same organ, or at least one of its modifications *e* and *o* (§ 10). Now as the short vowel-sounds denoted by the compound Sh'was were given to the gutturals for the purpose of facilitating their enunciation, and have little to do with the characteristic forms of words, it is natural to conclude that such vowels alone would be

* To this general rule of giving to vowelless gutturals a compound Sh'wa, there are some exceptions: thus ח, which of all the letters of this class has the strongest sound, is not unfrequently accompanied by Sh'wa simple, as חֲבִיבִי, חֲזֹק; with ה and ע this is but seldom the case, as גְּבִיחָהּ, יִרְעָנִי; and with א very rarely, it being the weakest of all, as נֶאֱרָר. These anomalies have in all likelihood arisen from a want of exactness in carrying out the system; to which cause may likewise be attributed the appearance of compound Sh'was with other than guttural letters, as חֲרָב Gen. 2: 12., חֲשָׁקָהּ Gen. 27: 26., חֲחִי Gen. 2: 23., חֲבִי זֶחֶךְ Zech. 4: 12. (which the K'ri notices), חֲחִי Josh. 11: 2., where they are irregularly employed probably to show that the Sh'wa is mobile.

† חָטָהּ *snatching*, Chald. act. part. from חָטָהּ to *snatch*.

received into their composition as are consonant to the nature of the gutturals.

§ 22. From what we have said, it will be perceived that it is nearly a matter of indifference which of the compound Sh'was is employed in a given case, whence we have שְׁמֹד, *h'mōdh*, שְׁמֹר, *a'mōr*, אֲנִי, *a'ni*; though when not occurring at the beginning of a word, that compound Sh'wa is in general preferred which is similar to the vowel preceding it, e. g. הַשְׁמִיד *ha'h'mīdh*, הֵשְׁמִיד *he'h'mīdh*, הוֹשְׁמִיד *ho'h'mādh*.

PATAHH FURTIVE.

Patahh Furtive (פַּתַּח נְיָבָר) is the name given to a short *a* placed under a vowelless guttural letter at the end of a word or syllable when such letter is preceded by any other vowel than *a*; in which case a difficulty is experienced in passing directly from such vowel-sound to the enunciation of the guttural, and consequently a short and homogeneous *a*-sound (see § 21) *steals in*, as it were, to aid in expressing the guttural: thus the word רִיחַ will naturally read *rū'hh*; and this is accordingly denoted in writing by placing under the guttural a *Patahh*, which is to be pronounced before its guttural, thus רִיחַ. This however takes place only with the strong gutturals, which refuse to coalesce with a preceding heterogeneous vowel, as ע, ח, and ה; thus רָקִיעַ *rāqī'eh*, מִזְבֵּחַ *mizbē'hh*, גֹּבֶהַ *gābhō'eh*; for the weak gutturals, א and ו, simple, lose their sound altogether in such case, and quiesce in that of the preceding vowel (§ 14). Hence *Patahh furtive* is employed only when a strong guttural is preceded by a heterogeneous vowel, that is, another than *a*; for with that vowel it readily coalesces, so that none other is needed for the purpose of facilitating its enunciation. The only exception is when the guttural is followed by another vowelless letter; for then it still takes *Patahh furtive*, in order to assist the enunciation of the final letter, although preceded by the vowel *a*, e. g. שְׁמֵעָה pron. *shāmā'eh*.

KAMETS HHATUPH.

§ 24. 1. To be enabled to distinguish between the long vowel *Kamets*, or long *a*, and the short vowel *Kamets Hhatuph* (קָמֶץ חֲטוּף), *snatched Kamets*, so called on account of its brevity), or short *a*, both

of which have the same figure (,), it is necessary to consult what was said (§ 16) respecting the relative connection existing between vowels and the syllables formed from them, viz. that a long vowel requires by its nature to make a simple, and a short vowel a mixed syllable. This is the leading principle which determines what vowel the sign (,) represents: for whenever (,) is followed by a letter with a vowel of its own, it makes in consequence a simple syllable (§ 15), and stands for the vowel *ā*, e. g. קָטַל, מְלָכִים, pron. *kātāl*, *m'lāchīm*; but when it is followed by a letter bearing Sh'wa quiescent, it makes with such letter a mixed syllable, and denotes the short vowel *ō*, e. g. חֲכָמָה, אֲכָלָה, 'a^hkhōlkhā, קָדָשִׁי *kōdshé*. When however (,) is followed by (,) in the middle of a word, a question arises, whether (,) is Kamets (*ā*), and the letter with Sh'wa—which in that case is mobile—to be read to the following syllable, thus קָטַלָה *kā-t'lā*; or whether it is Kamets Hhatuph (*ō*), and the Sh'wa—then quiescent—to be read to the syllable containing (,), thus קָטַלָה *kōt-lā*. This case is generally decided by the sign Methegh (see § 63): viz. when (,) is accompanied by Methegh, it is long, and forms a simple syllable, thus קָטַלָה *kāt'lā*; and when unaccompanied by this sign, it is short, e. g. חֲכָמָה, חֲכָמָה, קָרְבָן *khōkhmā*, *kōrbān*.

2. From these rules the following cases are to be excepted: A (,) which has been derived from Hholem is to be read as short *o*, although followed by a consonant with a vowel of its own; such (,), being in the antepenult, takes Methegh, both on account of the accent on the ultimate (§ 64), and to enable the short vowel to make a simple syllable: e. g. קָדָשִׁי plur. קְדָשִׁים *kōdāshīm*, שָׁרָשׁ plur. שְׂרָשִׁים *shōrāshīm*. And so of a (,) which has arisen from Sh'wa in consequence of a following (,), and which is accompanied by Methegh, according to § 63. *b.*, e. g. לְחָלִי for לְחָלִי.

§ 25. 1. When (,) occurs in the ultimate making a mixed syllable, its quantity is decided by the position of the accent: viz. if it receives the accent itself, it is Kamets, or long *a*, which the accent enables to make a mixed syllable (§ 55), e. g. דָּבָר *dābhār*, מִשְׁכָּן *mishkān*, שָׂחָה *shāth*; but if it does not receive the accent, it must be Kamets Hhatuph, or short *o*, from Hholem (,), e. g. כֹּל *cōl*, וַיַּיָּרֹם *wayyārōm*, from כָּל, יָרֹם. 2. In the beginning or middle of a word, (,) followed by a letter with Daghest forte—which is equivalent to two such letters, the first with Sh'wa quiescent (§ 28)—is to be read *ō*, according to § 24, 1.: thus בָּתִּים (= בְּתִים for בְּתִים) *bōtīm*; and it will retain this power when, on the addition of a grave or accented suffix, it

receives a Methegh (§ 64), e. g. בְּתִירֶם pron. *böttēhēm*. But when Kamets followed by Daghes forte takes an *accent* to enable it to form a mixed syllable, it retains its sound of long *a*, e. g. יָמָה, לָמָה, שָׁמָה, pron. *yāmmā, lāmmā, shāmmā*.

CHAPTER IV.

DAGHESH.

§ 26. *Dāghesh* (דָּגֶשׁ) is a dot inscribed in the bosom of a letter. Its office is of two kinds: 1st, to show that the letter in which it is placed is to be doubled in pronunciation, when it has the name of *Daghes forte* (דָּגֶשׁ הָזֶה), as it *strengthens* the sound of the letter in which it is inserted, and at the same time causes the preceding vowel to rush on towards it, in order to give full force to the reduplication; 2d, to remove the original aspirate sound of certain letters, when it is called, in contradistinction to the preceding, *Daghes lene* (דָּגֶשׁ לֵנֶה).

DAGHESH FORTE.

§ 27. In Hebrew a letter is often by the rules of grammar to be reduplicated in the middle of a word; and in such cases, when possible, both letters of the pair are made audible in pronunciation: but for the sake of expedition, the latter of them only is represented in writing, and in this there is a Daghes inscribed, in order to remind the reader of the omission; thus, instead of קָטַטַּל at full length, we have merely קָטַל.* And this not only when the two letters were originally the same, but also when the former of them, as is often the case, has been assimilated to the latter, thus we have הִקָּטַל = הִקָּטַטַּל for הִקָּטַטַּל (§ 77).

* In Arabic a sign called *teshdid* (◌ّ) is placed over a letter in order to denote its reduplication. The Germans in writing make use of a small stroke over *n* and *m* for a similar purpose.

§ 28. As the power of Daghesh forte consists in compensating the rejection of the first of two similar letters in juxtaposition when without a vowel of its own, it follows that this Daghesh can never be employed except when the first letter of the pair would be accompanied by Sh'wa, e. g. קָטַל = קָטַטַל, הִקָּטַל = הִקָּקַטַל, סָבַה = סָבְבָה.

§ 29. Again, as Daghesh is the sign of the doubling of a letter, it can be inserted in those only of which the reduplication can readily be made audible in speaking. This is without difficulty effected in letters of a strong distinct sound, as, for instance, the ט in קָטַל; but not in those whose sound is more slight and continuous, as is the case with the gutturals, א, ה, ו, ע, and also the liquid ר. Hence arises the rule that *a guttural letter can never receive Daghesh forte*.

§ 30. Besides the gutturals, which in no case receive a Daghesh, we find also the letter ר, which, although a labial, and capable of taking this sign, is yet the weakest of the remaining consonants, answering to the English *w*, and cannot easily be reduplicated in pronunciation. Instead, therefore, of inserting a Daghesh in this letter, the word containing it undergoes some other equivalent change; for instance, in the Pihel form of the verbs עָ, the second radical letter ר, which according to the general rule should be doubled by Daghesh, is either changed into ר, thus קָרַם for קָרָר; or it remains single, and the third radical is reduplicated in its stead, whence the alternate form קָרַמַם.

§ 31. If we consider the influence exerted by the point Daghesh on the syllable preceding it, we shall perceive that, as the first of the two letters of which the consonant containing it is held to be composed is pronounced as though accompanied by Sh'wa, every such syllable must be a mixed one; and hence Daghesh forte is always immediately preceded by a short vowel (§ 16. a.). It is equally evident, on the other hand, that every short vowel, unless accompanied by an accent (§ 55), must be followed by a consonant either with Sh'wa or containing an inscribed Daghesh. Hence it is, that a short vowel is frequently given to a consonant for the purpose of expressing the Daghesh in a following one; while in other cases the Daghesh itself is inserted in consequence of a preceding short vowel.

§ 32. Thus Daghesh forte, although uniform in its power, has two distinct offices; one of which is to denote the reduplication of a letter, or the assimilation of a letter to the following one, e. g. קָטַל = קָטַטַל, נָגַשׁ = נָגַשְׁשׁ for נָגַשׁשׁ; and this we shall call *Daghesh compensative*. Its other office is to enable a preceding short vowel to form in compli-

ance with its nature a mixed syllable, e. g. מִקֵּץ*, כִּסָּא; so too the Daghesth inserted in a letter preceded by the article הַ or ךְּ conversive. In these cases Daghesth cannot with any propriety be considered as a substitute for a rejected letter, since it has arisen solely on account of the preceding vowel; which is thereby preserved unchanged; this we shall term *Daghesth conservative*.

§ 33. 1. A short vowel requires the insertion of this Daghesth in the following consonant in order to complete the syllable, whenever such consonant has a vowel of its own; but when it receives Sh'wa, and can consequently terminate a mixed syllable, the Daghesth is often rejected as no longer necessary, e. g. the word above given כִּסָּא; when it takes a suffix, thus כִּסָּאךְ, the short vowel is followed by Sh'wa, and accordingly Daghesth is again rejected; so מִקֵּץ, מִקְּצִי.† Thus the Daghesth is often omitted which should be inserted after the article הַ or ךְּ conversive, when the letter following these particles takes Sh'wa, e. g. הַלְּוִיִּם, הַלְּוִי.

2. And not only is Daghesth conservative, or Daghesth employed on account of a preceding short vowel, in this manner omitted as unnecessary, but also Daghesth compensative, i. e. Daghesth used to denote the rejection of a letter, e. g. מִבְּקָשִׁים for מִבְּקָשִׁים, רִקְחוּ for רִקְחוּ, from לָקַח; רִשְׁאוּ for רִשְׁאוּ, from נָשָׂא; מִלְּמַעְלָה for מִלְּמַעְלָה, from מָן and מִלְּמַעְלָה. For it must be understood that Daghesth forte is not merely a compensation for a rejected letter, but is at the same time a necessary effect of such rejection, in order that the preceding short vowel may remain unchanged, and still go to constitute a mixed syllable, as it did before the rejection took place. Take for example the verbal form יִבְגֵּשׁ: here the first syllable is a mixed one; but if ב be assimilated to the next following consonant, and then

* That this word in the cognate languages Syriac and Arabic is found to have an intermediate ܪ, thus Syr. ܪܫܐ, Arab. رَسِيَ, constitutes no valid objection to the truth of our theory; for instances abound of words in these and the other Shemitish dialects receiving an inserted liquid for the same purpose and on the same occasions as when in Hebrew they take Daghesth: e. g. Chald. ܪܝܫܐ, fut. ܪܝܫܐ = ܪܝܫܐ (like ܪܝܫܐ) inf. ܪܝܫܐ = ܪܝܫܐ; ܪܝܫܐ = ܪܝܫܐ; ܪܝܫܐ = ܪܝܫܐ. See § 81.

† Thus we are not compelled to make exceptions of these instances, as has been done by Prof. Gesenius, who has given in his Lexicon the plur. כִּסָּאוֹת as an irregularity for כִּסָּאוֹת, and in the latest edition the word מִקְּצִי, although Daghesth is not found in any of the examples quoted by him.

rejected, the short vowel (.) can remain unchanged only by placing a Daghesth in נ, whence arises the form שֵׁנָה; but should this נ receive Sh'wa, so that it can be read in the same syllable with the preceding (.), Daghesth may be either inscribed in it or omitted; thus the third pers. masc. plur. of the future of this verb is written either שֵׁנָה or שֵׁנָה. On this principle may be explained the other instances given above, such as the Pihel form of verbs, ו conversive, the definite article ה, and the prep. ב; in short, whenever a letter which would otherwise receive Daghesth is accompanied by Sh'wa, this Daghesth, being no longer absolutely necessary, may be omitted.

§ 34. *a.* That Daghesth is not to be looked upon as a mere compensation for one of two similar letters which has been rejected, but that the immediate cause of its introduction is rather the imperfect state of the preceding syllable consequent on such rejection, appears from the mode in which this point is inserted in נ epenthetic; for instance, the word קִטְלָהּ in order to avoid the hiatus has often an inserted נ, thus קִטְלָנָהּ, which on the application of the rule § 77. 3. becomes קִטְלָנָהּ, the ה being rejected, while נ receives Daghesth. Now it may well be asked, how can the Daghesth inserted in נ compensate the omitted ה? The answer is, it does not such thing, but is merely an effect of the rejection of ה, whose vowel falls back upon נ, so that the preceding short vowel would be left without a consonant in which to terminate, were it not supplied by the insertion of Daghesth in נ.*

b. This fact of the real origin and use of Daghesth is shown likewise by the change which takes place in a vowel preceding a guttural letter in a situation to receive Daghesth; thus, instead of מִקְדָּר we have מִקְדָּר. Now it is not very evident in what manner the liquid consonant נ can be compensated by the vowel (..); but there is no difficulty in conceiving that, on the elision of that consonant, the short vowel (.) was changed into the long vowel (..) in order to complete the syllable (§ 16. *a.*). And hence we have a general rule, that whenever

* Some grammarians have indeed not scrupled to assert that there is such a thing as assimilation in a retrograde direction, forgetting that this would be running counter to the very principle on which assimilation takes place; and particularly they seem to have overlooked those cases in which the third pers. masc. pret. of verbs takes an epenthetic נ before the pronominal suffix of the third pers. fem., thus קִטְלָנָהּ for קִטְלָהּ, and where the third pers. fem. pret. takes the same suffix without an intervening נ, as קִטְלָהּ for קִטְלָהּ, in which there is neither rejection nor assimilation backwards, but a mere shifting of the ultimate vowel to the preceding consonant.

a short vowel is followed by a letter with a vowel which cannot be reduplicated in pronunciation (see § 84. 3.), either the short vowel is lengthened, thus *הַעֲמִיד* for *הַעֲמִיד*, *יִבְרָךְ* for *יִבְרָךְ*, or if it be allowed to remain, it takes Methegh (§ 85. 2.), e. g. *הַחַיִּים* for *הַחַיִּים*. To this, we may remark, there are a few exceptions.

§ 35. This Daghesth placed in a consonant on account of a preceding short vowel is found not only in the middle radical of a word, as *מִכָּל*, *כֶּסֶּף*, but also in words compounded of two others, where the first terminates in a short vowel, e. g. *מִזֶּה* Ex. 4 : 2. for *זֶה* *מִזֶּה* Is. 3 : 15. for *לָכֶם* ; and not only when the two are merged into one, but also when written separately, e. g. *מִדְּוָאֵת* Gen. 12 : 18., *מִדְּיִקְרָא* Gen. 2 : 19., *מִדְּמַעֲשֵׂיכֶם* Gen. 46 : 33., *אֶעֱשֶׂה לָּךְ* Gen. 2 : 18. ; for as these words are connected by Makkeph (which see, § 70), the *ה* is to be considered as omitted. And it is often the case that an initial liquid or dental preceded by a word terminating in a simple syllable receives Daghesth forte when the two words are connected either by Makkeph or an accent, e. g. *לִקְהֹלָאֵת* Gen. 2 : 23., *יִשְׁהִינָא* 24 : 42., *חֲלִילָה לִּי* 44 : 17., *קָרַמְהוּ סַעֲרִי* Deut. 2 : 24., *אֶהְיֶה צֶדֶק* Ps. 45 : 8., *עָלִיתָ שָׁמָּה* 2 Kings 1 : 4.

The producing cause of this latter phenomenon appears to exist in the genius of the Hebrew language, which inclines to terminate all its words in a mixed syllable. The consequence is, that a word ending in a simple syllable will have a tendency to combine with the word which follows, and form a mixed syllable with its initial consonant, whenever the two are in intimate connection with each other ; and this is more especially the case when the initial letter of the second word is either a liquid or dental, both of which classes of letters are reduplicated with facility, because in uttering them the passage for the air is not entirely closed as is the case with the harder consonants, *b, p, k, &c.*

DAGHESH LENE.

§ 36. This Daghesth differs altogether in its power and application from the preceding, it being employed for the purpose merely of removing in particular cases the aspiration of certain consonants. Consequently it can be placed in those letters only which have originally an aspirate sound, and they (as stated in § 3 on the powers of letters) are the following six, viz. *ב, ג, ד, כ, פ, and ת*, which have

been united, for the sake of recollecting them more easily, into the technical expression **בגד כפתר**. The original pronunciation of **ב** is *bh*, **ג** *gh*, **ד** *dh*, **כ** *kh*, **פ** *ph*, and of **ת** *th*; but the insertion of a Daghesh in these letters removes the aspiration, and their sounds remain respectively *b*, *g* hard, *d*, *k*, *p*, and *t*. No letters except these six can take Daghesh lene, but these can receive Daghesh forte as well; whence the question arises, when is the point inscribed in one of them to be considered as Daghesh forte, and when as Daghesh lene?

§ 37. This question is reduced within very narrow limits when we reflect that the power of Daghesh forte is to reduplicate the consonant bearing it; for, since these letters cannot be pronounced double at the beginning or end of a word, of course one so situated never receives the sign of reduplication: and accordingly when we find a point inscribed in the bosom of an initial **בגד כפתר** letter or in a final one without a vowel, we are confident that it can be no other than Daghesh lene. Hence a doubt on this head can arise only when one of these letters so pointed is found in the middle of a word. And to remove such doubt we have the simple rule, that when this point inscribed in a medial consonant is immediately preceded by a vowel, it is Daghesh forte, and the letter containing it is to be deprived of its aspiration, and reduplicated; and when not so preceded, it is Daghesh lene, and the letter is simply to be deprived of its aspiration.

INSERTION OF DAGHESH LENE.

§ 38. When these letters are to be uttered with, and when without the aspiration, is a mere matter of euphony. In order, therefore, to decide when Daghesh lene is to be inserted, we have first to ascertain what constitutes euphony in this particular respect. We find, accordingly, on examination, that, simply as regards itself, a hard, distinct, unaspirate sound is more easy of production than one which is soft, obscure, and aspirate; the former being articulated by a mere separating or pressing together of the organs, while the movements required to produce the latter are much more complicated: thus, for instance, the letter *b* is pronounced by a simple and complete opening or closing of the lips, while in order to utter the sound *bh* = *v*, it is necessary to draw back the under lip to a line with the teeth, against which it is to be pressed, but not so as to entirely hinder the passage of the air: the same observations apply to *p*, *ph*; *k*, *kh*; *t*, *th*, &c., the aspirate form

in every case requiring a greater effort for its production. That this, however, is the original and normal sound of these consonants, is obvious from the fact that the aspirate pronunciation is that which is denoted in the simplest manner, viz. by the character alone, while the unaspirate sound is signified by the addition of a diacritical point; but as the Hebrews did not uniformly retain the aspiration, it follows that they must in certain circumstances have found it more than commonly difficult of utterance. If then we can ascertain in what cases the aspirates are most difficult of production, we can thence deduce rules for the insertion of Dagghesh lene. Now it is certain that in passing from a state of absolute repose, or immediately after a short pause in discourse, the pronunciation of an aspirate is less easy than when the organs by the utterance of a vowel-sound are placed in a situation more favourable to its enunciation.

§ 39. From the above general remarks may be drawn the following rules for denoting a removal of the aspiration of these letters by the insertion of Dagghesh lene:

1st. Dagghesh is to be inscribed in a **כפת** letter when commencing a sentence, a verse, or one of the clauses of a verse, e. g. **בְּרֵאשִׁית** Gen. 1: 1., **כִּי יֵרַע אֱלֹהִים** Gen. 3: 5, 19., **בְּדוֹל עֹנִי** Gen. 4: 13.

2d. When beginning a word in the middle of a verse, immediately preceded by a mixed syllable, e. g. **בְּרֵאשִׁית בְּרֵא** Gen. 1: 1., **וְהָשֶׁךְ עַל-פָּנָי** v. 2., **וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא** v. 4., **וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא** v. 11.

3d. When beginning a word preceded by a simple syllable, whether terminating in a long vowel or in a quiescent **אֶהְיֶה** letter, which is accompanied by a disjunctive (§ 47. 1.) accent, e. g. **בְּצִלְמִנִי בְּדִמְיוֹתַי** Gen. 1: 26, 27. 2: 3. 3: 21., **פֶּן יִשְׁתַּחֲוֶה** 3: 22. 4: 7. But when a final **י**, instead of quiescing in the ultimate vowel, forms with it a diphthong, this is considered a mixed syllable (§ 14), and a following **כפת** letter will consequently take Dagghesh by Rule 2d, though the accent on the first word be not disjunctive, e. g. **וְהָיָה בֵּינִי** Josh. 8: 11., **כֹּל הַיּוֹר** Is. 55: 1.; and so also after the word **יְהוָה**, read **אֲדַלִּי** (§ 71), e. g. **יְהוָה בְּצִדְקִי** Ps. 18: 21. An initial **כפת** letter preceded by a word ending in **ה** pointed with Mappik comes under the same rule, and for the same reason (see § 44), e. g. **בְּצִדְקָה תֵּשִׁים** Gen. 6: 16., **אֶתְּחִי** 1 Sam. 21: 10. So likewise does one which follows a word ending in **א** preceded by a vowelless consonant; for then the **א** is termed *otiant*, and is entirely neglected in the pronunciation of the word, which in effect terminates with the preceding consonant, e. g. **וַיִּבְרָא בְלָעָם** Num. 24: 1.

4th. When commencing a word preceded by a simple syllable with a conjunctive accent (§ 47. 2.), a כפת בגד letter does not lose its aspiration, e. g. הָיָא בּוֹ שְׁבֵת Gen. 2 : 3., וְהָאָרֶץ הָיְתָה רֵחָרְחָל 1 : 2. 2 : 5., הָיָא פֶּרֶחַ 2 : 14. 3 : 3, 17. From this rule are to be excepted, 1st, the case of a simple syllable ending in ה local or paragogic, which quiesces in the long vowel inserted on its account, e. g. וְאֶעֱיֶדֶה בָּם Deut. 31 : 28., אֶרְצָה פִּנְעֵן Gen. 45 : 17.; and 2dly, some instances where two כפת letters concur in the beginning of a word, e. g. וַיְהִי כְכֹלֹת Josh. 8 : 24., הִלָּא כְכֹרְכְּמִישׁ Is. 10 : 9.

§ 40. We have said that the rules above given for the insertion or omission of Daghesh lene in initial letters are readily deducible from the facts enumerated in the remarks which precede them (§ 38). We will explain. The *first* rule, which relates to a כפת בגד letter commencing a sentence, naturally ensues from the observations relative to quitting the state of silence. As a consonant at the end of a syllable is articulated by a closing of the organs, the *second* rule comes under the same observations. A disjunctive accent separates more or less the word bearing it from that by which it is followed; so that the cases affected by rule *third* are those in which a pause in speaking occurs. With regard to the *fourth*, it will be at once perceived that there can be little or no difficulty in passing directly from the utterance of a vocal to that of an aspirate sound, which bears to it so near a relation, and hence no inducement to vary the pronunciation of the כפת בגד letter. When a final vowel is one which has arisen in consequence of an affixed paragogic ה, and which is always unaccented (§ 54. 3.), it appears somehow not to have been taken into account; whence a word so terminated is considered, with respect to a succeeding כפת בגד letter, as ending in its ordinary manner, viz. in a final consonant. The few exceptions to be met with in the case of two of these letters beginning a word, seem to have arisen from the difficulty of pronouncing two aspirates in succession.

§ 41. The same rules apply to כפת בגד letters occurring in the middle of a word. Thus, when one of them follows a consonant accompanied by Sh'wa quiescent, or in other words a mixed syllable, it loses its aspiration, as when commencing a word preceded in the same manner, e. g. מִכְתָּב, מִלְכִּי, חֲלָדִי, וְלִבֵּשׁ. As this rule is analogous to Rule 2d, so it has its origin in the same producing cause. But in the case of two words in what is termed the *state of construction*, sufficient time is not allowed for completely closing the vocal orifice, and thereby cutting off the penultimate syllable of the first; from

which has arisen the apparent anomaly, that when the last syllable of a word in the construct state begins with a כפת בגד letter, this is allowed to retain its aspiration, e. g. זָנְבוֹת, כְּנָפֵי, מַלְכֵי, עֲבָדֵי; so too the infinitives of verbs, when as verbal nouns they occur in this state, e. g. בָּרַחַב from כָּתַב, בָּנַפֵּל from נָפַל; and likewise imperatives, whose peculiar quickness of utterance causes them closely to resemble nouns in construction, e. g. עֲבָדֵי, כָּתְבֵי. Frequently too the aspiration is retained when one of these letters following a Sh'wa quiescent is accompanied by a vowel which is formed from Sh'wa, and is consequently too short to give time for closing the organs completely, e. g. עֲבָדָה Gen. 2: 15. for עֲבָדָה, בָּסָרָם Gen. 18: 26. for בָּסָרָם. In all other cases the כפת בגד letter takes Dagghesh lene, whenever the consonant preceding it has Sh'wa quiescent, thus מַלְכֵי, כְּנָפֵי, &c., except the word בָּנַד, which on receiving a suffix irregularly omits Dagghesh, as בָּנַדִּי. Another apparent exception to this rule exists in some verbal forms, as for instance the word יַעֲזֹבֵר (of the form יִקְטֹלֵר); but the Sh'wa is in reality mobile, the vowel under ע being a Pattahh furtive, which is to be pronounced before the guttural to which it is attached, thus *ya'hz'bhú* (§ 23): consequently this and all similar cases come under the rule following.

§ 42. When a כפת בגד letter is preceded either by Sh'wa mobile or a long vowel, it retains its aspiration. And these cases are so analogous that one might have been predicated from a knowledge of the other; for when a consonant begins a syllable, the organs, which were before at rest, must be put in motion in order to express it, and hence the succeeding letter finds them in nearly the same position as when engaged in giving utterance to a vowel-sound, which, as we have already shown (§ 38), is easily followed by an aspirate: e. g. לִבִּית, מְסַבִּיב, תֹּאכֵל, אָכַל; וָלֵל, אָדָקָה.

§ 43. When one of these letters ends a word, and is at the same time preceded by Sh'wa quiescent, it loses its aspirate sound, because immediately following a mixed syllable, according to Rule 2d, e. g. יָפֶת, קִטְלָה. An exception to this general rule exists in the suffixes כֶּם, כֵּן, and הֵן, the two former of which, as they always receive the accent, are called *grave suffixes*. Now as the preceding part of the word is hurried over in order to arrive at its accented syllable, the same reasoning will apply in this case as in that of the construct state (see above, § 41). And this may be the cause why feminine nouns ending in the long mixed syllable וֹת, which always has the accent, do not reject the aspiration of the third radical when a כפת בגד letter, e. g. מְלָכֹת, יְלָדֹת.

MAPPIK AND RAPHE.

§ 41. *Mappik* (מַפִּיק producing, Aph. part. of Chald. מָפֵס *to go forth*) is a point placed in one of the letters הָוֵי at the end of a word, to show that they do not quiesce in the preceding vowel, but form with it a mixed syllable. This mark is employed in modern editions of the Bible only in the letter ה when occurring at the end of a noun as the suffix of the third pers. fem. sing., in order to distinguish it from ה characteristic fem., ה local, &c., e. g. מַצְרָה instead of מִצְרָה, אֶרֶצָה for אֶרֶץ; in some verbs לָה, as גָּבַה, נָנָה, where ה is not quiescent; and in the word יָה. For as ו and י invariably quiesce in their homogeneous vowels, viz. ו in o and u, and י in i and e, and never in any others, the insertion of Mappik in these last has been considered superfluous; thus קִטְלִיתוֹ, אֶלְיוֹ, יָדָיו, הָיוּ, &c., where there is no need of any sign to show that the final weak letter is to be pronounced; but this is not the case with ה, which, as it may quiesce in any vowel, requires a diacritical mark to designate the retention of its consonantal power, when it may even be preceded by a short vowel, as in the instances גָּבַה, נָנָה, given above.

§ 45. *Rāphé* (רָפָה *weak*), a horizontal stroke formerly placed over a בּגד כּפּת letter or final ה, to indicate the absence of Dagħesh lene or Mappik, and to show that the letter over which it was placed retained its original aspirate sound, or quiesced in the preceding vowel. Its introduction was probably owing to the carelessness of copyists, and was designed to remind them of the fact that in certain instances where Dagħesh lene or Mappik would be inserted by general rule, it was to be omitted. But in our modern printed editions of the Bible, where greater accuracy is observed, this sign, with one or two exceptions, is used only to show the absence of Mappik in a final pronominal ה (see § 594. 2.).*

* The twofold pronunciation of the בּגד כּפּת letters was not peculiar to the Hebrews alone: thus the Syrians placed above them a red dot when losing the aspiration; this they called *Kushoi* (كُشُوِي hardness): and when the aspiration was retained, it was signified by a similar dot, called *Rukoh* (رُكُوِي softness), placed beneath. They appear also to have been guided in their pronunciation of these letters by the same rules of euphony as the Hebrews; since, according to Ludovicus de Dieu, the former hardened a בּגד כּפּת letter, and placed the *Kushoi* over it, in very nearly the same situations as those in which the latter employed Dagħesh lene, viz.: 1st. On the first letter of a word preceded by a consonant without a vowel, with the exception of the word صُوتَة (which is always closely connected

§ 46. As an exercise in reading, we here give the opening verses of the book of Genesis, with the pronunciation in Roman characters, according to the system we have adopted, placed underneath.

READING EXERCISE.

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
w'hā'ārets hā'ārets w'ēth hashshāmāyim ēth 'A'lōhīm bārā b'rēshīth

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
'A'lōhīm w'rū'hh th'hōm 'hal-p'nē w'hhōshekh wābhōhū thōhū hāy'thā

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
way'hī 'ōr y'hī 'A'lōhīm wayyōmer hammāyim 'hal-p'nē m'rahhēpheth

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
bēn 'A'lōhīm wayyabhdél kī-tōbh 'eth-hā'ōr 'A'lōhīm wayyār 'ōr

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
kārā w'lahhōshekh yōm lā'ōr 'A'lōhīm wayyikrā hahhōshekh ūbhēn hā'ōr

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
y'hī 'A'lōhīm wayyōmer 'ehhād hā'ōm way'hī-bhōker way'hī-hērebh lāy'lā

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
wayyā'has lamāyim māyim bēn mahbdīl wihī hammāyim b'thōkh rakī'āh

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
lārakī'āh mittāhhath 'a'sher hammāyim bēn wayyabhdél 'eth-hārakī'āh 'A'lōhīm

וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ : וְהָאָרֶץ :
way'hī-khēn lārakī'āh mē'hāl 'a'sher hammāyim ūbhēn

with the following. See remarks on the state of construction, § 41); but if preceded by a vowel quiescing in (א), (ו), or (ר), the aspiration is retained, and the letter takes Rukoh, e. g. פֶּחֶן, חֶמֶן; but פֶּחֶן, חֶמֶן; Gen. 14: 18. 2d. In the middle of a word, after a consonant ending a syllable, as in Hebrew after a Sh'wa quiescent, e. g. מֶלֶךְ, מֶלֶךְ. 3d. After a diphthong, as חֶלֶם, קֶטֶלֶם, and also when preceded by a consonant without a vowel, e. g. קֶטֶלֶם. In all these cases Kushoi is superscribed, to show the removal of the aspiration. Rukoh, like Raphe, is seldom found except in manuscripts. In Arabic MSS. written with peculiar care, certain marks are in like manner placed above and beneath some letters to show that the diacritical signs which distinguish one letter from another are not omitted by mistake.

CHAPTER V.

ACCENTS.

§ 47. THE Accents, it can now scarcely be doubted, were introduced into the system of Hebrew orthography for the purpose of showing the relation existing between one word and another, and between one sentence and another; that is, they were analogous in their use and purport to the marks of punctuation employed by Occidentals (in which sense they are called *טעמים* *tastes*). Moreover, they exert an incidental influence in elevating the tone of the syllable on which they are placed; and from this the transition was easy to their employment as signs to direct the cantillation of the Scriptures (whence their name *קניניות* *music-notes*).* With respect to their first and principal use, viz.

* There has existed a great difference of opinion among writers on Hebrew grammar respecting the time when, and the purpose for which, the accents were invented. Thus Buxtorf, Bohl, and Wasmuth hold with the Rabbinical writers on this subject, that they are either coëval with the Sacred Writings themselves, or at least date as far back as the time of Ezra; these authors maintain also that the original design of the accents was to serve as music-notes for directing the cantillation of the Scriptures, which was then as now practised in the Synagogues, in like manner as the Mohammedans chant their Koran, and some denominations of Christians portions of the church service; and that they were not employed till a later period as a system of punctuation. Some modern grammarians however are inclined to think that these signs are of more recent invention, and were intended from the first to point out the degree of connection or disunion existing between the different members of a sentence. Although arguments against this opinion have been drawn from the number of the accents, and from two of them being sometimes found in one word, we do not hesitate to express our entire conviction of its correctness in the main. We consider that, as the vowel-system was intended to remove all difficulty respecting the signification of individual words, so the design of the accents was to show their mutual dependence upon one another. As regards the cantillation, it now is, and always must have been, looked upon as a matter of far inferior importance; and this is proved moreover by the fact, that the German and Polish Jews chant the accents in a mode entirely different from that adopted by the Portuguese. Hence it is by no means reasonable to suppose, that the punctators of the Sacred text could have been so minutely particular in their directions on this latter head, and at the same time have neglected guarding against errors of interpretation. We do not however conclude from this, that the accents were invented at one time, and in the number and variety in which we at present

that of pointing out the relations existing between words and sentences, the accents are of considerable importance for the correct understanding of the text; and of this alone, omitting all consideration of their secondary use, which has no connection with the grammar of the language, we will now proceed to speak. In this point of view, then, they have two powers—a *separating* and a *connecting* one—and hence their division into two principal classes, consisting of,

1. *Disjunctive Accents* (מַפְסִיקִים), or those placed over or under a word, to show that it is to be separated from the one following; and,

2. *Conjunctive Accents* (מַחְבְּרִים), employed for the contrary purpose, of denoting that the words that bear them are connected in meaning with those which follow, and are to be read accordingly.

§ 48. The conjunctive accents are all equal among themselves as regards their power of connection; and as one or the other of them invariably precedes and in a manner waits upon a disjunctive accent, they received from the old grammarians the common name of מְשֻׁרָּתִים *SERVANTS, ATTENDANTS*. But since one sentence, or member of a sentence, is separated from what follows in a greater or less degree than another, the signs exhibiting this separation differ considerably in their disjunctive power. In contradistinction to the preceding, as well as from their office of governing the sense of passages by pointing out what words are to be construed together, they are termed מוֹשְׁלִים *RULERS*; these have been subdivided according to their relative strength into four classes, viz. 1. קְטָרִים *Emperors*; 2. מְלָכִים *Kings*; 3. שָׂרִים *Princes*; 4. מְקִיָּדִים *Officers*.

possess them. Our opinion is, that only the principal disjunctives and conjunctives were at first employed; and that additions were made to them from time to time, as a greater degree of exactness came to be considered desirable. These marks were naturally placed on the chief or tone-syllable of the words to which they belonged, and hence doubtless arose their use in directing the recitativo or cantillation, which consists in the proper elevating and depressing of the tones of the voice. This secondary use of the accents came in process of time to be regarded as one of their proper offices; and accordingly, to prevent monotony by the too frequent recurrence of the same notes, additional accents were created, both disjunctive and conjunctive, with the same powers with regard to punctuation as those already in existence, but differing in their quality of music-notes. As, according to our views, they were not all invented at the same time, or to serve a single purpose, it is by no means surprising that grammarians have never been able to reduce the accents to one uniform system. Our ideas on this head will be more fully developed when we come to speak particularly of their use and consecution. (See Book IV. Chap. II.).

§ 49. The following are the names and figures of the **DISJUNCTIVE Accents, or Rulers**, arranged according to their titles.

CLASS I. Emperors. These indicate the greatest degree of separation between the word to which they are attached and that which follows. There are but two of them.

a. Cillúk	(,)	סֶלֶק — <i>call the</i>
*b. 'Athnáhh	(,)	אַתְנַח — <i>and</i>

CLASS II. Kings, next in separating power to the above. They are four in number.

a. Ç'ghóltá	(^)	סֶלֶקְתָּ <i>postp.</i>
b. Zaképh Katón	(^)	זָקַף קָטוֹן
c. Zaképh Gadhól	(^)	זָקַף גָּדוֹל
*d. Tiphhhá	(,)	טִפְחָא

CLASS III. Princes, denoting a still less degree of separation. Of these there are six.

*a. R'bhí ^{ch}	(^)	רְבִי
*b. Zarká	(^)	זָרְקָא <i>postp.</i>
*c. Shalshéleth	(^)	שְׁלֹשָׁה
d. Pashtá	(^)	פֶּשְׁטָא <i>postp.</i>
e. Y'thíbh	(,)	יְתִיב <i>prep.</i>
*f. T'bhír	(,)	תְּבִיר

CLASS IV. Officers, whose disjunctive power is the weakest of all. They are six in number.

*a. Pazér	(^)	פָּזֵר
b. Karné Phará	(^)	קָרְנֵי פָרָה
c. T'líshá Gh'dolá	(^)	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
d. Géresh	(^)	גֶּרֶשׁ
e. Gērsháyim	(^)	גֶּרְשָׁיִם
*f. P'cúk	(,)	פְּסִיק

* Cilluk occurs only on the tone-syllable of the last word in a verse, and is always followed at the end of the word by the double point (:), called Çõph Paçúk (סוף פסוק). It is thus distinguished by its position from a mark called Methegh (§ 62), which has the same figure, but is never found under a tone-syllable.

§ 50. The CONJUNCTIVE Accents, or *Servants*, are the following eight.

*a. Múnáhh	(,)	מוֹנַחַח
*b. Mahpákh	(,)	מַהֲפָךְ
*c. Kadhmá	(')	קֶדְמָא
d. Dargá	(,)	דֶּרְגָא
e. T'líshá K'tanná	(')	תְּלִישָׁא קֶטְנָה <i>postp.</i>
*f. Mar'khá	(,)	מַרְכָּא
g. Mar'khá Kh'phulá	(,)	מַרְכָּא כְּפֻלָּה
h. Yérahb ben Yómó	(,)	יֶרַח בֶּן יוֹמָי

§ 51. In looking over the accents, it will be perceived that there are some which, though differing in name and office, are precisely alike in figure. They are to be distinguished from each other by their position, thus :

Pashta and Kadhma have the same form ; but the first, which is one of the Princes, is always placed on the last letter of a word, e. g. וְלֹדֶךָ Gen. 26 : 13. ; in consequence of which, whenever it falls on a word whose penultimate has the tone, it becomes necessary to intimate this by means of an additional accent : whence it often happens that a word has two Pashtas, the first to point out the tone-syllable, and the latter the degree of separation between that and the following word, e. g. וְלֹדֶךָ Gen. 1 : 2., וְלֹדֶךָ 8 : 1, 13., וְלֹדֶךָ Deut. 32 : 22. Kadhma, on the contrary, is found only on a medial letter : e. g. וְלֹדֶךָ Num. 22 : 38., וְלֹדֶךָ Josh. 7 : 7.

Y'thibh and Mahpakh likewise differ only in position : thus, Y'thibh

* The names of the accents are entirely of Chaldaic origin. They appear to have been given to some on account of their power, and to others on that of their figure. They are as follows. DISJUNCTIVES : Cilluk, *end, pause* ; Athnahn, *rest* ; C'gholta, *cluster of grapes* ; Zakeph, *greater and less, suspender* ; Tiphha, *palm of the hand* ; R'bhi^h, *resting* ; Zarka, *division* ; Pashta, *expanding* (scil. the voice) ; T'bhair, *interruption* ; Y'thibh, *sitting* ; Shalsheleth, *chain* ; Pazer, *dispenser* ; Karne Phara, *a heifer's horns* ; T'lísha Gh'dhola, *great shield* ; Geresh, *expulsion* (when preceded by Kadhma, it is called *Azila* אֲזִילָא) ; Gershayim, *double Geresh* ; P'cik, *stopped*. CONJUNCTIVES : Munahh, *right-placed* (scil. *trumpet*, in full מוֹנַחַח) ; Mahpakh, *inverted* (scil. *trumpet*) ; Kadhma, *beginning* ; Darga, *proceeding* : T'lísha K'tanna, *small shield* ; Márkha, *prolonging* (for מַרְכָּא, in emph. state מַרְכָּא, contr. to מַרְכָּא) ; Mar'kha Ch'phula, *double Mar'kha* ; Yerahb ben Yomo, *moon a day old*.

is constantly found under the right edge of an initial letter, e. g. עָשָׂב Gen. 1 : 11. ; while Mahpakh is always placed under the first letter of the tone-syllable, e. g. אִבְרָאָה ib. v. 16.

The other accents which like Pashta are placed on the final letter of a word, and thence receive the name of *Postpositives*, are C'gholta, Zarka, and T'lisha K'tanna. And in addition to Y'thibh, there is one other which accompanies none but an initial letter, viz. T'lisha Gh'dhola. These are called *Prepositives*.

§ 52. The above include all the accents found in the prose portion of the Bible. Those marked with an asterisk occur also in what are called the Metrical Books, viz. Job (אֵיּוֹב), Proverbs (מִשְׁלִים), and Psalms (תְּהִלִּים), whose initials form the technical word אֲמָת. Of the accents thus pointed out, the two prosaic disjunctives, Shalshleth and Tiphhha, are in poetry conjunctive; though the latter is sometimes disjunctive in poetry also, e. g. תְּבַקֶּשׁ בְּזָב Ps. 4 : 3. Compare Job 8 : 12., 9 : 14., where the K'ri and K'thibh are opposed to each other in this respect.

The accents found in the Metrical Books alone, and thence called *Poetical Accents*, are six in number. They comprise, like the *Prosaic*, both Disjunctives and Conjunctives, the former of different degrees of strength, according to which we shall arrange them, beginning with the strongest.

Disjunctives.

- | | | | |
|--------------------------------------|---------|--------------------|-------|
| a. Mar'khá with Mahpákh | (, ') | מֶרְכָּא מְהַפָּךְ | prep. |
| b. R'bhi ^a 'h with Géresh | (' ') | רְבִיעַ גֶּרֶשׁ | |
| c. Tiphhhá initial | (,) | טִפְחָא | prep. |

Conjunctives.

- | | | |
|-----------------------|---------|-------------------|
| a. Mar'khá with Zarká | (, ') | מֶרְכָּא זָרְקָא |
| b. Mahpákh with Zarká | (' ,) | מְהַפָּךְ זָרְקָא |
| c. Múnáhh superior | (') | מוֹנֵחַ |

POSITION OF THE ACCENTS.

§ 53. In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which

is elevated above the general tone of discourse, except when two or more words are connected together by Makkeph (see § 70); in which case, being considered as forming a single word, they take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrāḥ* (מִלְרָח from below), and when on the penult, *Mil'hél* (מִלְהֵל from above); and even when the word is lengthened, the chief accent can never be placed further back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Methegh see (§ 68).

§ 54. The following letters and syllables can in no case receive an accent :

1. A letter accompanied by (,) ; because this does not constitute a syllable, except when taking a pause-accent, which changes the Sh'wa into a vowel, e. g. דְּבַרְהָ for דְּבָרָה.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sh'wa; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ה paragogic or ה local and its vowel of union; which as regards the accent are not considered as forming an integral part of the word.

General Rules of Position.

§ 55. The following will serve as general rules for the position of the accent :

1. A long vowel, when, contrary to its nature (§ 16. a.), it makes a mixed syllable, must take an accent, to increase its quantity; and it is by means of this addition that the final consonant of the syllable is pronounced: for example, in the word קֹל, the ק is expressed by the help of its own vowel Hholem, and ל by means of the addition made to the same vowel in consequence of its taking the accent, which may be represented thus—*kō'l*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature (§ 16. a.), it makes a

* A very small number of quadrilaterals excepted.

simple syllable, must be accompanied by an accent; by which its quantity is increased, and made equivalent to that of a long one; thus in the word מֶלֶךְ *mélekh*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent; except when, as in the instance just given, it is absolutely necessary that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

Position on Nouns.

§ 56. 1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult (§ 55. 4.), e. g. מֶלֶךְ Gen. 1 : 9., וְנִקְבָּה 1 : 27.; and if a mixed one, the accent is indispensably necessary to its completion (§ 55 : 1.), e. g. בְּרֵאשִׁית. But if this long vowel be one which has arisen in consequence of the addition of a paragodic ה, the accent, according to § 54. 3., will be on the penult, e. g. יְשׁוּעָה Ps. 3 : 3. for יְשׁוּעָה Gen. 1 : 5. for לֵיל; and the same is the case with nouns receiving ה local, e. g. סִכְתָּה Gen. 33 : 17., אֶרְצָה 37 : 10., בֵּיתָה 43 : 17. In a few instances also, we find the paragodic syllable ך without the accent, e. g. שְׁרָתִי, רַבְרָתִי Lam. 1 : 1.

2. Every noun whose ultimate is a short mixed syllable, preceded either by a long vowel or by a short simple syllable, is *MiPhel*, i. e. has the accent on the penult, e. g. וְהִשָּׁה Gen. 1 : 2., עָשָׂב v. 12., הַשָּׁמַיִם v. 1., עָרָב v. 5.; for if the penult be a long vowel, it has, according to § 55. 3., the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable (§ 16. a.). In the case, however, of an ultimate short vowel taking the place of a long one, as for instance the termination of the fem. construct, the accent retains its former position on that syllable, e. g. הַיָּד, constr. הַיָּד Gen. 2 : 19., רַעָה, constr. רַעָה 6 : 5.; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with *Pattahh* furtive (§ 85. 3.), e. g. רַגַּע Is. 51 : 15. for רַגַּע Ps. 136 : 6. for רַקַּע.

And if the penult and the ultimate be both short mixed syllables, the accent is placed on the latter by the rule § 55. 4., e. g. בִּרְעָל, 2 Kings 6 : 5., נִרְדָּן, Is. 10 : 15.

3. Since all vowels are considered long in which one of the אהרי letters quiesces (§ 14), the masc. term הַ likewise takes the accent by the rule § 54. 4., e. g. הַשְׁחָה Gen. 2 : 5., וַמִּקְנָה 4 : 20.; unless the consonant bearing (־) be immediately preceded by a short vowel, when, according to the rule § 55 : 2., the accent must be placed on the penult, e. g. הַגָּה Ezek. 2 : 10. Of course the rule applies also to אֵ, e. g. הַשָּׂא Gen. 1 : 11.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

Position on Verbs.

§ 57. The place of the accent on the verb, when without a suffix, is to be decided as follows :

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct, whenever such radical has a vowel of its own, as this vowel is the principal one of the root (see § 113) : e. g. קָטַל, קְטֹלָה, &c.; יִקְטֹל, יִקְטָל, &c.; קְטֹלָה; קָטַל. But in those persons where the second radical has (), the accent is placed on the third, e. g. קָטַלָה, יִקְטָלִי, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel : viz. in the sec. pers. plur. masc. and fem. pret., e. g. קְטֹלְתֶם, קְטֹלְתֶן; and in the first and sec. pers. masc. sing. pret. when taking ו conversive, to distinguish it from the same person and tense with ו conjunctive, e. g. וְקָטַלְתָּ, וְקָטַלְתִּי.

3. Verbs לָ and עָ, in those persons of the preterite where the third radical has () after the rejection of the second, take the accent on the first, e. g. קָמַח, קָבַח; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule § 53, to the antepenult, e. g. סָבַח.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will generally shift it to the penult, if a

points it out by the rule § 56. 1. as the fem. part. of the same verb employed as a noun. So likewise סָבָה, בָּאָה, שָׁבָה are preterites when the accent is Mil'hel, and participles when Milra'h. In the command קוּמִי אֲרִירִי *arise, shine*, Is. 60 : 1., the imperative is designated, according to § 57. 1., by the accent on the penult; but in the expression לְיוֹם קוּמִי *till the day of my rising up*, Zeph. 3 : 8., the accent on the ultimate syllable of קוּמִי shows it, by § 58. 1., to be a noun with the pron. suffix יָ, &c. &c.

Retrocession of the Accent.

§ 60. On account of the difficulty of enunciating two tone-syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sh'wa mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians נָסַח אָחֳרָי *turned back*.

Thus a word may have two accents, the first a conjunctive, and the second a disjunctive, with either a vowel or Sh'wa between them, e. g. הִזְכִּירְכֶּם Gen. 15 : 5., מִבְּרָכָה 12 : 3.; in which case the first accent has merely the power of a Methegh (§ 68), for which it is the substitute. But if two words come together, the first accented Milra'h, and the second—a dissyllable—Mil'hel, so that one accent follows the other without either a vowel or Sh'wa mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite קָרָא is to be accented Milra'h by § 57. 1., and the noun לֵילָה Mil'hel by § 56. 1.; but when the two concur, as in Gen. 1 : 5, instead of קָרָא לֵילָה, the accent of the first word is thrown back, and we have קָרָא לַיְלָה; so יִפְלֵא מִים 2 Kings 3 : 17. Of course this retrocession of the accent from the ultimate regularly takes place when the following word is a monosyllable, e. g. וַעֲשֶׂה לִּי Gen. 37 : 3. for וַעֲשֶׂה לֵךְ.

§ 61. To the above rule there are the following exceptions :

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. שָׁמַע עֲבָדֶיךָ Gen. 24 : 52., הוֹצֵאֵל קֶחַ 2 Kings 5 : 23.

2. If both accents are conjunctive, no change in the position of either takes place : for the situation of the words bearing them is somewhat analogous to that of words followed by Makkeph (see § 70) ; i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. מַעַל זָבַח Lev. 4 : 31.

3. If a dissyllable accented Milra'h is immediately preceded by an accent, it will not be altered to Mil'hel even though another accent should directly follow ; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. לֹא שָׁנָא הָיָא Deut. 19 : 6.

4. An ultimate syllable having a long vowel followed by a perfect consonant, must necessarily receive an accent (§ 55. 1.), which consequently retains its position, although immediately followed by another accent, e. g. יִרְבֵּל הָיָא Lev. 25 : 12.

5. Words taking the grave suffixes כֶּם, כֵּן, הֶם, הֵן (§ 58. 1.), and the sec. pers. plur. of the pret. of verbs ending in הָם and הֵן (§ 57. 2.), invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent, e. g. וְנִסְגָּח לֵךְ Lev. 5 : 13., וַיִּבְרָךְ אֱלֹהִים 2 Kings 3 : 23.

M E T H E G H.

§ 62. *Methegh* (מֶתֶגַּח *bridle*) is a short perpendicular stroke under a letter ; and is used, as its name imports, to *restrain* the vowel after which it is placed from hastening forwards to be absorbed in the following consonant. The accents are employed to show the relation between different words, while Methegh exercises an influence on the syllabication alone, which it does in a twofold manner : 1st, *absolutely*, or on the syllable which it accompanies, without reference to any other ; and, 2d, *relatively*, or on that syllable with respect also to the rest of the word. Of these uses we shall speak separately.

I. *Absolute Use of Methegh.*

§ 63. 1. This mark, when affixed to a short vowel, prevents its going over to the following consonant, while it also lengthens such vowel, and makes it equal in quantity to a long one. Thus,

a. A short vowel without an accent, whose nature requires it to make a mixed syllable (§ 16. a.), when followed by a letter with a vowel and without Dagheh, receives a Methegh, by which its tone is protracted to the length necessary to form a simple syllable, e. g. בִּית, הַחֲלִיקָה, הָעֵרִים, הַחֲתִיָּה.

b. A short vowel also takes Methegh when the following consonant is a guttural accompanied by compound Sh'wa, and consequently the first letter of a new syllable, e. g. הַעֲמִיד, בְּאֶמֶת, כְּאֶשֶׁר.

c. A Methegh is placed after a short vowel followed by a guttural with simple Sh'wa, which, on account of the difficulty experienced in the enunciation of that class of consonants, when accompanying one of them, is generally mobile (see § 84. 2.), e. g. אֲחִיָּה, לְהִיזֹת, יִהְיֶה, יִהְיֶה.

d. A short vowel receives Methegh when followed by a Sh'wa retaining its original movable power, after the rejection of a Dagheh forte, whereby it is made to appear quiescent, e. g. לְהַמְנִיחַ for לְמַנְיַח, בְּהַצְפִּירָעִים for בְּצִפְרָעִים, יִהְיֶה for יִהְיֶה (see § 33. 1.).

e. When the first of two nouns connected by Makkeph ends in a mixed syllable containing a long vowel, such vowel, being deprived of the accent that enabled it to make a mixed syllable (§ 56. 1.), takes Methegh; e. g. עֶקְרָהֶן Gen. 2 : 16., בֵּיתֶאֱל Gen. 28 : 19., הָעַם־יְהוּדָה Ex. 3 : 21.; and so if the first noun makes a simple syllable by a short vowel, as בְּאֶרֶץ־מִדְיָן Ex. 2 : 15.

f. The preformative י of the third pers. masc. plur. of the future of verbs פִּי takes Methegh on the rejection of the radical י, to show that the following Sh'wa remains mobile; e. g. יִשְׁנֶה Prov. 4 : 15. for יִשְׁנֶה from יָשָׁן, thus distinguished from יִשְׁנֶה 1 Kings 18 : 34. from יָשָׁן; so יִרְאֶה Josh. 4 : 14. from יָרָא, without Methegh יִרְאֶה Gen. 12 : 14. from יָרָא.

2. Methegh accompanies a long vowel which is followed by a vowelless letter in the middle of a word, in order to show that it makes a simple syllable, e. g. קוֹלָהּ *kō-l'khā*, תִּלְכֹּן *tē-l'khún*; and especially the vowel Kamets, for the purpose of distinguishing it from Kamets Hhathuph: e. g. קַטְלָהּ *kā-t'lá*, שְׁכַרְהָ *s'khā-r'khā*, מַצָּאֵן *mā-ts'ún*.*

* We meet likewise with instances of Methegh accompanying Sh'wa. This is termed by the Jewish grammarians בְּעִיָּא *bellowing*, i. e. raising the voice; because, as they say, it shows that the letter with Sh'wa under which is placed, should be pronounced with the full vowel of the letter following, e. g. הָעֵי *dūhū*, Job 19 : 6., תִּהְיֶה *tīhī*, Ps. 119 : 175., לְעוֹלָם *lō'hólom*, Ps. 49 : 12. They

II. Relative Use of Methegh.

§ 64. This use of Methegh is grounded on that peculiarity of the Shemitish family of languages, by which every word, with but comparatively few exceptions, is capable of being reduced to a root consisting of three letters called radicals, making two syllables, thus קטל, מלך; so that originally the accent is neither preceded nor followed by more than a single syllable. And this was made a rule by the ancient grammarians, to be observed in the orthography of all words, whatever their length. Now, as the accent is never placed further back than the penult (§ 53), it can in no case be *followed* by more than one syllable; and in order to prevent its being *preceded* by more, they adopted the expedient of dividing polysyllables, as it were, into two or more smaller words by means of Methegh, each containing a syllable somewhat elevated in tone above the rest, and which is neither preceded nor followed by more than a single unaccented syllable. To effect this, the position of Methegh is of course to be regulated by that of the chief accent. Thus, when the accent is on the ultimate syllable, Methegh is placed on the second before it, or antepenult, e. g. העֲבָרִים; and when on the penultimate, Methegh is removed a degree further back, viz. to the pre-antepenult, e. g. הוֹמוֹתָיִם. Should this Methegh be itself preceded by more than one syllable, a second is employed, e. g. מֵאוֹתוֹתֵיהֶם.

§ 65. From what precedes are to be deduced the following rules for the relative use of Methegh:

1. *a.* If a word consist of three syllables, with the accent on the last, the first of them will receive Methegh, e. g. הוֹלֵלָיו Gen. 5 : 4, 10., הָאֲלֵם 6 : 2, 3, 4., אֲרֻמִּם Is. 33 : 10, 15., זֶרַעְתִּי 2 Sam. 22 : 35.; unless it be a short mixed syllable, which on account of its brevity (§ 61. 6.) is opposed to the introduction of an accent, e. g. מִשְׁחֵיהֶם Gen. 6 : 13., הַמִּבְּלִי v. 17, 19., בְּנֵי־רִים 2 Kings 4 : 42., בְּצִקְלָנִי ib., בִּרְהֹן 5 : 10., פְּלִנְשִׁים 2 Sam. 15 : 16. *b.* Should the accent of a trisyllabic word be on the penult, as this is preceded by only a single syllable, no Methegh will be required, e. g. בְּאֶרֶץ Gen. 6 : 5., הָרִמֶּשׁ 8 : 17., הַטַּחְתִּי 2 Sam. 24 : 10.

state, also, that the number of times which this Methegh occurs answers to the number denoted by the letters of its name (געי"א), viz. 84: but as this is not mentioned in the Masora, it is usually disregarded.

2. *a.* In a word of four syllables with the accent on the ultimate, when the first is a mixed and the second a simple syllable, the place of Methegh is on the antepenult, e. g. לִנְשֹׁתֶיכֶם Gen. 9 : 5., נְגִזְתִּיהֶם Jer. 32 : 29., צִבְאוֹתֵכֶם Ex. 12 : 17. ; and, when the first syllable is simple, and the second mixed, on the pre-antepenult, e. g. וְאֶשְׁתִּמְרָה 2 Sam. 22 : 24., וְאֶשְׁמִידֶם v. 38. : since a simple syllable always takes Methegh in preference to a mixed one. If both the first and second are mixed syllables, Methegh will sometimes be omitted altogether, e. g. בְּסִנְיִים Gen. 19 : 11., הַמְלָאכִים 15., לְמַלְחָמָה 2 Sam. 21 : 17., תַּחֲתֵּימָלְכִי Jer. 31 : 22. *b.* If the accent is on the penult, Methegh will be placed according to § 64., e. g. אֶלְיָהוּ 2 Kings 2 : 4., מֵאוֹתַיִךְ Ps. 65 : 9.

3. A word of five syllables with the accent on the last will receive two Metheghs, e. g. מֵאֲנִיּוֹתֶיהֶם Ezek. 27 : 29.

§ 66. These rules apply not only to single words, but likewise to two or more connected by Makkeph, which in this respect are considered as forming but one, e. g. וְמִרְיָא־וְצֹאֵן 1 Kings 1 : 19., אֶלְיָהוּ־וְעִזְרָאֵל v. 20.

§ 67. As Methegh has two distinct uses, one regarding that syllable only on which it is placed, and the other the form of the entire word, we sometimes find on the same word two Metheghs, one of each kind, e. g. וְאֶבְרָאֵסָה Ex. 6 : 24., וְחִתִּיתוֹתֶיהֶם Is. 2 : 4. ; in which case the first Methegh is employed for the purpose of restraining the vowel on which it is placed (§ 63. 1. *b.*), and the second on account of the accent (65. 1. *a.*).

§ 68. Instead of Methegh, an accent is sometimes employed ; consequently when two accents are found on a word, one of them is to be considered as supplying the place of Methegh, e. g. וַיְהִי־נָתָן 2 Sam. 17 : 17., and in v. 20 with an accent, thus וַיְהִי־נָתָן ; so תְּרוֹמָתִי 22 : 49., כְּלִי־קֶרָאִים 1 Kings 1 : 49., בְּדֹאֲלִישָׁמַע 2 Kings 25 : 25. We also find words with two accents and a Methegh, viz. a secondary accent to subdivide the word, and a Methegh for completing the syllable which it accompanies, e. g. וַיִּתְּנֵהוּ 1 Kings 1 : 50. Hence we see that the accent furthest from the end of the word, always has the power and performs the office of a Methegh.

§ 69. The observations here offered with respect to the twofold use of Methegh, and the rules thence arising for its position, a subject so unsettled and intricate as treated by the generality of grammarians, will be found amply sufficient to explain the phenomena of its occurrence. That this mark will sometimes be found wanting, where, ac-

cording to the rules here given, it ought to appear; and that, on the other hand, it will occasionally occur in a manner which these rules do not account for, is not sought to be denied; yet, if we take into account the obscurity in which this matter has hitherto been involved, we may reasonably conclude that such appearances are the effects of the ignorance or negligence of transcribers; for, with these comparatively trifling exceptions, every Methegh can be accounted for without the smallest difficulty.

MAKKEPH.

§ 70. 1. *Makképh* (מַקֶּפֶה *joining*) is a horizontal stroke placed between two words closely connected, either in signification or grammatical construction, e. g. חַיַּת הַשָּׂדֶה אֲשֶׁר לָקַח *beast of the field, which he took*. The connective power of Makkeph is greater than that exerted by any of the conjunctive accents; so much so that two words which it joins together are considered as one, in consequence of which the first of them undergoes certain changes. 1. It loses its accent; thus, in the expression בְּנֵי יִשְׂרָאֵל *the children of Israel*, Num. 15:26., the first of the two nouns, בְּנֵי, has an accent, which it loses on being joined by Makkeph to the following one, e. g. בְּנֵי־יִשְׂרָאֵל v. 32; so יְהוָה אֱלֹהֵינוּ Gen. 1:3. 2. *a.* Its vowel immediately preceding Makkeph, when long and mutable, and making a mixed syllable, is changed into the corresponding short one, e. g. כָּל רֶמֶשׂ *every reptile*; here the word כָּל stands by itself, and makes a mixed syllable by the aid of an accent; but when it is connected with the following by means of Makkeph, and loses its accent, Hholem becomes changed into the corresponding short vowel Kamets Hhatuph by § 16. *a.*, e. g. כָּל־רֶמֶשׂ Gen. 1:25.; so יַעֲזֹב אִישׁ יַעֲזֹב־אִישׁ Gen. 2:24. *b.* When a long vowel making a mixed syllable, and immediately preceding Makkeph, is immutable, it takes Methegh (§ 63. 1. *e.*), e. g. בְּנֵי־חַיַּת Gen. 19:36. Many words also retain a final (), and take Methegh, when followed by Makkeph, e. g. וְשֵׁם־יְהוָה Gen. 2:13., עֶצֶר־הַנֶּזֶק v. 16. (see § 63. 1. *e.*).

Makkeph is employed most frequently to connect prepositions and other particles with the nouns to which they belong, and without which they convey no meaning, as אֶל, אֶת, בְּ, מִן, לְ, &c. It is likewise used to connect one noun with another in the genitive, as שֵׁם־יְהוָה *the name of Jehovah*, Ps. 7:18., נְשִׂי־בְנָיו *the wives of his*

sons, Gen. 7:13., or more closely to form a compound term, as עֵצֵי גֹפֶר *Gopher-wood*, ib. 6:14.; it also connects a verb with its object, as וַתִּקַּח קֶמַח *she took meal*, 1 Sam. 28:24.

2. Very often three words in succession are connected by Makkeph, as כְּלִי-מִלְחָמָה Gen. 5:31., and sometimes, though rarely, four, as אֶת-כָּל-אֲשֶׁר-לוֹ Gen. 25:5. Ex. 20:11.; in which cases the same rules apply to each of the words followed by Makkeph as to the first of two words thus connected.

K'RI AND K'THIBH.

§ 71. In the current editions of the Hebrew Bible, we meet with a number of notes in the margin containing directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorites (בְּעֻלְמֵהֶםסוּרָה *the doctors of tradition*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark קְרִי וְכָתִיב (Chald. part. pass.) *read and written*: thus in Job 13:15. the word *written* (i. e. occurring in the text) לֹא is to be read לוֹ. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation קְרִי וְלֹא כָתִיב *written but not read*, e. g. the word נָא 2 King 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin with the note קְרִי וְלֹא כָתִיב *read but not written*, e. g. the word בָּאִים Jer. 31:38. The number of these critical remarks varies in different editions: thus Elias Levita reckons them at 848, while Capel in the second edition printed at Venice found 1171. Among the K'ri and K'thibh may be reckoned the word יְהוָה, which, as the complete and most holy name of God (שֵׁם הַמְּפֹרָשׁ), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read אֲדֹנָי *Lord*, and

hence the Masora (מסורה *tradition*) has given it the points of that word, thus יהוה; except in those cases where יהוה is immediately preceded or followed by the word אֲדֹנֵי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly, thus אֲדֹנֵי יְהוֹה, or אֲדֹנֵי יְהוֹה Hab. 3: 19. Various other marks are to be found in the Bible, which in modern editions are generally explained either in the prolegomena or at the end.

CHAPTER VI.

CONSONANT CHANGES.

§ 72. *EUPHONY*, or that sensibility to harmony residing in the auricular organs, which seeks to soften and otherwise modify the harsh combinations of sound to which the regular inflecting of a language will occasionally give rise, has exerted its influence to no inconsiderable extent both on the consonants and vowels of the Hebrew tongue. We shall begin with the consonants, whose changes from this source may be classed under the several heads of *commutation*, *transposition*, *rejection*, and *addition*. Although unable to reduce to certain rules all the phenomena which had their origin in the peculiar ideas respecting euphony of a people so far removed from us both in space and time as the ancient Hebrews, we can still discover a certain degree of regularity in most of these changes, and this we will endeavour to exhibit.

I. COMMUTATION.

§ 73. This takes place as follows: 1, in letters of the same organ; 2, in letters of adjacent organs, as the gutturals and palatals, sibilants and linguals; 3, in the quiescents; 4, in the liquids.

1. Letters of the same organ.

a. Gutturals.

א = ה: אֲמוֹן, הֲמוֹן *multitude*; אֵיךְ, הֵךְ *how?* אֵיזֵי, הֵזֵי *alas!* כָּאֵזֵי, לָאֵזֵי *to be humble, weak*; לָאֵזֵי, לָאֵזֵי *to be weary*; אֶתְחַבֵּר 2 Chron. 20: 35. for הֶתְחַבֵּר *he joined himself*.

א = ע : אָנַם, עָנַם *to be sad*; אָרַד, עָרַד *to turn about*; נָאַל, עָאַל *to defile*; הָאַב, עָאַב *to abhor*; פָּתָאם, עָתָאם *suddenly, from moment to moment*.

ה = ח : הָיָה *to be, exist*, חָיָה *to live*.

Rarely are the weakest and strongest of the gutturals, א and ח, interchanged; yet we find related אָנַק, עָנַק, חָנַק; also אָצַר, עָצַר, חָצַר *to shut up*.

b. Palatals.

The weak palatal י is rarely commuted with any of the other letters of its organ; yet we find י = כ : יָשַׁר, כָּשַׁר *to be right*; יָשִׁישׁ, Syr. *ܝܫܝܫ* *old age*; and also י = ג : יָסַר, Eth. *ܝܫܪ* *to instruct*. We have once י = ע : יָשַׁשׁ, עָשַׁשׁ *to grow old*.

ג = כ : גָּנַן, כָּנַן *to protect*; גָּבַד, כָּבַד *to collect*; גָּבַל, רָבַל *to go about*; סָכַר, סָכַר *to shut up*.

ג = ק : קָצַר, גָּזַר *to cut off*.

כ = ק : קָבַע, כָּבַע *helmet*; רָכַךְ, רָקַק *to be tender*; הָכֵן, הָקַן *to straighten*; בָּקַר, בָּכַר *be foremost, to behold*; קָבַע, קָבַע *to be high*; שָׂרַק, שָׂרַק *to interweave*.

c. Linguals.

ד = ת : תָּלַה, תָּלַה *to hang down*.

ד = ט : טָבַח, Chald. *ܬܒܚ* *to slaughter*.

ט = ת : טָעָה, טָעָה *to err*; חָטַף, חָטַף *to seize*; קָטַל, Arab. *قَتَلَ* *to kill*.

d. Dentals.

ז = ס : זָרַח, סָרַח *to depart*; בָּרַשׁ, בָּרַשׁ *to despise*.

ז = צ : צָהַב, צָהַב *gold*; צָהַב, צָהַב *to shine like gold*; צָעַק, צָעַק *to cry*; גָּזַר, קָצַר *to cut*; עָלַץ, עָלַץ *to rejoice*.

ט = צ : אָסַר, עָצַר *to shut up*.

ס = שׁ : שָׁכַךְ, שָׁכַךְ *thicket*; שָׁכַךְ, שָׁכַךְ *to cover*; שָׁכַל, שָׁכַל *to be wise*; שָׁעַר, שָׁעַר *to shudder*; כָּסַה, כָּסַה *to cover*; כָּעַס, כָּעַס *anger*.

שׁ = צ : שָׁחַק, שָׁחַק *to laugh*; שָׁפַן, שָׁפַן *to conceal*.

e. Labials.

ב = פ : פָּצַח, בָּצַח *back*; בָּזַר, פָּזַר *to scatter*; בָּקַע, Chald.

פָּקַע, Syr. *ܦܩܥ* *split*; פָּרַץ, Chald. *ܦܪܥ*, Syr. *ܦܪܥ* *iron*; בָּרַח, *to break up, flee*, פָּרַח *to break out, blossom*, פָּרַק *to break in pieces*; כָּבַשׁ *to subject*, כָּפַשׁ *to cover over*.

ב = פ = מ : קַמֵּץ, קֶפֶץ, קִבֵּץ *to compress* ; מִרְיָא, בְּרִיא *fat* ; מִכְתָּב *writing* ; מִלֵּט, מָלֵט *to escape* ; אֶסֶף = אָסַם *collection* ; צָפַן *to hide* ; פָּרַק K'thibh, מָרַק K'ri, Is. 65 : 4. ; Syr. ܥܦܢ, Heb. זָמַן *time* ; דִּיבּוֹן, דִּימוֹן *a city of Moab*.

2. Letters of adjacent organs.

a. Gutturals and Palatals.

ח = ג, כ, ק : חָבַל *to bind*, גָּבַל *to bound* ; חוּל, גּוּל *to whirl round* ; חָבַר, גָּבַר, קָבַר *to combine* ; חָצַב, קָצַב *to cut*.
ע = ג, כ, ק : עָבַע, נָבַג, נָבַח *to spring, flow* ; עָטַר, כָּתַר *to surround* ; זָרַע, זָרַק *to scatter* ; Chald. אָרְעָא, אָרְקָא *earth*.

b. Sibilants and Linguals.

ז = ד : זָחַז, פָּחַז, פָּחַד *to leap* ; זָבַח (טָבַח), Chald. דָּבַח *to slay, sacrifice* ; זָעַף, דָּעַף *to quench*.

צ = ט : נָצַר, נָטַר *to watch* ; חָצַב, חָטַב *to hew* ; צָהַר *to shine*, טָהַר *to be pure*.

ס = ש, ז, ח : חָרַס, חָרַשׁ, חָרַץ, חָרַח *to scratch, grave* ; נָסַף, נָתַף *to pour out*.

ש = ת : Chald. פָּשַׁר, Heb. פָּתַר *to interpret* ; חָרַשׁ, חָרַח (χαράσσω, χαράττω) *to engrave, plough* ; בְּרוֹשׁ, בְּרוֹת *cypress*.

c. ת = כ, ק, ג. The equivalence of ת and the palatals, in Hebrew and the Shemitish languages generally, can be attributed only to the adjacency of the organs by which they are produced. The following instances may be given : פָּתַח, פָּקַח *to open* ; חָתַר, חָקַר *to break into, to investigate* ; שָׁתַה, שָׁקַה *to drink* ; סָתַר, סָכַר *to cover* ; talm. אִיתָא, אִיכָא *it is* ; אָתָה *thou*, suff. of the same pers. הָ : in Ethiopic the pronominal affirmative of the sec. pers. sing. is ḥ, which is thus equivalent to the Heb. ת. Again, in various European languages,—in addition to numerous instances of the commutation of the palatals and sibilants (which latter bear, as is shown by the examples under the letter b., a close affinity to the linguals), e. g. Gr. σν, Lat. cum, con ; Germ. zünden, Eng. kindle ; Russ. zoloto, Eng. gold,—we find the single letter c, alternately equivalent both to s and k.

d. ה = ח. The aspirate ה is frequently changed into the lingual ח, although not letters of the same or of nearly related organs : as in forming the sing. construct of fem. nouns, e. g. חֲבִימָה, constr. חֲבִימָה ; in forming the third pers. fem. of the future tense, e. g. תִּקְטַל for

הקטל; in inflecting the preterite of verbs לָחַץ, e. g. בָּלָחַץ, &c. All which may be explained by the fact of the relationship existing between the aspirate *h* and the sibilants, which are properly but a stronger kind of aspirate; for in the endeavour to produce a very forcible aspiration, the teeth involuntarily approach, and thus, by partially obstructing the passage of the air, give rise to a sibilant sound: among the many proofs which present themselves are, ὑπέρ, *super*; ὕς, *sus*; ἔρπον, *serpo* (שָׂרָה); Germ. *herr*, Eng. *sir* (שִׁיר).

3. For the commutation of the quiescents, see § 86 et seqq.

4. The liquids are also occasionally interchanged.

ל = ר: הִצְהִיר, הִצְהִיל *to cause to shine*; קָרַב, Arab. قَلَبَ *heart*; אֶלְמָנָה, Syr. اَلْمَنْكَلَة, Arab. اَلْمَلَأَة *widow*; אֶלְמָנוֹת, אֶרְמָנוֹת *palaces*; Chald. שְׁלִשְׁלָה, Heb. שֶׁרְשָׁרָה *a chain*.

ל = נ: לָחַץ, נָחַץ *to oppress*; לְשָׁכָה, נְשָׁכָה *chamber*; נָחַן, Syr. نَحَنَ *to give*; צָלַם, Arab. صَوَّمَ *image*.

נ = מ: שָׁטַח, שָׁטַח *to oppose*; נוּט, מוּט *to totter*; כְּמָדָן, כְּמָדָם n. pr.

נ = ר: כָּנַע, כָּרַע *to kneel*; בָּחַן, בָּרַח *to prove*.

II. TRANSPOSITION.

§ 74. 1. Many words are found in Hebrew consisting of the same letters differently arranged as certain other words, and expressing ideas either precisely the same, or but slightly modified: thus,

a. גָּזַר, קָצַר = גָּרַז, קָרַץ *to cut*; כָּסַל, כָּסַל *to be foolish* (the opposite of שָׂכַל *to act wisely*, comp. Eng. *skill*); כָּבֵשׁ, כָּבֵשׁ *sheep*; נָשָׁה, נָשָׁה = נָפַשׁ, Eth. نَفَسَ *to breathe*; נָחַשׁ, נָחַשׁ *to dry up*; סָמַל, סָמַל *image*; שְׁמָלָה, שְׁמָלָה *garment*.

b. Transposition occurs oftenest among the weak letters א, ה, ו, e. g. אָנַח, נָאָח *to groan*; בְּהִלּוֹת, בְּהִלּוֹת *terror*; עֲוֹלָה, עֲוֹלָה *unrighteousness*; זָרָה, זָרָה *maltreatment*.

2. Such cases of transposition as the preceding belong rather to the department of lexicography; for they can scarcely be said to affect the grammar of the language. Those which take place on the concurrence of the lingual *ח* with one of the sibilants, concern us more especially, and are as follows.

The lingual **ר**, when in the course of inflection it would immediately precede one of the sibilants **ס**, **ש**, **שׁ**, **ז**, or **זׁ**, cannot without great difficulty be expressed with its appropriate aspiration, from which it is accordingly freed in several different ways: *a.* When coming before either of the strong hissing dentals **ס**, **שׁ**, or **ש**, which contain no lingual sound, the **ר** is merely transposed, and then by § 41. loses its aspiration; thus the Hithpa'el species of **סָפַר**, regularly inflected **הִתְסַפֵּר**, becomes **הִתְסַפֵּר**; so also we have **הִתְשַׁבֵּר** for **הִתְשַׁבֵּר**, **הִתְשַׁמֵּר** for **הִתְשַׁמֵּר**. *b.* When concurring with one of the remaining dentals **ז** and **זׁ**, which partake somewhat of the nature of linguals, (viz. **ז** of that of the softest lingual **ד**, and **זׁ** of that of the hardest **ט**,) the **ר** is not only transposed, but is moreover changed after **ז** into **ד**, e. g. **הִתְדַמֵּן** for **הִתְדַמֵּן**, and after **זׁ** into **ט**, e. g. **הִתְצַדֵּק** for **הִתְצַדֵּק**.

3. Another species of transposition is that which takes place on the concurrence of two pairs of similar letters; e. g. **סָבַב** for **סָבַב**.

III. REJECTION.

§ 75. Besides the commutation and transposition of letters to which a regard for the laws of euphony has given rise, we find the same cause producing their *rejection* from different parts of words, viz. from the beginning, (termed *aphæresis*), the middle (*syncope*), or the end (*apocope*). Those most frequently rejected are the weak letters **א**, **ה**, and the liquids.

1. *Aphæresis.* **אֶחָד** = **אֶחָד** ? **אֶחָד** = **אֶחָד** ?

§ 76. The weak letters **א**, **ה**, and **י**, and also the liquid **נ**, when situated at the beginning of a word, are sometimes passed over in silence, the voice hastening onwards, to reach the tone-syllable at or near the end; and in consequence they are not unfrequently rejected in writing: thus, the imperative of verbs **פֹּה** and **פֹּה**, on account of the rapidity of utterance proper to this mode, e. g. **יָשָׁב** for **יָשָׁב**, **יָשָׁב** for **יָשָׁב**; **נָשָׂא** for **נָשָׂא**, **נָשָׂא** for **נָשָׂא**; and of one verb **פָּל**, viz. **קָח** for **לָקַח**. This species of rejection takes place also in some words not of the class above mentioned, e. g. **יָדָה** for **יָדָה**, **יָדָה** for **יָדָה**; **נָהַר** for **נָהַר**, **נָהַר** for **נָהַר**; **נָהַר** for **נָהַר**, **נָהַר** for **נָהַר**. Once **כ** is rejected, viz. **כִּסְתָּה** Gen. 49:11. for **כִּסְתָּה**.

2. Syncope.

§ 77. The most common species of rejection is that which takes place in the middle of words, either by *contraction* or *assimilation*.

1. Contraction is generally the result of the concurrence of two similar letters in the middle or at the end of a word : it takes place either, *a.* between two letters which are precisely the same ; thus, for instance, קטטל becomes contracted into קטל. סבב into סב. כרתת into כרת. *b.* or between two letters of the same organ, e. g. הדיקק for הדיקקן, אהתת for אהתתך, 1 Sam. 4 : 19. for לללת. הטהה for הטההר ; *c.* and occasionally between letters of adjacent organs ; as that of the lingual ת with the dentals ז and ש, e. g. הדיקה for הדיקהת, once יתשמים for יתשמים ; and also with the palatal כ (see § 73. 2. c.), e. g. התכסה for התכסה.

2. The kind of Assimilation which most frequently presents itself, is that of the liquid ל in the middle of a word, which on taking Sh'wa becomes assimilated to the letter following, and is then as in the former case rejected, e. g. יִגְשׁ = יִגְשׁ for יִגְשׁ, נִחַי = נִחַי for נִחַי, and sometimes when accompanied by a vowel, e. g. אָהָה for אָהָה, בָּהָה for בָּהָה, אָמָה for אָמָה. Very seldom the liquid ל is thus rejected, e. g. יִלְקָה for יִלְקָה.

3. The weak letters ה and ו, when preceded by a vowelless consonant in the middle of a word, are often rejected, and give their vowel to such preceding letter, e. g. לְהִצָּרֵךְ, יִהְיֶה לְאָרֶץ, וְיִקְטִיל for לְהִצָּרֵךְ, יִהְיֶה לְאָרֶץ, וְיִקְטִיל for לְהִצָּרֵךְ, יִהְיֶה לְאָרֶץ, וְיִקְטִיל Ex. 3 : 2. for לְהִצָּרֵךְ, יִהְיֶה לְאָרֶץ, וְיִקְטִיל = לְהִצָּרֵךְ, יִהְיֶה לְאָרֶץ, וְיִקְטִיל for לְהִצָּרֵךְ, יִהְיֶה לְאָרֶץ, וְיִקְטִיל Ex. 2 : 4 ; and once or twice the guttural ע, e. g. בְּעִי for בְּעִי, בְּעִי for בְּעִי.

3. *Apocope.*

§ 78. The rejection of final consonants is not carried to any great extent; it principally affects the ך of the third pers. plur. termination of verbs, which in the pret. is almost always rejected, e. g. קָטְלוּ for קָטְלוּךְ, and generally also in the future, e. g. יִקְטְלוּ for יִקְטְלוּךְ; the final ה of the fut. of verbs לָהּ, e. g. יִגְלֶה, יִיגַל; and the ם of the masc. plur. term. of nouns, on entering the construct state, e. g. מַלְכִּים constr. מַלְכֵי.

IV. ADDITION.

§ 79. The effect of euphony on the forms of words manifests itself also in a manner the direct reverse of the preceding, viz. in the *addition* of certain letters either at the beginning (*prosthesis*), the middle (*epenthesis*), or the end (*paragoge*).*

1. *Prosthesis*.

§ 80. The letter most commonly added to words at the beginning is the weakest of the consonants, א, which is prefixed in order to avoid commencing a word with a vowelless consonant, and is called from its position Aleph Prosthetic; † thus אֶזְרִיעַ, אֶזְרִיעַ arm; אֶכְזֵב, אֶכְזֵב deceitful; אֶכְזֵר, אֶכְזֵר cruel; אֶפְעֵדָה, אֶפְעֵדָה foot-chain; אֶתְמֹל, אֶתְמֹל yesterday; אֶתְנֶן, אֶתְנֶן gift. Less often we find the weak letter ה used for the same purpose, as for instance in the inf. of the Niph'al species, e. g. הִקְטִיל = הִקְטִיל for הִקְטִיל, Arab. اِنْقَتَلَ; and probably also the Hithpa'el הִתְקַטֵּל, Arab. تَقَتَّلَ.

2. *Epenthesis*.

§ 81. Epenthesis is the insertion of a consonant—generally a liquid—after a short vowel in the middle of a word, when requisite to complete the syllable.

* The meanings of the Greek terms by which grammarians designate the three species of rejection and addition, are given in the following Latin hexameters.

Prosthesis apponit capiti, sed *Apharesis* aufert;

Syncope de medio tollit, sed *Epenthesis* addit;

Abstrahit *Apocope* fini, sed dat *Paragoge*.

† Although א prosthetic is in some instances employed in Hebrew, it very often happens that a word in this language begins with a vowelless consonant. But in Arabic, when such would be the case, an ا is invariably prefixed, thus اِنْقَتَلَ for نَقَتَلَ, اِبْنٌ for بَنٌ, اِسْمٌ for سَمٌ. In other languages also we sometimes find an initial vowel employed to soften the commencement of a word, e. g. הַפְרָתָה *Euphrates*; Lat. *scarabeus*, Fr. *escarbot*; Lat. *spiritus*, Welsh *yspryd*; Germ. *lärm*, *wachen*, Eng. *alarm*, *awake*.

1. Instances are to be found in most languages of the augmentation of words by doubling one of their constituent letters, or inserting a new one, generally a liquid, as for instance *λαμβάνω* (root, *λαβ*), *frango* (root, *frag*), *stand* (root, *sta*): and this is a phenomenon often met with in Hebrew. There is, however, this difference between it and the other languages of the Shemitish family, that in Hebrew the former method, viz. that of doubling a letter by the insertion of Daghes, is employed for the purpose of furnishing a resting-place to a short vowel; while in the cognate dialects a liquid is more frequently inserted in the corresponding words for the same purpose: thus, *a*. In the Heb. כְּסֵא *throne*, we find כ reduplicated by Daghes on account of the preceding short vowel (.), while in Chaldee, Syriac, and Arabic, a ר is inserted from the same cause, e. g. Chald. כְּרֵסָא, Syr. كَرْسِئَا, Arab. كَرْسِيٌّ; so כְּסֵמָה *spelt*, Arab. كَرْسَنَآ. Occasionally ר is inserted in Heb., e. g. שְׂרָעִים equivalent to שְׂרָעִים *thoughts*; שְׂרָבִיט = שְׂרָבִיט *sceptre*; קָרָהם *axe*, Arab. قَرْدُومٌ, from קָרַד, קָרַץ = קָרַד, קָרַץ *to cut*. *b*. Much more frequently we find a Daghes in Hebrew equivalent to the insertion of the liquid נ in the other Shemitish dialects, e. g. אָתָה *thou*, Syr. اَنْتَا, Arab. اَنْتَ, Eth. አንተ; so אֶבֶה *fruit*, Chald. אֶבֶה; Heb. מִדֶּע (from יָדַע), Sanscr. *mati*, Gr. μάθη-σις, Chald. מִנְדֶּע (מַנְדֶּע); Heb. לֶפֶד *torch, flame*, Chald. (where נ is inserted, which before the labial פ becomes מ) לֶמְפֶּד, Syr. لَمْفَئِ, Gr. λαμπός, -άδος. Once, however, we find נ in Heb. instead of Daghes, viz. קָנָצִי Job. 18 : 2. for קָנָצִי.

2. That species of epenthesis which more particularly belongs to the province of grammar, consists in the regular insertion of נ (technically termed Nun Epenthetic), for the most part between verbs and their pronominal suffixes, in order to avoid an hiatus, e. g. יִקְטֹלֶנָּה = יִקְטֹלֶהָ for יִקְטֹלֶהָ. And once before the pron. of the sec. pers. m. sing., where no hiatus would occur, viz. אֶתְקַנֶּנָּה Jer. 22 : 24. for אֶתְקַנֶּה.

3. Paragoge.

§ 82. Besides the preceding modes of increasing words, a letter is sometimes added at the end, for the purpose of either strengthening or softening the termination.

1. In order to give strength to the termination, the liquid נ (= Ephelkystikon in Greek) is frequently affixed, e. g. תַּעֲשִׂין Ruth 3 : 4. for תַּעֲשִׂי.

For the contrary purpose of softening, the weak letters א, ה, ו, י, are employed: thus,

2. *a.* ה is often affixed to the first pers. sing. fut. or to the imp. of verbs, e. g. הוֹשֵׁה, אֶקְטִלָּה; to the pronouns of third pers. plur. viz. הֵמָּה, הֵנָּה, for הֵם, הֵן, and of sec. pers. fem., viz. אַתְּהָּ for אַתְּ; and also to particles, e. g. הֵנָּה for הֵן, אֵיָּהּ for אֵי, אֵנָּה for אֵן.

b. To feminine nouns after the fem. char. ה is hardened into ת (see § 73. 2. *d.*), which corresponds to the emphatic state in the Aramaic languages, e. g. אֵימָתָהּ Ex. 15 : 16. for אֵימָהּ, יְשׁוּעָתָהּ Ps. 3 : 3. 80 : 3. for יְשׁוּעָה, עֲזָרָתָהּ Ps. 44 : 27. for עֲזָרָה; and also occasionally to other nouns, e. g. לַיְלָתָהּ Gen. 1 : 5. for לַיִל.

3. The semi-vowel ו is sometimes affixed to nouns, e. g. חֵיתוֹ Gen. 1 : 24. Is. 56 : 9. Ps. 50 : 10. 104 : 20. Zeph. 2 : 14. for חֵית, מַעְיֵנוֹ, חֵיתוֹ Ps. 114 : 8. for מַעְיֵן, בְּנוֹ Num. 23 : 18. 24 : 3, 15. for בֶּן.

4. The semi-vowel י is affixed to nouns, participles, and fem. adjectives, e. g. *Nouns*: בְּנֵי Gen. 49 : 11. for בֶּן, אֶפְסֵי Is. 47 : 8, 10. for אֶפֶס, דְּבָרָיו Ps. 110 : 4. 114 : 8. 123 : 1. for דְּבָרָה. *Participles*: אֶסְרִי for אֶסֶר Gen. 49 : 11., שֹׁכֵנִי Deut. 33 : 16., עֹזְבִי Zech. 11 : 17., אֹהֲבָיו Hos. 10 : 11.; גִּנְבָּתִי Gen. 31 : 39.; נֹאדָרִי Ex. 15 : 6. *Adjectives*: שְׂרָתִי Lam. 1 : 1., מִלְּאָתִי Is. 1 : 21.

5. א is sometimes added paragogically after the vowel ו or י, e. g. קָלִיא 1 Sam. 17 : 17. for קָלִי, נָקִיא Joel 4 : 19. for נָקִי; הִלְכִּיא Josh. 10 : 24. for הִלְכִּי.

CHAPTER VII.

IMPERFECT LETTERS.

§ 83. THE Hebrew alphabet consists entirely of consonants, the representatives of articulate sounds produced by opening and closing the several organs of speech during the emission of the voice, with a greater or less degree of force; and whose relative strength accordingly differs in a corresponding manner: thus, for example, ק and פ are much stronger in sound than the semi-vowels י and ו of the same organs (§ 6). Consonants of the former kind are called *strong* or

perfect, on account of their distinctness of utterance, and capability of being pronounced by the aid of any vowel whatever; the latter receive the name of *weak* or *imperfect* letters, from their tenuity of sound, and the difficulty experienced in their enunciation, except in connection with certain homogeneous vowels (see § 7). And hence result peculiarities of different kinds in the formation of words in which these imperfect letters occur, according to which they may be divided into two classes, viz. *gutturals* and *semi-vowels*.

G U T T U R A L S .

§ 84. The gutturals, as their name imports, are those consonants which are produced chiefly by the action of the throat: they are the following five—א, ה, ח, ע, and ר; and in the very nature of the obscure sounds represented by them, are to be found the causes of the peculiarities of formation and inflection to which they give rise.

1. *a*. The gutturals take in preference to all others the appropriate vowel of their own organ, viz. the simple, open vowel *a* (§ 11); and accordingly, when occurring in a situation to receive one of the other vowels, a guttural will commonly take *a* in its stead, e. g. רִזֶּק for רִזֵּק. *b*. When a guttural is immediately preceded in the ultimate by a vowel in the same syllable with which it cannot coalesce, it will receive in addition a short *a*, called Pattahh furtive (§ 23), e. g. הִשְׁמִיעַ (pron. *hishmi'ah*) for הִשְׁמִיעַ; and should the preceding vowel not be rendered immutable by an accompanying semi-vowel, it may be contracted with the Pattahh furtive of the guttural into a single *a*, e. g. pret. Pi'hel שְׁמַע contr. שְׁמַע. But where a vowel is the characteristic of the form in which it appears, it must be suffered to remain, although concurring with a guttural, e. g. inf. constr. שְׁמַע, never שְׁמַע.

2. The second peculiarity of the gutturals consists in taking a compound Sh'wa (§ 20 et seq.) where another letter would receive simple Sh'wa, either quiescent or mobile, e. g. אָכַל for אָכַל, צָעַק for צָעַק, in both of which cases the compound Sh'wa takes the place of Sh'wa mobile; and יָעַמַּד for יָעַמַּד, הָעַמִּיד for הָעַמִּיד, הָעַמַּד for הָעַמַּד where it replaces Sh'wa quiescent. This peculiarity likewise has its origin in the nature of these letters, which are scarcely more than aspirates of greater or less force, the compression of the organs by means of which they are produced being much slighter than in the case of the other

consonants; whence it arises that they cannot easily be made audible without an accompanying vowel. Should these letters, therefore, have no vowel of their own, i. e. be accompanied by Sh'wa simple, and have to be pronounced by the aid either of the preceding vowel, as **יְעִמֵּד**, or of the following, as **עִמֵּד** (§ 18), the sound of the guttural would in either case be almost if not entirely lost. With the perfect letters it is otherwise: thus in the words **קָטַל**, **יִקְטֹל**, the sound of **ק** is perfectly audible, although without a vowel of its own.

And hence we see, that the reason why the gutturals are accompanied by a compound Sh'wa, or extremely short vowel, in those cases where other letters receive the sign denoting the entire absence of a vowel sound, is that the voice involuntarily dwells a little upon them, in order to render them perfectly audible and prevent their being lost in pronunciation. Accordingly, gutturals which are so accompanied by no means constitute a syllable, but merely commence one, with the remaining part of which they are not as closely connected as a consonant taking Sh'wa simple, although not as far removed from it as one which has a complete vowel of its own.

Now as these compound Sh'was are with very few exceptions placed under the gutturals merely in order that their slight sound may not be entirely lost, it does not signify in a grammatical point of view which of them is taken in a given instance. When occurring in the middle of a word, this point is decided by the preceding vowel, which always prefers to be followed by that compound Sh'wa which is homogeneous to itself, e. g. **יְעִמֵּד**, **הָעִמֵּד**. And on the other hand, a compound Sh'wa in certain cases exerts an influence on the preceding vowel: for when according to analogy a guttural would be immediately preceded by short *i*, it usually takes a compound Sh'wa containing its homogeneous vowel *a*, or more frequently that modification of *a* which is nearest to *i*, namely *e* (see § 21); and in either case the preceding vowel is changed to correspond to that of the compound Sh'wa, e. g. **הָעִמֵּד** for **יְעִמֵּד**, **יִקְטֹל** for **קָטַל**. For the cases in which a guttural receives simple instead of compound Sh'wa, see § 20. n.

3. The third peculiarity arising from the nature of these consonants is that they are incapable of being reduplicated in pronunciation, and consequently can never receive Daghesth forte (§ 29); a peculiarity which affects chiefly the preceding vowel: thus, should a guttural occur in a situation where another letter would take Daghesth forte, and consequently be preceded by a short vowel (§ 31), such vowel will be changed into a long one; viz. (.) into its corresponding (.),

e. g. בָּרַךְ for בִּרְךָ ; הָעִיר for הַעִיר ; () into (), e. g. הָעִמָּד for הַעִמָּד , בָּרַךְ for בִּרְךָ ; and () generally into (), e. g. בָּרַךְ for בִּרְךָ . The reason is, that the voice, being prevented from passing over to the following consonant to finish the syllable, remains longer with the preceding one; which has the effect of lengthening the quantity of its accompanying vowel.

§ 85. The above are the chief peculiarities affecting the gutturals, as a branch of the class of imperfect letters; but, as these are distinguished from the perfect letters by a weakness common to them all, so again each individual letter of the gutturals differs from the rest in weakness, and in the degree in which these peculiarities are manifested. We will therefore treat of them separately, beginning with the strongest.

1. ר , of all the gutturals, is the one affected with their common peculiarities to the least extent; since its sound, which is produced not by the throat alone, but also by the aid of the tongue, is a comparatively strong one. *a.* In the beginning of a word, it may be accompanied by any vowel, e. g. רִגְלִי , רִאשִׁית , רִאשׁוֹן , רֹאשׁ ; it may end a mixed syllable when preceded by any vowel without requiring its homogeneous *a* (see § 23), e. g. הַשְּׂמִיר , שְׂמִיר ; and seldom, in its quality of guttural, changes the preceding vowel into *a*,—thus (), the shortest vowel and the most opposed in its nature to the gutturals, is retained in יִרְעֶשׂ , יִרְעָשׁ , מִרְחֹב , &c. *b.* It very often occurs with simple instead of compound Sh'wa, e. g. הִרְחִיב , הִרְעִץ , רֹחַב . *c.* ר is also found occasionally with Daghes, and even when preceded by a long vowel, although the chief peculiarity to which as a guttural it is subjected, is the inability to receive the sign of reduplication, e. g. שְׂרָאשִׁי Prov. 14 : 10., כָּרַת שְׂרָה Ezek. 16 : 4., לִשְׂרָה Prov. 3 : 8., שְׂרָאשִׁי Cant. 5 : 2., הִרְעִמָה 1 Sam. 1 : 6., הִרְאִיחָם 10 : 24. 17 : 25. 2 Kings 6 : 32. All of which tends to show that ר , although reckoned among the gutturals, holds in reality an intermediate rank between them and the dentals.

2. ח . This letter is a more genuine guttural than the preceding, being produced entirely by means of the throat, without the assistance of any other organ. At the same time, its sound is stronger than that of the remaining letters of its class; and consequently, *a.* Although it prefers with the rest when ending a mixed syllable to be preceded by the short vowel () of the same organ (§ 11), it may also immediately follow the short vowel (), which is less congenial to the nature of these letters, or the still shorter and more heterogeneous

vowel (), e. g. יִחְזֹק, יִחְזֹק, יִחְזֹק. *b.* It often occurs with simple Sh'wa, as in the examples just given, where as a guttural it should take one of the compound forms. In such cases the short vowel remains without being accompanied by Methegh. *c.* The comparatively strong sound of this guttural allows a preceding short vowel to be retained; as it can rush on to the ה and be lost in it, although on account of the organs' remaining unclosed during its pronunciation its reduplication cannot be made audible, and consequently it never takes Daghesth forte (see § 29), e. g. מְהִירִים, הִתְחַרְשׁ. When such preceding vowel is the second before the tone-syllable, it takes Methegh, e. g. הִתְחַרְשׁ, הִתְחַרְשׁ.

3. ע. The letter ע is a weaker guttural than either of the preceding, although stronger in sound than ה or א. It is accordingly subjected to all the peculiarities of the gutturals, with but few exceptions. *a.* It prefers to be accompanied by *a*, which also is the only vowel in which it can rest; and this accordingly it takes for its own (§ 23), whenever preceded by a different one, e. g. שְׂמִיעַ for שְׂמִיעַ, הִשְׁמִיעַ for הִשְׁמִיעַ; and into this *a* the preceding vowel is occasionally merged, e. g. שְׂמִיעַ for שְׂמִיעַ, שְׂמִיעַ for שְׂמִיעַ. *b.* Its sole exemption from the guttural peculiarities consists in occasionally receiving simple instead of compound Sh'wa, which however is generally mobile, e. g. נֶעְלָם Lev. 4 : 13., בְּעֶשֶׂא 1 Kings 15 : 16, 17.; except before the affirmatives in גutt. verbs, e. g. שְׂמִיעַ, &c.

4. ה. This letter has a sound purely guttural, but weaker than either of the former; and hence it has all the peculiarities of its class in full force, except that it occasionally takes simple instead of compound Sh'wa. Indeed its peculiarities are more numerous than those by which any of the others are affected; for, the extreme weakness of its sound causes it to approach nearly the nature of the semi-vowels, with which it accords in many respects: thus, *a.* It rests like them in a long vowel (§ 14), and interchanges with them. It may also be immediately preceded by a heterogeneous vowel without requiring a Pattahh furtive, except when strengthened by the insertion of Mappik (§ 44); and it forms a paragogic termination which is not accounted an integral part of the word (§ 54. 3.). *b.* Although ה is capable of receiving any vowel of its own, either at the beginning or in the middle of a word, yet at the end it quiesces, in addition to its homogeneous *a*, only in the first modifications of that vowel, namely *e* and *o*, e. g. נָה, נָה. Of these two, however, the palatal vowel *e* is generally preferred, as being nearer the guttural *a* than is the labial *o* (§ 11); thus,

in the preterite of all the species of לָּ verbs it takes *a*, and in the future *e*, e. g. גָּלָה, גָּלָה; יִגְלֶה, יִגְלֶה.

5. א. The peculiarities of this weakest of the gutturals will be treated of among the semi-vowels.

SEMI-VOWELS.

§ 86. Those distinctive peculiarities of the letters א, ר, and י, which qualified them to serve as vowel-signs before the introduction of points into the orthography of the language (§ 9), continued to display themselves after that took place, in a tendency to be employed rather as vowels than as consonants; and hence their occurrence in words, whether as radicals or serviles, gave rise to certain varieties both of formation and inflection. As a preliminary step to the explanation of these varieties, the chief peculiarities of the letters producing them may be briefly stated as follows. 1. They are inclined to lose entirely their consonantal power, and quiesce in their respective homogeneous vowels. 2. They are rejectible. 3. They are liable to be commuted the one for the other. Though the letters א, ר, י are all weak in comparison with the other consonants, and are all subjected to the three above-mentioned peculiarities; yet, as this weakness is of different degrees, the extent to which they are individually affected with these peculiarities varies in proportion. It will therefore be requisite to speak of each letter separately.

Peculiarities of Aleph.

§ 87. א is the weakest of all the consonants, whence it was formerly employed in the representation of the simplest vowel *a*. Its influence on the vowels is exceedingly small, on account of the extreme slightness of its consonantal power, which does not prevent its being accompanied by, or resting in, any one of them, either at the beginning, middle, or end of a word.

§ 88. 1. In the beginning of a word, e. g. אֶבֶן, אֶחָד, אֶם, אֵי, אִמָּה, אִמָּה, אִמָּה, אִמָּה, אִמָּה. It prefers however to be accompanied by a long vowel; and accordingly, when its own Sh'wa must be changed into a vowel, in order to form a mixed syllable with a following vowel-less consonant (§ 104. 4. *b.*), instead of the shortest vowel (.), usually

taken in such cases, it receives the longest among the short vowels, viz. (ִ), which is nearer to (ֵ), and hence more congenial to its nature; whence in the first pers. fut. sing. we find אֶקְטַל instead of אִקְטַל for אֶקְטַל ; except when followed as in the Niph. of פִּי verbs by the weak letter פ with Daghes, which, to render its reduplication audible, requires to be preceded by the shortest vowel of all, viz. (ֶ), e. g. אֶפְשֶׁב , not אִפְשֶׁב . The following instances in the same species and tense of other verbs may also have arisen from a desire to add intensity to the reduplication, e. g. אֶשְׁבַּע Gen. 21 : 24., אֶמְלֹט 1 Sam. 27 : 1.

2. When א at the beginning of a word is destitute of a vowel, as a guttural it takes compound Sh'wa, e. g. אֶמֶר for אָמֶר ; and it retains, on account of its weakness, an accompanying long vowel when another letter would reject it, thus אָבִים absol. and constr.

3. When א , preceded by a letter without a vowel, has one of its own, it has a tendency to give its vowel to such preceding letter, and rest in it, e. g. כָּאבִיר Is. 10 : 13. for כָּאֲבִיר , שָׂאתָ *passim* for שָׂאָתָא ; and in a few instances א is then rejected, e. g. מִלְפָּנָיו Job 35 : 11. for מִלְפָּנָיו , וְהָאֲזַנִּי 2 Sam. 22 : 40. for וְהָאֲזַנִּי , יָהֵל Is. 13 : 20. for יָהֵל , אֶבְדָּה Ezek. 28 : 16. for אֶבְדָּה .

4. A vowelless consonant, on being placed before an א with compound Sh'wa, will generally take the long vowel corresponding to the compound Sh'wa, and in this א will rest; thus לָאֶמֶר becomes לָאֶמֶר for לָאֶמֶר , לָאֶלֶהִים with ל pref. becomes לָאֶלֶהִים for לָאֶלֶהִים .

5. At the beginning of a word, ה is sometimes taken for א . See § 73. 1.

§ 89. 1. In the middle of a word also, א may receive or rest in any vowel; but in the fut. Kal of some פִּי verbs it rests in the long vowel (ִ) in preference to the short (ֵ), e. g. יֶאֱכַל instead of יֵאֱכַל .

2. Sometimes on taking a vowel of its own, and being preceded by a letter without one, the vowel-change mentioned above (§ 88. 3.) occurs here also, e. g. הִשָּׂאתָ for הִשָּׂאתָ , צִנְאָר for צִנְאָר , הִשָּׂאתָ Ezek. 23 : 49. for הִשָּׂאתָ ; and even when this will cause the rejection of the vowel preceding Sh'wa, thus קָרָאתָ , constr. קָרָאתָ , and with ל prefixed לְקָרָאתָ .

3. *a.* In a few instances א is rejected, e. g. מִזִּין Prov. 17 : 4. for מִזִּין , מִשְׁחָיו Job 41 : 17. for מִשְׁחָיו , מִרְשִׁית Deut. 11 : 12. for מִרְשִׁית , רָמִים Ps. 22 : 22. for רָמִים , נִטְמָתָם Lev. 11 : 43. for נִטְמָתָם . *b.* In the first pers. fut. sing. of פִּי verbs, where two Alephs come together, the radical is in general rejected, e. g. אֶאֱכַל for אֶאֱכַל ; and occasion-

ally in the other persons also, e. g. תִּמְרֵי 2 Sam. 19 : 14. for תִּמְרֵי, Jer. 2 : 36. for תִּמְרֵי, Deut. 33 : 21. for תִּמְרֵי, Jer. 2 Sam. 6 : 1. for תִּמְרֵי; see Ps. 104 : 29. 139 : 20. 1 Sam. 28 : 24. c. So too in a few instances after the characteristic ה of the Hiph'il species, e. g. הָכִיל Ezek. 21 : 33. for הָכִיל, Is. 21 : 14. Jer. 12 : 9. for הָכִיל.

4. Although א may rest in any vowel whatever, it is still sometimes changed into the homogeneous *mater lectionis* of the vowel preceding it: viz. into י when preceded by Hhirik, e. g. רִישׁוֹן Job 8 : 8. for רִישׁוֹן, Job 18 : 3. for נִשְׁמָנוּ; and into ו when preceded by Hholem, e. g. רִישׁ Deut. 32 : 32. for מִשְׁכָּן, Ps. 2 : 3. for מִשְׁכָּן.

§ 90. 1. At the end of a word, א generally lengthens the preceding vowel if short, and rests in it, e. g. מִצָּא for מִצָּא, יִמְצָא for יִמְצָא, הִמְצָא for הִמְצָא.

2. A final א is sometimes rejected, especially when immediately preceded by another semi-vowel, e. g. מִחְטָו Gen. 20 : 6. for מִחְטָו, Ex. 17 : 16. for כֶּסֶף.

3. Occasionally ה is substituted for א, e. g. רִפָּה Ps. 60 : 4. for רִפָּא, Job 8 : 21. for יִמְלָא.

Peculiarities of Waw.

§ 91. The semi-vowel ו has a stronger sound than א, and partakes more of the nature of a consonant; it accordingly exhibits the three peculiarities common to the letters א ו י in a more frequent and decided manner. As the weakest of the labials, and hence bearing a near affinity to the cognate vowels of the same organ, o and u (§ 11), it always has a tendency to rest in one of those vowels, and strongly opposes the reception of any other by the consonant preceding it. This chief peculiarity of the letter ו gives rise to most of the following phenomena.

§ 92. 1. a. At the beginning of a word, ו is retained as a radical only in a few nouns, e. g. וַיְהִי a hook, once וַיְהִי Gen. 11 : 30. b. In all cases where it occurs as the first letter of a verbal root, it becomes changed into its cognate semi-vowel י, on account of the accompanying heterogeneous (,), e. g. וַיֵּלֶךְ for וַיֵּלֶךְ, וַיֵּשֶׁב for וַיֵּשֶׁב.

2. ו occurring as a servile at the beginning of a word retains, contrary to its nature, its own consonantal power and an accompanying heterogeneous vowel, whenever such vowel is essential for the purpose of

contradistinction; as for instance the (_) of ו conversive, e. g. ויאמר *and he said*, which is thus distinguished from ויאמר *and he will say*.

3. ו also retains its consonantal power when as a simple conjunction it commences a word without a vowel, e. g. ויאמר; except before another labial, or a letter with (_), when it takes its homogeneous vowel *u*, in which it rests, e. g. ויבין, וימשכן, ויפיעה, וילכל.

4. *a.* ו conjunctive preceding ו changes its own (_) into (_), in which ו then rests (§ 97. 2. *a.*), e. g. ויהי for ויהי. *b.* In the third pers. fut. of verbs, ו is changed into ו on account of the accompanying (_), e. g. וקטל for וקטל.

§ 93. ו consonantal in the middle of a word is always a radical, and is changed or not, according to the vowels which it takes, and the letters by which it is preceded or followed.

1. When accompanied by its cognate vowel *o*, it loses entirely its consonantal power, and serves as a vowel to the preceding letter, e. g. קום inf. for קום (*kāwôm*), הקום for הקום (*hikkāwôm*), קום for קום (*k'wôm*), יקום for יקום (*yikwôm*); except in some instances when preceded by a guttural, e. g. עין (*'hāwôn*).

2. *a.* When accompanied by a heterogeneous vowel, and preceded by a letter with a vowel of its own, ו is retained against its nature only if preceded or followed by a guttural, whose sound is weaker than that of the consonantal ו, and gives to the latter a certain degree of prominence which it does not possess when placed in juxtaposition with the stronger consonants, e. g. און (also און), עין, און, און.*

b. When in such case it is not preceded or followed by a guttural, either ו is changed into ו through the influence of the accompanying vowel, e. g. קום for קום, קום for קום; or ו and its vowel are rejected together, e. g. קום for קום, קום for קום; or else ו is rejected, and its vowel given to the preceding letter, e. g. קום for קום. *c.* ו preceded by the vowel (_) becomes changed into ו, in order to rest in it, e. g. קום for קום.

3. *a.* When ו with a heterogeneous vowel of its own is preceded by a vowelless guttural, it remains unchanged, by Rule 2. *a.*, e. g. און, און. *b.* If the preceding vowelless letter be other than a guttural, either ו, on account of its prevalent tendency to rest in a vowel, gives its own vowel to the preceding consonant, and, if not

* Except מון, מון, but in constr. מון.

† And in the following cases when the preceding letter is not a guttural, viz. קום Hos. 12: 12. for קום, Cant. 5: 2, 11. for קום.

capable of resting in it from its heterogeneousness, is rejected, e. g. כָּרִי for כָּרִי, יָמִים for יָמִים, הָקִים for הָקִים, הָקִים for הָקִים; or else the peculiar nature of ך prevails, and has the effect of changing the vowel into one homogeneous to itself, e. g. נָקִים for נָקִים, נָקִים for נָקִים.

4. ך on account of its weakness avoids being doubled by Daghes, e. g. קָמִים for קָמִים. See § 30.

5. Occasionally we find ך replaced by א, e. g. לֹא for לֹא, Ezek. 47 : 11. for בְּצֹרְחִי.

§ 94. 1. ך is found as the last letter of only two verbal roots, viz. שָׁחַ and שָׁלַח: to the first of these, שָׁחַ, in order to avoid the anomaly of a consonantal ך at the end of a word, a ה is generally affixed, or else the final ך quiesces in its homogeneous u, e. g. הַשְׁתַּחֲוֶה for הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה for הַשְׁתַּחֲוֶה; the second, שָׁלַח, is regularly inflected, e. g. שָׁלַח.

2. a. This letter is added as a servile at the end of verbs resting in u as the plural termination, e. g. קָטְלוּ, קָטְלוּ, and in o as the objective suffix of the third pers. masc. sing., e. g. קָטְלוּ. b. It is likewise affixed to sing. nouns with o, as the possessive pron. suffix of the same pers., e. g. קִילֹי, בִּירוֹי; and to plur. nouns without a vowel, e. g. בְּנֵי.

Peculiarities of Yodh.

§ 95. The weak palatal י is stronger than either of its fellow semi-vowels א and ך, and approaches more nearly to the nature of a perfect consonant; consequently it is subjected in an inferior degree to the peculiarities which are common to them all. Thus, it may be accompanied by any vowel, although it has the same tendency to lose its consonantal power, and rest in one of its homogeneous vowels; and when preceded by any other vowel, it neither quiesces nor undergoes a change, but forms with such vowel a mixed syllable or diphthong.

§ 96. 1. a. At the beginning of a word, י retains its consonantal power when accompanied by either of the vowels, e. g. יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב. b. And likewise when taking Sh'wa, e. g. יָקָטַל, יָקָטַל.

2. A vowelless י is rejected in the infinitive construct and imperative of verbs פָּי, e. g. שָׁבַח for שָׁבַח, שָׁבַח for שָׁבַח; and in some verbal nouns, e. g. דָּע for דָּע, בּוֹל for בּוֹל. See § 76.

§ 97. 1. *a.* י may also receive any vowel when occurring in the middle of a word, e. g. בִּינָה, אֵינִי, דִּינָה. *b.* It prefers, however, to rest in one of its homogeneous vowels *i* or *e*, rather than retain its consonantal power, and take a vowel of its own, e. g. בִּין, בִּינ. *c.* And therefore, whenever it is accompanied by a homogeneous vowel, and is at the same time preceded by the vowel *a*, it has a tendency to contract the two into *e*, in which it may rest, e. g. בִּינָה, לֵיל, מֵי, constr. בִּינָה, לֵיל, מֵי.

2. *a.* A vowelless י in the middle of a word, preceded by either *i* or *e*, loses its consonantal power, and rests in such preceding vowel (1. *b.*); consequently it rejects in such case an accompanying Sh'wa, e. g. וְיָהִי = וְיָהִי for וְיָהִי (see § 102. 1. *a.*). *b.* When preceded by another vowel, it retains Sh'wa, and also its consonantal power, e. g. אֵינִי, דִּינָה.

3. א is occasionally substituted for י in the middle of a word, e. g. מְלָאִים for מְלָאִים, תְּלָאִים for תְּלָאִים, צְבָאִים for צְבָאִים.

§ 98. 1. At the end of a word, י not only rests in *i* or its modification *e*, but in order to do so, it causes the preceding letter, when a weak vowelless consonant, to take the vowel *i*, e. g. יָהִי for יָהִי.

2. A final י forms a diphthong with a preceding heterogeneous vowel, e. g. בָּהִי, גָּהִי, שָׁהִי.

CHAPTER VIII.

VOWEL CHANGES.

§ 99. We have already seen, in the chapter on Syllabication, that the changes in the forms of words, and in the situation of the accent, which take place during inflection, produce corresponding changes among the vowels. All vowels, however, are not so affected; and hence their division into *mutable* and *immutable*. We shall now proceed to show what vowels are immutable, and when and into what those which are mutable are to be changed; also what vowels are to be rejected, and on what occasions the addition of a new vowel takes place.

I. COMMUTATION.

Long Vowels.

§ 100. 1. The long vowels have each the same quantity, and this they retain unvaried, i. e. Kamets is equal in length to Tsere, Tsere to Hhirik Gadhol, &c. ; and again, Kamets is always long *a*, whether followed by a quiescent or not, and so of the rest. But by this latter circumstance of a following quiescent, the mutability of the long vowels is affected, although not their quantity ; for, as a general rule, no vowel in which its homogeneous semi-vowel rests is susceptible of rejection or mutation, either of which would necessitate the rejection of the quiescent letter also, e. g. the vowels אָ, יָ, וָ, in the words רָאשׁ, הַיָּבֵל, הַיָּד, קוֹל, סוֹס. Of two of these vowels, viz. Hhirik Gadhol and Shurek, the quiescent forms an indispensable part; consequently they are in all cases immutable.*

2. The remaining vowels, Kamets, Tsere, and Hholem, may and very often do appear without their respective quiescents ; and whenever this is the case, they may be changed or rejected as follows.

§ 101. 1. *a*. A mutable Kamets when changed is generally converted into its corresponding short vowel (ֶ), e. g. מִשְׁכֵּן, דְּבָר, יָד, constr. מִשְׁכֵּן, דְּבַר, יֶד. *b*. Sometimes into the short vowel of its first modification *e*, viz. (ֵ), especially when followed by a guttural with (א), in order to form a more distinctly separate syllable, either in the beginning of a word, e. g. אֶחָד for אֶחָד, אֶחָד for אֶחָד, אֶחָד for אֶחָד, אֶחָד for אֶחָד; in the middle of a word, e. g. הַשְּׂהִרָה Num. 8 : 7. for הַשְּׂהִרָה; הַשְּׂהִרָה Ezek. 5 : 13. for הַשְּׂהִרָה; or in the first of two words connected by Makkeph or a conjunctive accent, e. g. מִדְּהַלֵּךְ Ps. 89 : 38. for מִדְּהַלֵּךְ, מִדְּהַלֵּךְ Gen. 4 : 10. for מִדְּהַלֵּךְ. Occasionally the first (ֶ) remains, and the second is changed into (ֵ), e. g.

* A few exceptions require to be stated. As the occurrence of (ֶ) for (י), e. g. גָּבֵל for גָּבֵל, זָבֵל for זָבֵל, קָבֵל for קָבֵל, which are to be regarded as mere orthographical variations ; for the (ֶ) is here equivalent to, and supplies the place of (י). An exception to the immutability of יָ is found in the Hiph'il species of verbs, where the preterite rejects this vowel altogether, e. g. הִקְטִיל, הִקְטִילָה, &c. ; and the future and imperative change it into its equivalent (ֵ), e. g. יִקְטִיל for יִקְטִיל, וְיִקְטִיל for וְיִקְטִיל. Sometimes we find (ֶ) irregularly written for יָ, e. g. הַמִּינִים for הַמִּינִים, and consequently it is to be considered long. And in the future of verbs לוֹ when taking *ו* conversive, the vowel (י) is shortened into (ֶ), e. g. וְיָקָם (from the apoc. יָקָם) for וְיָקָם.

רעד for רעד. Very seldom this change takes place when (.) is not immediately followed either by a guttural or another (.), e. g. אַבְלָה Ex. 33 : 3. for אַבְלָה for אַבְלָה from אַבְלָה; also in the construct of the following four nouns, אַבְלָה, אַבְלָה, אַבְלָה, אַבְלָה, constr. אַבְלָה, אַבְלָה, אַבְלָה, אַבְלָה; and likewise in fem. nouns receiving the affirmative הַ, e. g. מַלְחָמָה, מַלְחָמָה, constr. מַלְחָמָה, מַלְחָמָה. c. Very rarely, and rather as an exception, (.) is changed into (.), e. g. דָּם for דָּם from דָּם.

2. a. Tsere, the medium between *a* and *i*, is commonly shortened into its corresponding (.), e. g. שָׁם, שָׁם; בֵּן, בֵּן; יֵשֵׁב, יֵשֵׁב; רִאמֶר, רִאמֶר; b. very often, however, into its modification (.), especially when followed by Daghesth forte, e. g. אָמִי, אָמִי; לָבוֹת, לָבוֹת; עֲתִים, עֲתִים; or by a syllabic suffix which takes the accent, e. g. בֵּן, בֵּן; פָּרָשׁ, פָּרָשׁ; Is. 1 : 15.; מְקַדְּשֶׁכֶּם, מְקַדְּשֶׁכֶּם Lev. 20 : 8.; c. and, occasionally, though seldom, into its other modification (.), e. g. מְרַבֵּץ, מְרַבֵּץ; מְשַׁבֵּר, מְשַׁבֵּר, constr. מְרַבֵּץ, מְרַבֵּץ.

3. a. Hholem generally changes into its corresponding short o (.), e. g. בָּל, בָּל; בָּקֶר, בָּקֶר; שָׁמֶר, שָׁמֶר; אָבֵל, אָבֵל; b. and often into its modification (.), especially when followed by Daghesth forte, e. g. עֲזִי, עֲזִי; חָקִים, חָקִים.

Short Vowels.

§ 102. The short vowels (.), (.), (.), (.), and (.), although agreeing in one respect, viz. in a strong tendency to form a mixed syllable, yet differ somewhat in quantity; and hence this tendency does not exist in all of them to an equal degree: some being so short as absolutely to require a following vowelless or daghesthed letter, while others approach nearer to the nature of a long vowel, and consequently have in some cases the power of forming a simple syllable.

1. a. The shortest vowel of all is (.), and this, on account of the acuteness of its sound, must necessarily make a mixed syllable, e. g. נִקְטֵל, נִקְטֵל; and *vice versa*, a vowelless or daghesthed letter is preceded by this vowel in preference to any other; hence, when two Sh'was concur in the beginning of a word, the first is generally changed into (.), as the shortest of the vowels, and therefore the nearest to Sh'wa, e. g. inf. לְשֹׁמֵר for לְשֹׁמֵר, imp. קָטְלִי for קָטְלִי, Niph. נִקְטֵל for נִקְטֵל.* b. Monosyllables, with (.), which on receive-

* Unless the second letter is a guttural, which cannot conclude a perfect mixed syllable (§ 84. 2.), when (.) becomes changed into its longer modifica-

ing an assyllabic augment take Daghesh forte in the last letter of the root, change () into (), in order that the Daghesh forte may be fully expressed, e. g. אָמַר, אָמַר; לָבַד, לָבַד; and sometimes () also is irregularly shortened into (), e. g. בָּרַח, בָּרַח; צָדַד, צָדַד; נָחַת, נָחַת; חָלַל, חָלַל; חָלַל, חָלַל. c. On the other hand, () occurring in a situation where it is not followed either by a vowelless letter or by Daghesh forte, becomes lengthened into (), e. g. הָקִים for הָקִים; הָעֵמֶד for הָעֵמֶד; * but () is not lengthened into , as this would require the insertion of the letter י.†

2. a. The longest among the short vowels is the diphthongal () (§ 10. 3.), which accordingly is the most capable of forming a simple syllable, and remains unchanged when followed by a quiescent ה or י, e. g. יִגְלֶה, יִגְלֶה; תִּגְלִינָה, תִּגְלִינָה. b. When () is to be lengthened, it is not in general changed into its corresponding (), but rather into its modification, the first and simplest long vowel () e. g. אָרַץ for אָרַץ; מִלָּה for מִלָּה; מִלְכִּים for מִלְכִּים. c. Occasionally it is lengthened into (), e. g. שָׁדָה, constr. שָׁדָה; fut. יִגְלֶה, imp. גִּלֵּה. d. On the insertion of Daghesh forte in the following consonant, it is sometimes further shortened into (), e. g. אָמַת, אָמַת; פָּרַמְלִי, פָּרַמְלִי.

3. The three remaining short vowels are of intermediate length. a. The most usual change of () is into its corresponding long vowel (), e. g. גָּלָה for גָּלָה; מִצָּא for מִצָּא; הָרַם plur. הָרַם. b. In a few cases it is shortened into (), e. g. מִשְׁבֵּר, constr. מִשְׁבֵּר, and thus also מִשְׁעֵן, מִרְזִח, מִרְבֵּץ, מִפְתָּח, constr. מִשְׁעֵן, מִרְזִח, מִרְבֵּץ, מִפְתָּח.

4. Kamets Hhatuph is for the most part lengthened into Hholem, though this is not of frequent occurrence, e. g. קָלַל, קָלַל; וָיָקָם, וָיָקָם.

5. a. Kibbutz is generally lengthened into Hholem, according to § 84. 3., e. g. בָּרַךְ for בָּרַךְ. b. The change into Shurek, which requires the insertion of the letter ו, rarely takes place, e. g. הָיָסַב for הָיָסַב; מִסְבֵּב for מִסְבֵּב; הָקָם for הָקָם; מִקָּם for מִקָּם.

tion (), e. g. Niph. of verbs גָּמַד gutt. גָּמַד for גָּמַד, Hiph. הָגַמַּד for הָגַמַּד; or if the guttural has already compound Sh'wa, into its corresponding short vowel, e. g. inf. גָּמַד, fut. גָּמַד, אָכַל, לָאֵכַל, also לָאֵכַל, לָחָלִי, חָלִי.

* Except before א, where it sounds like long i, e. g. נָאֵץ for נָאֵץ; and before ח, where it still makes a mixed syllable (§ 85. 3.), e. g. נָחַם for נָחַם; רָחַם for רָחַם.

† We find, however, a few instances where, after the lengthening of () into (), a י is inserted, as mater lectionis e. g. הָיָסַב Ex. 25 : 31., מִיָּאֵת Is. 44 : 24.

II. REJECTION.

§ 103. The same vowels which are subject to changes, from the causes above mentioned are also liable to be rejected when the laws of inflection require it. The only exception is formed by the short vowels preceding a letter with Sh'wa quiescent or Daghes, and consequently making a mixed syllable, e. g. קטלה, מזמר, אזה; גבור, אזה. Some of these vowels may be lengthened by means of a pause-accent, but never rejected; since they must always remain to express the following consonant.

Rejection takes place in the cases and in the modes as follows:

1. When a dissyllable whose penult is a simple syllable is increased at the end by a syllable taking the accent, the first vowel is rejected, in order that the accent may not be preceded by more than one vowel, according to § 64, e. g. דבר, דברים; שנה, שנה; שנתכם, שנתך.

2. *a.* When a dissyllable receives at the end an assyllabic augment, the second vowel, which is thereby deprived of its following consonant, is rejected, e. g. קטלה, קטל; קטל, קטל; קטל, קטל; קטל, קטל; קטל, קטל; קטל, קטל. The reason of this rejection lies in the genius of the language, the antique simplicity of whose character is opposed to a too great softening of the pronunciation by means of medial vowels; whence the addition of a syllable, either at the beginning or end of a word, is compensated when practicable by the rejection of a vowel in its midst. *b.* To the same cause may be ascribed the formation of a mixed and simple syllable in preference to two successive simple syllables in the inflection of both nouns and verbs; so that when the first vowel of a dissyllable is rejected on the reception of a final augment, the second vowel is shifted back to the first consonant, and shortened, e. g. מלך, with suff. מלכי for מלכי; קטל, with suff. קטלה for קטלה.

3. For a reason similar to the above, whenever a dissyllabic noun is connected in the construct state with that which follows, its first vowel, unless immutable, is rejected; for, as the union thus effected is so intimate that both words may be regarded as forming but one compound term, the voice hastens onwards, to arrive at its termination, in like manner as on the addition of a single syllable, e. g. דבר, which in construction loses its first vowel, thus דבר אלהים = דבר אלהים.

4. *a.* This rejection of the penultimate vowel of dissyllables takes place not only when the consonant to which it is attached commences

the word, but likewise when it is preceded by another with Sh'wa mobile, as דְּבָרִים; so that after the rejection has taken place, there is a concurrence of two Sh'was at the beginning of a word, which, being in Hebrew utterly inadmissible (§ 15), gives rise to the formation of a new syllable, by changing the first (,) into either (.), (.), or (.), e. g. דְּבָרִים, constr. דְּבָרִי for דְּבָרִי; מְלָכִים, constr. מְלָכִי for מְלָכִי; חֲלָקִים constr. חֲלָקִי for חֲלָקִי; in sing. fem. constr. also, e. g. צִדְקָה, constr. צִדְקָה for צִדְקָה; גְּזֵרָה, constr. גְּזֵרָה; עֲנָה, constr. עֲנָה.

III. ADDITION.

§ 104. 1. *a.* The formation of new initial syllables takes place not only in the construct state; but in all cases where two Sh'was concur in the beginning of a word, the first must be changed into a vowel, and generally into the shortest (.), e. g. רִקְטָל, which then becomes רִקְטָל, and by § 92. 4. רִקְטָל; Niph. רִקְטָל becomes רִקְטָל; יְהִי with conjunctive יְהִי for יְהִי; לָמַד with prep. לָ prefixed לָלַמַּד for לָלַמַּד; דְּבָרִי with כָּ pref. כְּדָבָר for כְּדָבָר.

b. A new syllable arises also upon a simple immediately preceding a compound Sh'wa, which are completely equal in this respect: the vowel chosen to precede the guttural being always that of the compound Sh'wa, e. g. יִצְמַח for יִצְמַח, יִצְמַח for יִצְמַח, לְחַלִּי for לְחַלִּי.

c. And also in the middle of a word, when a compound precedes a simple Sh'wa; for, as a compound Sh'wa is always mobile, there would otherwise be two concurrent Sh'was in the beginning of a syllable, which is against the rule § 15.; to avoid which, the Sh'wa of the compound is dropped, and its vowel alone retained, e. g. נִצְמַח for נִצְמַח, יִצְמַח for יִצְמַח.

2. *a.* The Hebrew language chiefly differs from the Chaldee, whose structure represents the older form of the Shemitish tongues, by a more perfect development and a greater degree of attention to the laws of euphony; one effect of which has been the insertion of additional vowels for the purpose of facilitating and softening the pronunciation of the language. For instance, the root of a trilateral verb, which in Chaldee has but a single vowel, thus קָטַל, is in Hebrew converted into a dissyllable by the addition of a vowel to the first radical, thus קָטַל. To the same cause is to be ascribed the fact that in the fut. Kal. and pret. Niph. of עָלָה and עָלָה verbs the pronominal preformatives take (,) instead of (.), e. g. יָקִים, יָקִים; יָקִים, יָקִים.

b. In these verbs also when the regular mode of inflection would interfere with the euphonic rules of the language, a new syllable is added, to avoid such interference. Thus in עָרַ verbs, to prevent the formation of a mixed syllable containing a long vowel in the middle of the word, we find the long vowels (וֹ) and (יֹ), the two modifications of (ַ), inserted, the one in the preterite and the other in the future, e. g. נִקְרַמְתָּ for נִקְרַמְתָּ, תִּקְרַמְתָּ for תִּקְרַמְתָּ. The same is the case in עָע verbs, where the last radical has Daghes forte with Sh'wa, and would consequently be joined to the pronominal affirmative in the same syllable, e. g. סָבַח for סָבַח, תִּסְבַּח for תִּסְבַּח.

Vowel Changes produced by the Pause-Accents.

§ 105. Another species of vowel change is that produced by the pause-accents, viz. the two Emperors Cilluk and 'Athnabh, and occasionally some of the other disjunctives, when employed in the same manner as these two. The influence of these accents on the syllabication is entirely different from that exerted by any of the rest; accordingly, in order to illustrate it, we have first to ascertain and state, in what respect they differ.

§ 106. All the disjunctive accents have the power of prolonging the quantity of the vowel on which they are placed; but the pause-accents far exceed the others in this respect. If then we say that the ordinary accents add the quantity of a short vowel to the one to which they are annexed, we may with propriety consider the pause-accents as each equivalent in length to one long or two short vowels. If this be granted, the following axioms will result.

1. A short vowel with a pause-accent is equivalent to a long vowel with another accent, or to *one* long vowel *and a half*; while a short vowel with another accent would be but equal to *one* long vowel without an accent.

2. A long vowel with a pause-accent is equivalent to *two* long vowels; and with another accent, to *one and a half*.

3. A Sh'wa, which has no quantity of itself, when accompanied by a pause-accent is of course equal to *one* long vowel.

§ 107. From the above statement it will be at once perceived that as these accents differ so essentially from the rest in quantity, their effect on the syllabication must also be very dissimilar. Thus, for instance, when one of them accompanies a short vowel, it does not merely extend the quantity of such vowel to that of a long one, and

thereby render it capable of forming a simple syllable (see § 55. 2.), but it effects something more ; and thence,

1. A pause-accent changes a short vowel into a long one, viz. (.) into (,), e. g. מִים for מִיִּם, בֵּית for בֵּיתָ, קָטַל for קָטַלָּה, אָכַל for אָכַלָּה, יָרָח for יָרָחָה ; and (,) generally into (.), of which it is the modification, instead of its corresponding (.), e. g. אָרַץ for אָרָץ, מָלַךְ for מָלֶךְ, דָּרַךְ for דָּרָךְ.

2. When accompanying a letter with Sh'wa which has taken the place of a long vowel in consequence of an added final syllable (§ 103. 2.), the pause-accent causes the rejected vowel to be restored, e. g. קָטַלָּה for קָטַלָּהּ, מָלַאִי for מָלַאִי, יִקְטִילִי for יִקְטִילִי. The same restoration takes place even when the accent is a postpositive, and not placed upon the tone-syllable, e. g. תִּשְׁמְרֶהָ Lev. 19 : 19.

3. When a pause-accent is annexed to a Sh'wa which has not arisen from a rejected vowel, the letter bearing it takes, in contradistinction to such cases as the preceding, the longest of the short vowels, (,), both in the middle of words, e. g. בֵּיתָהּ for בֵּיתָהּ, אֹתָהּ for אֹתָהּ, וְיָהִי for וְיָהִי ; and at the beginning, e. g. מְרִי for מְרִי, כְּלִי for כְּלִי, שָׁכֶם for שָׁכֶם.

4. A pause-accent accompanying a letter with compound Sh'wa causes it to take the corresponding long vowel, e. g. אָנִי for אָנִי, חָצִי for חָצִי, 1 Kings 10 : 7. עָנִי for עָנִי.

§ 108. The above are the changes produced by a pause-accent annexed to a short vowel or Sh'wa. That which it effects when joined to a long vowel making a mixed syllable, would appear at first sight to be regulated on an entirely different principle ; for instead of further lengthening such vowel, it changes it into a short one, viz. (.) into (,), e. g. הָשִׁב Is. 42 : 22. for הָשִׁב, הָפַר Gen. 17 : 14. for הָפַר, הָיָה Is. 18 : 5. for הָיָה ; and (,) the longest of the short vowels is further shortened into (.), e. g. יָגִלָּה Job 27 : 21. for יָגִלָּה, תִּלָּן Judg. 19 : 20. for תִּלָּן, תִּלָּן Job 40 : 32. for תִּלָּן. But inexplicable as this phenomenon has hitherto been considered, it may still be referred to the power possessed by these accents, of adding the quantity of a long vowel to the one to which they are annexed. For we have seen (§ 106. 1.) that a pause-accent added to a short vowel makes it equivalent to *one long vowel and a half*, or to a long vowel accompanied by an ordinary accent, and thus enables it to form a mixed syllable ; while a pause-accent extends the quantity of one long vowel to that of *two*, and leaves it as incapable of forming a mixed syllable as it was before ; for long vowels require by nature to *end* a syllable, and not

be lost in a following vowelless consonant (§ 16. a.). Now, may we not draw hence the conclusion, that a long vowel accompanied by a pause-accent is changed into a short one in consequence of its making a mixed syllable? If so, we see the reason why the long vowel (*ā*) is changed in the examples above given into the short simple vowel (*a*), of which it is the modification.

§ 109. 1. Another peculiarity of the pause-accents consists in their position. Although the accents in general, as we have shown (§ 55. 4.), prefer to be placed on the ultimate, the pause-accents always when practicable accompany the penult; in order that the elevation in tone of the syllable on which they are situated may be made more evident by means of the contrast with a following unaccented syllable. And thus, not only does the tone-syllable of a word regularly accented *MiPhel* retain its position on receiving a pause-accent, but also one usually on the ultimate is often shifted to the penult, e. g. *אֲנִכְרִי* for *אֲנִכְרִי*, *עֲתָה* for *עֲתָה*, *אֲתָה* for *אֲתָה*.

2. A pause-accent prefers to be preceded as well as followed by a vowel; and hence a preceding (*ā*) is sometimes replaced by a vowel which had been rejected (see § 107. 2.), e. g. *תִּזְבְּחֶהָ* Lev. 19 : 5. for *תִּזְבְּחָהָ*, so *תִּשְׁמְעֶנָּה* Deut. 1 : 17. 18 : 15., *יִעֲדֶרְהָ* Is. 7 : 25.

Synopsis of Vowel Changes.

Long Vowels.

Immutable, *ā* and *ī*.

<i>Mutable</i> ,	{	<i>ā</i> shortened into	{	<i>ā</i> generally.	Ex.	<i>אֲ</i>	<i>אִ</i>
				<i>ē</i> often.		<i>אֶ</i>	<i>אֵ</i>
				<i>ī</i> rarely.		<i>אִי</i>	<i>אִי</i>
	{	<i>ē</i> “ into	{	<i>ē</i> generally.		<i>אֶ</i>	<i>אֵ</i>
				<i>ī</i> often.		<i>אִי</i>	<i>אִי</i>
				<i>ā</i> rarely.		<i>אֲ</i>	<i>אִ</i>
{	{	<i>ō</i> “ into	{	<i>ō</i> generally.		<i>אֶ</i>	<i>אֵ</i>
				<i>ū</i> often.		<i>אִ</i>	<i>אֵ</i>

Short Vowels.

Immutable, all forming a mixed syllable, without a pause-accent.

<i>Mutable</i> ,	{	{	<i>ā</i> {	lengthened into <i>a</i> generally.	Ex.	<i>אֲ</i>	<i>אִ</i>
						<i>אֶ</i>	<i>אֵ</i>
		{	<i>ē</i> {	lengthened into <i>a</i> generally.		<i>אֲ</i>	<i>אִ</i>
						<i>אֶ</i>	<i>אֵ</i>
		{	<i>ī</i> {	“ into <i>ē</i> generally.		<i>אִ</i>	<i>אֵ</i>
						<i>אֶ</i>	<i>אֵ</i>
{	{	<i>ō</i> {	“ into	<i>ō</i> seldom.		<i>אֶ</i>	<i>אֵ</i>
						<i>אִ</i>	<i>אֵ</i>
{	{	<i>ū</i> {	“ into	<i>ū</i> generally.		<i>אֶ</i>	<i>אֵ</i>
						<i>אִ</i>	<i>אֵ</i>

BOOK SECOND.

ETYMOLOGY.

CHAPTER I.

FORMATION OF WORDS.

§ 110. ALL language consists of *articulate sounds*, produced by the action of the organs of speech; these are formed into combinations of different lengths called *words*, each expressing an idea either of existence or action, or some relation of these ideas to one another; and words, again, are combined into *sentences*, containing one or more propositions. Of the elements of speech, as regards the Hebrew language, we have already spoken in the first book. We have now to investigate the laws which regulate their formation into words.

§ 111. The materials of which every language is constructed, are comprised in a certain number of primitive words, each of which expresses some simple idea; and from these are derived, in a variety of ways, all the terms denoting the different modifications and combinations of such ideas, viz. by changing one or more of their consonants or vowels, or by making additions to them either at the beginning or end. These primary words are technically called *roots*, as constituting the sources from which all the rest may be said to spring.

§ 112. As applied to the Hebrew language, the term *root*, or primary word, may be considered as bearing two different acceptations. 1st. It is used to designate all words originally formed to express simple ideas, and from which other words are derived, to denote the several modifications of these ideas. 2dly. It is applied to the letters which express the fundamental idea of a word, in contradistinction to those added in the course of grammatical inflection and formation. And in

this sense a word or combination of letters may be called a *root*, which in the former point of view is a derivative. The ascertaining of the former kind of root is more especially the business of the lexicographer, while the grammarian's chief concern is with the latter.

§ 113. As radical words are those which express the simplest ideas without qualification or restriction, they are naturally constructed in the simplest manner, that is, of the fewest letters. In the Indo-European languages these letters are not restricted to any particular number: in which respect they differ essentially from those of the Shemitish family, whose roots, for the most part verbs, consist as a general rule of three consonants, originally formed into a monosyllable by the aid of the simplest vowel *a*, which, to facilitate the pronunciation, was given to the second letter; and thus each separate idea was expressed by a single impulse of the voice, rendered as distinct as possible by both beginning and ending with a vowelless consonant, e. g. קָטַל *to kill*, מָלַךְ *to reign*. The degree of simplicity, and even rudeness, manifested in this fundamental point, forms a striking proof of the antiquity of the languages in which it obtained. As, however, the Hebrew advanced in cultivation, these sounds came to be considered as too harsh and abrupt; and in consequence a euphonic vowel was given to the first letter, which transformed each root into a dissyllable, thus קָטַל, מָלַךְ (see § 104). We may remark in passing, that the more polished Arabic went further still, in giving a vowel also to the final consonant, e. g. مَلَكَ, قَتَلَ; while in the rougher Aramaic dialects the original pronunciation was retained, e. g. Chald. קָטַל, מָלַךְ, Syr. مَلِك, قَتَلَ.

§ 114. Another distinguishing trait of the Hebrew, as well as of the whole family of languages to which it belongs, is the constant endeavour to preserve the original length of words, even in the formation of derivatives. This formation is accomplished for the most part by merely changing the accompanying vowels, e. g. קָטַל *to kill*, קָטַל *kill*, קָטַל *killer*, קָטַל *slaughter*; מָלַךְ *to reign*; מָלַךְ *reigning*, מָלַךְ *regent*, מָלַךְ *king*. In the European languages, on the contrary, the same purpose is effected by means of external additions to the length of words, e. g. μαθέω (*μανθάνω*), μάθησις, μαθών, μαθητής, μαθητός, μαθητεία, μαθητρια, μαθητεύω, μαθητιώω, μάθημα, μαθήματα, μαθηματικός; do, dare, dator, datio, dativus, datarius, deditio, donum, donatio, donabilis, donarium, donativum; love, loving, lover, beloved, loveable, lovely, loveliness. And hence, the vowels play a much more important part in Oriental than in Occidental etymology.

§ 115. The majority of Hebrew primitives, as we have stated above, consist of three consonants. Besides these there are a considerable number composed of only two, but which were afterwards formed into trilaterals according to the analogy of the language, by the reduplication of one of the existing radicals, or the insertion or addition of a new one. Such roots as far as regards their fundamental meaning, which is fully expressed by the two original letters, are *biliteral*; while in a grammatical point of view they are *trilateral* (§ 112). Thus the several cognate ideas *to bind*, *press together*, *heap up*, *restrain*, *guard* (*besiege*), are expressed by the verbs צָרַר, צָרַר, צָרַר, צָרַר, צָרַר, צָרַר; סָרַר, סָרַר, סָרַר; but the simple idea of *compression*, which runs through them all, is denoted by the two constant radicals צָר = סָר; the modifications of this idea being distinguished from one another by the different modes adopted in forming the original biliteral into trilateral words, viz. by repeating the last letter, inserting the semi-vowel ו, * or prefixing one of the semi-vowels אֵי or the liquid נ. In like manner are formed the two closely related classes of verbs דָּחַח, דָּחַח, דָּחַח, דָּחַח, דָּחַח, דָּחַח *to push down*, and דָּחַח, דָּחַח, דָּחַח, דָּחַח, דָּחַח, דָּחַח *to beat down*, from the cognate biliterals דָּח and דָּח. A remarkable example of this formation of trilaterals is found in the proper noun בָּבֶל *Babel* and the verb בָּלַל *to confound*, whose connection (see Gen. 11 : 9.) cannot easily be accounted for on any other principle, than their derivation from a common biliteral root בָּל, of which the first letter is reduplicated in the noun, and the second in the verb.

Again, we not unfrequently meet with a number of secondary roots, having the same or very nearly the same signification, and consisting of three perfect letters, two of which are either the same, or of the same organs, in all of them: thus from the root קָץ = חָץ = גָּז expressing the idea *to cut*, we have the variously formed trilaterals קָצַץ, קָצַץ, קָצַץ, קָצַץ, קָצַץ, קָצַץ; חָצַח, חָצַח, חָצַח, חָצַח, חָצַח, חָצַח; גָּזַז, גָּזַז, גָּזַז, גָּזַז, גָּזַז, גָּזַז; all denoting modifications of the same simple idea. Examples of this kind are to be found in abundance in the "Lexicon Manuale" of Professor Gesenius, and in the Author's "Hebrew and Chaldee Concordance."

§ 116. In addition to the primitive biliterals, which are formed in the different modes above described into secondary trilateral roots, both in order to keep up the analogy of the language, and to express with con-

* There are also some instances in which the insertion of the liquid ל is equivalent to that of ו, e. g. אָלַץ = אָלַץ *to press*, עָלַח = עָלַח *to be darkened*.

ciseness the several modifications of the same idea, there are some which have retained their original length, as for instance the following titles of relationship, אב *father*, אם* *mother*, בן *son*, אח *brother*.

§ 117. The reason why such and such sounds have been employed to express certain ideas, it is not always easy to determine, except in the case of onomatopoees. To this class belong evidently the Hebrew biliteral roots קך = גז = קר = גר given above, and which are found to exist in a more or less modified form throughout the European as well as the Oriental tongues. Besides biliteral onomatopoees, we meet also with trilaterals diffused to an equal extent; thus in a great number of languages we find the three hard consonants BRK with their cognates expressing the idea *to break*, and which form a palpable imitation of the sound attending the fracture of any solid substance. The

* These two words were held by Simonis, with the lexicographers who preceded him, to be derivatives from the verb אכל and the factitious root אמם; an opinion originating doubtless in the forms which they assume in the course of inflection. These etymologies have however been very properly rejected by Gesenius, who considers the words for whose origin they are intended to account, as mere imitations of the first articulate sounds produced by a young child in calling to the objects of its affections, and which sounds, from the yet imperfect state of its organs of speech, are of necessity *labials*. In order to prove the truth of this theory, we have only to make the comparison between these and the corresponding words in other languages. And no one, we think, can fail of being convinced, that the striking uniformity found to prevail in this particular, through not only the Shemitish languages, but also those of the Indo-European family, can be produced only by some cause existing in nature. The chief distinction between these two classes of languages in respect to the words under consideration, will be found to consist in the fact, that in the former they are produced by closing the lips, thus *ab* (*ap*), *am*; and in the latter by opening them, thus *pa* (*ba*, *fa*), *ma*. These simple sounds we find employed either in their nude form or with a variable termination. Thus in Sanscrit we have the roots *pā*, *father*, *mā*, *mother*, or with the addition of the suffix *tri* = Gr. *τηρ*, Lat. *tor*, *pūtri*, nom. *pita*; and *mātri*, nom. *mata*.* In Bengalee, *bā*, *mā*, the reduplication *baba* (or *bapa*), and with the suffix, omitting the *r*, as in the Sanscr. nominatives *bīta* and *mata*. In Russian also the *r* is dropped, thus *batya*, *mat'* (also *baba*, *an old woman*, the same onomatopoe differently applied. Comp. Eng. *baby*, Fr. *poupée*). In Persian, Greek, and Latin with its descendants, the full form of the suffix is retained; thus, Pers. پدر *padar*, مادر *mādar*; Gr. πατήρ, μήτηρ; Lat. *pater*, *mater*; Span. and Ital. *padre*, *madre*; Fr. (in which

* We by no means agree to the opinion of Prof. Bopp, who maintains that these nouns are derived from the roots *PA*, to preserve, and *NIRMA*, to make, form (Krit. Gram. d. Sanskr. Sprache, note to p. 64.); for we consider the true state of the case to be the direct reverse, viz. that the nouns are onomatopoees, and that from these the verbs are derived.

following examples may suffice: Heb. פָּרַח, פָּרַח, פָּרַח, פָּרַח (§ 73. c.); Arab. فَرَح, فَرَح, فَرَح, فَرَح; Syr. ܦܪܚ, ܦܪܚ; Sanscr. *pra*, *baraha*; Gr. βράχω, βράσσω; Lat. *fra(n)go* (*fregi*, *fractum*), Icel. *braken*, Goth. *brickan*, Germ. *brechen*, Fr. *briser* (*brèche*), Eng. *break*.

§ 118. 1. The retention of the triliteral form of words, although a prevailing feature of the Hebrew, was still not exclusively observed. For we find, notwithstanding, some nouns which are derived from verbal roots by the addition of one or more letters: thus from אָכַל *to eat*, besides אָכַל *eating*, אָכַל *eater*, &c., we have אֹכֵלֶת *food*, מֵאֲכִילָה *fuel*, מֵאֲכִילָה *a knife*; so too from פָּתַח *to open*, besides פֶּתַח *a door*, פְּתִיחַ *insight*, we have פְּתִיחָה *a drawn sword*, מִפְּתָח *an opening*, מִפְּתָח *a key*.

2. Again, there are words of four letters formed by the reduplication of a biliteral, e. g. כֶּדֶד *ruby*, קֶדֶד *crown of the head*, קֶלֶקֶל *mean* (victuals): and words of five letters formed by repeating the last two

the lingual is dropped) *père, mère*. The Portuguese approaches nearer the simple form, thus *pay, may*. In the Teutonic languages the *b* is exchanged for the softer labials *f* and *v*, e. g. Germ. *vater, mutter*; Sax. *fæder, modor*; Eng. *father, mother*.

The Shemitish languages express both labials by means of a preceding vowel, e. g. Heb. and Chald. אָב, אִם (אִמָּה *maid-servant*); Syr. אָב, אִמָּה; Eth. አባ *eb*, አም *am*; Arab. أَب, أُم; comp. Hung. *apa*, Lat. *avus*.

For the sake of perspicuity, we will give the whole at one view.

Shemitish.	Heb.	abh	em		
	Chald.	id.	id.		
	Syr.	abo	amo		
	Eth.	eb	am		
	Arab.	ab	omm		
Indo-European.	Sanscr.	pa	pitri	ma	matri
	Beng.	ba	bita	ma	mata baba (bapa)
	Russ.		batya		mat'
	Pers.		padar		madar baba
	Gr.		pater		mater pappos mamma
	Lat.		id.		id. pappus id.
	Span.		padre		madre
	Port.	pay		may	
	Fr.		père		mère papa maman
	Germ.		vater		mutter id. mama
	Sax.		fæder		modor
	Eng.	pa	father	ma	mother id. mamma

of a triliteral root, e. g. הִפְכַּךְ, פָּתַל, crooked, שְׁחָדָר, blackish; by inserting or affixing a liquid, e. g. זָלַעַת = זָעַת to be angry, שְׂרָבִיט = שֵׁבֶט sceptre; גָּרַן an axe, from גָּרַז to split; בָּרְמַל garden, from בָּרַם vineyard.

3. A few words are to be met with formed of two others, each retaining its own meaning in the compound, e. g. הֶצְרַמְוֶת court of death, צִלְמָוֶת shadow of death; and others in which the two meanings are as it were fused together to form a new one, e. g. צִפְרָדֶּעַ frog, from צָפַר to leap, and רָדַע marsh; שְׁלֵהָבֶת flame, from אֵשׁ fire, and לֵהָבֶת flame.

GRAMMATICAL STRUCTURE.

§ 119. By the term Grammatical Structure is intended the mode of exhibiting the relations which words denoting actions or existences bear to one another, according to the genius of each particular language. This is in general effected either by means of separate words called *particles*; or by *external* changes in the original words themselves, i. e. the addition of certain letters to the beginning or end; or by *internal* changes in the vowels or consonants of these words. In the Hebrew, these different methods are all alternately employed. 1st. Relations are denoted by means of particles, constituting separate words, and derived mostly from nominal or verbal roots, as אֵל, מֶן, עַל, &c. 2dly. By means of additions to the beginning, consisting of a mere preformative letter or syllable, e. g. הֶחֱקַטְל, הֶחֱקַטְלִי, נֶקַטְל, קָטַל : or of a fragment of a verb, noun, or pronoun; as for instance, the article and interrogative ה, הַ conjunctive and conversive, &c.; the inseparable prepositions ב, ל, &c.; the pronominal prefixes of verbs, e. g. יִקְטַל, תִּקְטַל, &c. 3dly. By additions to the end, viz. the fragments of the personal pronouns affixed to verbs or nouns, e. g. קָטַלְתִּי, קָטַלְתָּ, קָטַלְתָּם, בִּירוֹ, בִּירוֹתִי, בִּירוֹתֵי, &c.; or the plural terminations of nouns, e. g. יָרוֹת, יָרוֹתִי, יָרוֹתֵי, &c. 4thly. By internal changes, generally of the vowels, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּם, קָטַלְתִּי, קָטַלְתֵּי. All these we shall now discuss at length, beginning with the Personal Pronouns.

CHAPTER II.-

PERSONAL PRONOUNS.

§ 120. IN Hebrew, as in other languages, there is a class of words employed to designate existences by their relative position with regard to the discourse ; and these words may be used instead of the specific names of the objects alluded to, whenever such objects are present or have been previously mentioned by their appropriate appellations, so that no ambiguity can arise. On this account they have been called *pronouns* (Lat. *pronomina*, *for-names*): and as grammarians looked upon the persons or things mentioned in discourse as playing different parts or characters, according to their position as respects the act of speaking, they applied to the class of words especially intended to mark such relation, the epithet of *personal* (from Lat. *persona*, *a character, part*).

§ 121. Of these parts or persons there are three : the first is used to represent the speaker ; the second, the party addressed ; and the third, an object which is in neither one nor the other of these predicaments.* In Hebrew there are not only separate pronouns for the first, second, and third persons, both singular and plural ; but, while the first person of either number is used indiscriminately to denote both genders, the second and third persons, singular and plural, have separate terms for masculine and feminine, making thus five in each number.

§ 122. The Hebrew *Personal Pronouns* (כְּנִיִּי וְהוּא), when used as independent words, consist originally of at least three letters each, according to the general analogy of the language. Of these letters, however, there is one principal one, which designates the person intended ; while the remainder are mere euphonic additions for the purpose of making up a word, and are dropped whenever the pronoun is connected either with a verb or noun, as being no longer required. Those which form an entire word of themselves are called *Separable Pronouns* (כְּנִיִּי וְהוּא), from their being used only when standing alone. The fragmentary pronouns, or suffixes, are called *Inseparable Pronouns* (כְּנִיִּי וְהוּא), as they never appear unless in connection with a verb, noun, or particle.

* See Harris's *Hermes*, b. 5. c. 1.

§ 123. The *Separable Pronouns* are as follows.

Singular.

First pers. com. אֲנִי or אֲנֹכִי. One or the other of these full forms of the first pers. is used indifferently whenever the pronoun constitutes a word by itself. Of the letters composing them, א is the principal consonant, and י the principal vowel, which are all that is retained of the pronoun of this person when affixed in the accusative to a verb, e. g. קָטַל *he killed*, קָטַלְנִי *he killed me*. When added in the genitive case to a noun, י alone is preserved, e. g. קוֹל *a voice*, קוֹלִי *the voice of me, or my voice*.

Sec. pers. masc. אַתָּה. The principal element of the second pers. is ה; and this letter—*th* or *t*—is the radical consonant of the sec. pers. sing. in most languages, though accompanied by different vowels, e. g. Gr. σὺ (Dor. τὺ), Lat. *tu*, Eng. *thou*, Welsh *ti*, &c. The א in the beginning and ה at the end, are to be considered as mere serviles, whose use is to aid in forming a full word. When, therefore, the pron. of the sec. pers. m. sing. is to be affixed to a verb, the letter ה alone is employed; thus קָטַלְתָּ, which, however, does not mean *he has killed thee* (m.), but *thou* (m.) *hast killed*. Consequently for the accusative of this pronoun it was necessary to employ some other suffix, and the one chosen is ה; thus קָטַלְתָּהּ *he has killed thee* (m.); the same is made use of for the genitive case of the pron. attached to nouns, e. g. קוֹלְהָ *the voice of thee* (m.), or *thy voice*. See § 73. 2. c.

Sec. pers. fem. אַתְּ or אַתְּי. As the letter ה denotes the second person, it is employed to represent the fem. as well as the masc. The only distinction between the forms for the two genders is, that while the masc. is accompanied by (א), the fem. is either altogether destitute of a vowel, or the semi-vowel ו, as the characteristic of the fem. (see

under the pron. of the third pers. fem. sing.) is affixed to the end of the word for the third letter, which originally must have been pronounced with a preceding (.), thus אָתָּי; and although this characteristic vowel came in after-times to be generally rejected as superfluous, the Daghesh inserted as in the masculine אָתָּה by § 33. 1. is still retained. To express, therefore, the sec. pers. fem., הָ is added to the verbal root, e. g. קָטַלְתְּ *thou (f.) hast killed*: for the accusative, יְ is subjoined, thus קָטַלְתְּ *he killed thee (f.)*; and also for the genitive, e. g. קוֹלְךָ *the voice of thee (f.), or thy voice*.

Third pers. masc. הוּא. Here the principal letter is ה, the prefixed ו and final א being serviles: and hence ה alone affixed to verbs represents the accusative of this pronoun, thus קָטַלְהוּ *he killed him*; and to nouns, the genitive, e. g. קוֹלוֹ *the voice of him, or his voice*.

Third pers. fem. הִיא or הִיא. As ה is the principal letter of the third person, it is employed in both genders; the distinction between which, as in the second person, is made by the vowels: thus in the masc., הוּא is accompanied by the vowel homogeneous to ה, viz. *u*; while in the fem. it takes the characteristic of the fem. gender, *i* (see § 127). So that in the word הִיא, ה denotes the third person, and the vowel (י) the fem. of that person. This form is used in the Pentateuch almost exclusively; but as ה is here preceded by the vowel (י), which is heterogeneous to it, and in which therefore it cannot rest (§ 93. 2. c.), it is generally changed in the later portions of the Sacred Writings into its cognate ה, which is homogeneous to (י); whence arises the form הִיא. As ה has been taken as the suffix of the third pers. sing. masc., the preceding ה, which letter also forms the fem. termination in nouns and the preterite of verbs (e. g. אִישׁ *a man*, אִשָּׁה *a woman*; קָטַל *he killed*, קָטְלָה *she killed*),

is used, with the insertion of a Mappik for the sake of contradistinction from the fem. term., to represent the accusative of the fem. when attached to verbs, e. g. קָטְלָהּ *he killed her*, and the genitive when added to nouns, e. g. קוֹלָהּ *the voice of her, or her voice*.

Plural.

First pers. com. (אֲנִי)*. אֲנִי, אֲנִי, אֲנִי. In all these forms we perceive that א is the principal letter of the first person plural as well as singular; with this difference, that in the plural it takes the vowel Shurek, and is sometimes reduplicated with an inserted guttural. The final syllable נִי is the principal part of the first person plural, and is all that is retained when this pron. is affixed to a verb, either as its subject, e. g. קָטְלֵנוּ *we have killed*, or, preceded by (,), as its object, e. g. קָטְלָנוּ *he has killed us*; and the same syllable is employed with the vowel of union (ְ) as the genitive of the pron. when affixed to nouns, e. g. קוֹלֵנוּ *the voice of us, or our voice*.

Sec. pers. masc. אַתָּה. The masc. plur. of this person is regularly formed from the singular by the addition of the plur. term. ים, thus אַתָּה, which by the rejection of י becomes אַתֶּם (§§ 100. note, 101. 2. a.). The principal letters of the sec. pers. plur. are רם, of which ר denotes the person, and ם the number; and hence these are added to a verb to express its subject, e. g. קָטַלְתֶּם *you (m.) have killed*; while, as in the sing., the letter ר is for contradistinction's sake replaced by כ, when this pron. is affixed in the accusative to a verb, e. g. קָטַלְתֶּם *he killed you (m.)*; or in the genitive to a noun, e. g. קוֹלְכֶם *the voice of you (m.), or your voice*.

* אֲנִי appears only Jer. 42 : 6., where the K'ri has אֲנִי.

† Found in only six places of the Bible, viz. Gen. 42 : 11. Ex. 16 : 7, 8. Num. 2 : 32. 2 Sam. 17 : 12. Lam. 3 : 42.

Sec. pers. fem. אַתָּךְ or אַתְּךָ. The distinction of gender is here made by changing the plur. term. ך into its cognate liquid ך. Accordingly the syllable אַתָּךְ added to a verb denotes the sec. pers. plur. fem., e. g. קָטַלְתֶּךָ *you (f.) have killed*: while כָּךְ (see masc. form above) is employed to represent the accusative case when joined to verbs, e. g. קָטַלְתָּךְ *he killed you (f.)*; and the genitive when affixed to nouns, e. g. קוֹלְךָ *the voice of you, or your (f.) voice*. To this pers. is often added a paragogic ה, which rests in the vowel (,) taken by ך, thus אַתְּךָה.

Third pers. masc. הֵם or הֵמָּה. This person likewise consists of its singular with the addition of the plural term. ם. As the word has undergone some changes in other respects, this is not quite obvious at first sight: the form, however, which it assumes may be thus accounted for. On receiving the plural termination, this would be הֵמָּה; but when ך in the middle of a word is preceded by a consonant without a vowel, it gives its own vowel to such preceding consonant, and is then rejected (§§ 77. 3., 93. 3. b.): so that we now have the form הֵם, which, on being still further contracted as in the sec. pers. by the rejection of ך, becomes הֵם. The form of this pronoun, when attached to the verb as its subject, would according to analogy (see the third pers. m. sing. and sec. pers. m. plur.) be הֵם; and this, transposing the two letters, is the form actually employed in poetry for the accusative, e. g. קָטַלְתֶּם *he killed them (m.)*. But as ם is used as the suffix of this person in the accusative, e. g. קָטַלְתֶּם *they killed them (m.)*, to avoid ambiguity it is generally changed into its cognate ך: this letter in the future generally, and in the preterite almost always, is rejected as superfluous, and ך alone is retained, which, to distinguish it from the accusative singular, is pointed with Shurek, e. g. קָטַלְתֶּם *they (m.) killed*. When

affixed in the genitive to nouns, the form ׀ֿ is employed, e. g. קִלָּם *the voice of them*, or *their* (m.) *voice*. When this pron. receives a parag. ה, as the ׀ is employed in enunciating the (׀) by which this parag. letter is regularly preceded, a Daghesh is inserted in ׀, in order that the original mixed syllable may be preserved; and hence the alternate form הִקָּה.

Third pers. fem. הִן or הֵנָּה. Here, as in the sec. pers., ׀ is changed into ׀, to distinguish the gender. In the verbs the suffix of this pers. and numb. is common, קָטְלוּ meaning also *they* (f.) *have killed*; the accusative is represented by ׀ֿ, thus קָטְלוּהָ *he killed them* (f.); and also the genitive, e. g. קִלָּם *the voice of them*, or *their* (f.) *voice*. Sometimes with ה parag., thus הִקָּה.

Table of Separable Personal Pronouns.

PLUR.	SING.		
(אֲנֵנוּ) אֲנֵנוּ נִחְנוּ	אֲנִי אֲנִי	c.	1.
אֲתָם	אַתָּה אַתָּה	M.	} 2.
(אֲתָן) אֲתָן אֲתָנָה	אַתָּה אַתָּה	F.	
הֵם הֵמָּה	הוּא הוּא	M.	} 3.
הֵן הֵנָּה	הִיא הִיא	F.	

REMARKS ON THE PERSONAL PRONOUNS.

§ 124. For the sake of corroborating the statements we have made concerning the formation of the Personal Pronouns, by showing the extent to which the principles there set forth prevail, we will now enter briefly into a comparison of this part of speech as it appears in the Shemitish and in the principal Indo-European languages. At the same time the connection existing between the two families of languages the most interesting and important to us in every point of view, is proved by means of these primitive and indigenous words (and still more clearly by the personal terminations of verbs, which are composed of the same elements in the main) to be much closer than has hitherto generally been supposed.

First Person Singular.

§ 125. That *ḡ* is the principal consonant of the pronoun of the first person singular, is evident from the constancy with which it is retained in so many and such widely different languages: thus, in those of the Shemitish family we have Heb. אֲנִי, or with an inserted palatal אֲנִיךָ (Copt. ἈΝΟΚ. Comp. Gr. ἐγώ, Germ. *ich*, &c.), Chald. אֲנִי, Syr. ܐܢܝܐ, Arab. أَنَا, Eth. አኔ. In the oblique cases, and occasionally in the nominative, *n* or its cognate *m* maintains its place also in the Indo-European languages, e. g. Sanscr. nom. *aham* (Zend *azem*, Eol. ἐγών, Dor. ἐγώνη), accus. *ma*, Beng. *ame* or *mui*, Pers. من, Russ. *menya*, Gr. μέ, Lat. Sp. Fr. *me*, Goth. *mik*, Germ. *mich*, Sax. and Eng. *me* (Erse *me*, Welsh *mi*); and likewise in the personal endings of verbs, to exhibit which we will take the verb *to be*, as one of the most highly inflected, e. g. Sanscr. *asmi*, Pers. ام, Russ. *yesm'*, Gr. εἰμί, Lat. *sum*, Goth. *im*, Germ. *bin*, Sax. *com*, Eng. *am*, Welsh *wy* (see § 73. 1. e.).

The principal vowel, as we have already observed, is *ḡ*, *i* or *y*, which occurs in the Indo-European languages either without a palatal, e. g. Russ. *ya*, Span. *yo*, Fr. *je*, Eng. *I* (comp. Copt. suff. ܝ); or with one, e. g. Gr. ἐγώ, Lat. *ego*, Dan. *yeg*, Goth. and Sax. *ik*, Germ. *ich*.

Second Person Singular.

§ 126. The principal element of the pronoun of the second person is *ṭ*, *th* or *t*; and this is retained with great uniformity in both families of languages. *Shemitish*: as separable pronoun, Heb. m. אַתָּה f. אַתְּ, Chald. m. אַתָּה f. אַתְּ, Syr. m. ܐܬܐ f. ܐܬܐ, Arab. m. أَنْتَ f. أَنْتِ, Eth. m. አት f. አት (comp. Copt. m. ܐܬܐ f. ܐܬܐ); as personal termination, e. g. Heb. m. קָטַלְתָּ f. קָטַלְתְּ, Chald. m. קָטַלְתָּ f. קָטַלְתְּ, Syr. m. ܡܠܟܬܐ f. ܡܠܟܬܐ, Arab. m. قَتَلْتَ f. قَتَلْتِ, Eth. m. ገጠጠ f. ገጠጠ (see § 73. 2. c.; comp. also Copt. suff. m. ܬ f. ܬ). *Indo-European*: Sanscr. *twa(m)*, Beng. *tui*, Pers. تو, Russ. *tū*, Gr. σύ (Dor. *τύ*), Lat. and its descendants *tu*, Germ., Dutch, Dan. *du*, Goth. and Sax. *thu*, Eng. *thou* (Erse *tu*, Welsh *ti*); and as a personal ending, where it is frequently replaced by, and sometimes used in conjunction with, its cognate *s*, Sanscr. *asi*, Russ. *yesi*, Gr. εἶς, Lat. *es* (*amavisti*), Sp. *eres*, Fr. *es*, Goth. *is*, Germ. *bist*, Sax. *eart* (*lufast*), Eng. *art* (*lovest*), Welsh *wyt*.

Third Person Singular.

§ 127. The principal part of the third person is γ preceded by an aspirate, which γ remains constant in the masculine through the whole Shemitish family, e. g. הוּא , Chald. הוּ , Syr. ܗܘ , Arab. هُوَ , Eth. ወኃተ (also Zend *ho*, Pers. او , Gr. \acute{o} . Comp. Copt. ⲙⲟⲟϥ , suff. ϥ , see § 73. 1. e.). In the feminine, however, this is changed by the influence of the fem. vowel i (§ 93. 2. c.) into γ , e. g. Heb. הִיא , Chald. הִי , Syr. ܗܝ , Arab. هِيَ , Eth. ዘኃተ . That i is the appropriate vowel of the fem. is evident from its use as the characteristic of this gender of the sec. pers. sing. in the Shemitish languages. In Sanscrit and Bengalee also it is regularly employed in forming feminine from masculine nouns, e. g. Sanscr. *deva* god, *devi* goddess; *nara* man, *nari* woman; *ragan* king, *ragni* queen; and also adjectives, e. g. *suntara* pulcher, *suntari* pulchra: Beng. *putra* son, *putri*, daughter. Again, we have Lith. m. *essant* (Lat. *ens*) f. *essanti*; Gr. f. η , Germ. *die*, *sie*; and for the pronoun of the third person in the Celtic dialects, Erse m. *se*, f. *si* or *i* (γ); Welsh m. *evo* (הוּא) or *o* (γ), f. *hi* (הִיא). As the third pers. sing. of the preterite is considered as the primary part of the Shemitish verb (see § 153), it receives no affirmative except the fem. char. γ .

In the Indo-European languages, the sibilant appears to have been regarded as the essential part of the pronoun of this person, and this is either retained in the simple and original form *s*, or hardened into the lingual *t* or *th* (see § 73. 2. b.), or exchanged for its related aspirate *h* (§ 73. 2. d.), e. g. Sanscr. *sah*, *sā*, *tad* (comp. the reflexives, Russ. *syā*, Lat. Fr. *se*, Dan. *sig*, Germ. *sich*), Goth. *sa*, *so*, *thata*, Germ. *er*, *sie*, *es*; Zend. *ho*, *ha*, *tat*, Gr. \acute{o} , η , $\tau\acute{o}$, Sax. *he*, *heo*, *hit*, Eng. *he*, *she*, *it*. This obtains with greater regularity in the personal terminations of verbs, e. g. Sanscr. *asti*, Pers. است , Russ. *jest'*, Gr. $\epsilon\sigma\tau\acute{\iota}$, Lat. Fr. *est*, Goth. Germ. *ist*, Sax. Eng. *is*; Welsh *yw*, also *sydd* or *sy*.

First Person Plural.

§ 128. The characteristic γ of the first person retains its place also in the plural, which is distinguished from the singular by the reduplication of this letter, and the insertion of a guttural, equivalent (see § 73. 2. a.) to that of the palatal in the singular, e. g. Heb. אֲנִי , Chald. אַנְחָא , Syr.

مَنْ, Arab. نَحْنُ, Eth. ንኝ (Copt. ἄποιν, suff. ἡ or εν). In the personal endings of verbs *n* is retained, e. g. Heb. קָטַלְתָּ, Chald. קַטְלְתָּ, Syr. مَكَّ, Arab. قَتَلْنَا, Eth. ጠረኝ. In the Indo-European languages the distinction between the numbers is made by taking a different vowel in the plural, or by changing *n* into *m*, or *vice versâ*, e. g. Sanscr. (acc.) *nas*, Zend. *no*, Pers. ما, Russ. *mû* (gen. *nas*), Gr. ἡμεῖς, Lat. *nos*, Ital. *no*, Sp. *nosotros*, Fr. *nous* (Erse *sinn* or *inn*, Welsh *ni* or *nyni*). In these languages also the fragmentary pronoun regularly appears in the verb, e. g. Sanscr. *smas*, Pers. ايم, Russ. *yesmû*, Gr. ἐσμέν, Lat. *sumus*, Sp. *somos*, Fr. *sommes*, Goth. *siyum*, Welsh *ym*.

Second Person Plural.

§ 129. The plural of this person is formed in the Shemitish languages by adding to the singular form the plural term. ך or ם, thus Heb. m. אַתָּם f. אַתְּ, Chald. m. אַתְּתֶיךָ f. אַתְּתִיךָ, Syr. m. اَنْتُمْ f. اَنْتِ, Arab. m. اَنْتُمْ f. اَنْتِ, Eth. m. አንተ f. አንት (Copt. ἰσῶτες, suff. τες). Comp. Pers. تان. The chief part of the pronoun, viz. ך or ם, is regularly retained as the termination of this person in verbs, e. g. Heb. m. קָטַלְתָּ f. קָטַלְתְּ, Chald. m. קַטְלְתָּ f. קַטְלְתְּ, Syr. m. مَكَّلْتُمْ f. مَكَّلْتِ, Arab. m. قَتَلْتُمْ f. قَتَلْتِ, Eth. m. ጠረኝ f. ጠረኝ. In the Indo-European languages the pronominal *t*, or its cognate *s*, or both together, appear as the personal ending of verbs in the plural as well as the singular, e. g. Sanscr. *stha*, Pers. ايد, Russ. *yeste*, Gr. ἐστέ, Lat. *estis*, Sp. *sois*, Fr. *êtes*, Goth. *siyulth*, Germ. *seyd*. (Welsh *chwi*, vos, *ych*, *estis*; comp. Heb. suff. sing. ך, plur. ם.)

Third Person Plural.

§ 130. The plural of this person is formed in the same manner as the preceding, viz. by the addition of ך or ם to the singular, e. g. Heb. m. הֵם f. הֵן, Chald. m. הֶמְרָךְ f. הֶמְרָךְ, Syr. m. هُمْ f. هُنَّ, Arab. m. هُمْ f. هُنَّ, Eth. m. አውራጃ f. አውራጃ. Comp. Pers. شان. As the personal terminations are retained with greater regularity in the future than in the preterite of Shemitish verbs, we will adopt that tense for their exhibition. Thus we have Heb. m. יִקְטְלוּ f. יִקְטְלוּ (יִקְטְלוּ), Chald. m. יַקְטְלוּ f. יַקְטְלוּ, Syr. m. يَكْمَلُوْنَ f. يَكْمَلُوْنَ,

Arab. m. يَقْتُلُونَ f. يَقْتُلْنَ. In Indo-European verbs, the plural *n* is generally retained in the termination of the third person, e. g. Sanscr. *santi*, Pers. *اند*, Gr. *εἰσίν*, Lat. *sunt*, Sp. *son*, Fr. *sont*, Goth. Germ. *sind*, Sax. *synd* (*syndon*), Welsh *ynt*.

CHAPTER III.

THE VERBS.

§ 131. A *Verb* (Heb. פִּעִל *action*) is a word which designates a state either of *action*, *passion*, or *being*. Now as we can conceive of no object which is not in one or the other of these states, and as we never make mention of an object without at the same time expressing this state, or rather as we mention it only *for the purpose* of intimating its state of action, passion, or being, the verb is an indispensable element in every proposition, of which it is as it were the animating principle. It is therefore in every language the most important part of speech; which is very appropriately intimated by its Latin name *verbum*, or *word* (*par excellence*).*

§ 132. In no language has the verb a greater claim to this superiority than in the Hebrew: since here it not only gives life to discourse by its own use and signification, but likewise furnishes the principal elements which enter into the composition of many other words, as well nouns as particles; while the verb can be considered only in a very few cases as derived from any other part of speech. All verbs, therefore, with but a trifling number of exceptions, are to be looked upon as *primitive* words, i. e. as words whose original or primary use is to signify a state of action or of being, either without any accessory idea, as קָטַל *to kill*, שָׁבַר *to break*, מָלַךְ *to reign*, &c., or with some modification of the simple meaning, e. g. קָטַל *to murder*, שָׁבַר *to shiver*

* Chinese grammarians divide the characters in their language which represent notional words into two classes, viz. nouns and verbs; the former they call *dead*, the latter *living* characters.

(in pieces), *הִמְלִיךְ* to *cause to reign*. A few verbs, as was said before, are held to be derived from nouns, e. g. *זָרַע* to *sow* (Lat. *SEMIN-are*), from *זֶרַע* *seed*; *הִשָּׁא* to *become green, to flourish*, from *הִשָּׂא* *grass*; but in the great majority of cases, nouns are indubitably derivatives from the verbs of the same radical letters, e. g. *מָלַךְ* a *king*, from *מָלַךְ* to *reign*; *שָׁבַר* a *breach*, from *שָׁבַר* to *break*; *מַפתֵּחַ* a *key*, from *פָּתַח* to *open*, &c. The same is the case with the particles, e. g. *עַל* upon, from *עָלָה* to *ascend*; *מִן* from, from *מָנָה* to *divide*.

§ 133. As the verb is the primitive part of speech, from which the others are derived, it is exhibited in the simplest form, which appropriately designates the simplest meaning, it consisting of only three letters. These letters, which are all consonants, cannot be enunciated without the assistance of a vowel; and it is but natural to conclude that the primary and most simple significations of the verb should take the simplest vowel. And accordingly, as the denoting of a state of action is the peculiar and natural office of this part of speech, whilst to signify a state of being is comparatively a secondary one, and as *a* is the simplest of all the vowel sounds (§ 10. 1.), we find that active verbs take *a* for their second and principal vowel (see § 113), e. g. *קָטַל* to *kill*; and neuter verbs, one of its modifications *e* or *o* (§ 10. 3.), e. g. *רָשַׁן* to *sleep*, *זָקַן* to *be old*; *קָטַן* to *be small*, *יָכַל* to *be able*.*

§ 134. To these original letters of the verb are added others, for the purpose of indicating its modifications; and thus a verb of which the radical meaning is denoted by only three letters, appears in its modified acceptations with four or five, of which the original three express the idea of the verb, and the additional ones the modifications of that idea. As it is frequently necessary for grammatical purposes to make a distinction between these two classes of letters, the first kind, as constituting the stem or root of the verb, are termed *radicals*; while the second, from their subordinate use in modifying the simple meaning, have received the name of *serviles* (see § 8).

* The same difference in the vowels of the second radical of active and neuter verbs is found in Arabic: thus, active verbs take the vowel (*ا*), e. g. *قَتَلَ* to *kill*: and neuter verbs either (*ي*) or (*و*); those which take the former vowel denoting a temporary state of being, e. g. *حَزِنَ* to *be sorrowful*; *فَرِحَ* to *be merry*; and those receiving the latter, a permanent one, e. g. *فَسَدَ* to *be bad*, *حَسَنَ* to *be handsome*.

SPECIES.

§ 135. We now come to the Species (Heb. בְּיָדֵינוּ *structures*) of the Hebrew verb, and the manner of their formation. The original or nude form of the verb, accompanied by the simplest vowel *a*, expresses, as above stated, its *simple* meaning actively, as קָטַל *to kill*; the passive of which is designated by the prefixed augment נ, thus נִקְטַל *to be killed*. *Intensity* of this primary signification, whether active or passive, is denoted by a reduplication of one of the radical letters, generally the second, made by inserting Dagghesh forte, as קָטַל *to kill with violence, to murder*, קָטַל *to be murdered*. A *causative* signification is superadded to the meaning of the root active and passive by prefixing the letter ה, thus הִקְטִיל *to cause to kill*, הִקְטַל *to be caused to kill*. And to give a *reflexive* force, the syllable הִת is prefixed, as הִתְקַטַּל *to kill one's self, commit suicide*.

Thus we have the following seven forms or species in which a verb may appear :*

- I. Simple active, as קָטַל *to kill*.
- II. " passive, נִקְטַל *to be killed*.
- III. Intensive active, קָטַל *to murder*.
- IV. " passive, קָטַל *to be murdered*.
- V. Causative active, הִקְטִיל *to cause to kill*.
- VI. " passive, הִקְטַל *to be caused to kill*.
- VII. Reflexive, הִתְקַטַּל *to kill one's self*.

§ 136. The technical names given to these species by grammarians are as follows :

The First	is called the	<i>Kal</i>	species.
Second	"	<i>Nipk'hal</i>	"
Third	"	<i>Pi'hel</i>	"
Fourth	"	<i>Pu'hal</i>	"
Fifth	"	<i>Hipk'hil</i>	"
Sixth	"	<i>Hopk'hal</i>	"
Seventh	"	<i>Hithpa'hel</i>	"

* We say "may appear;" for though most verbs are found in more than one of these species, yet the number of those whose signification admits of their being used in all is exceedingly limited.

The origin of these terms is this. The first investigators of the language, who were Jews, wrote in Hebrew, and accordingly employed Hebrew expressions for the designation of grammatical phenomena. To denote the first or simple species, they used the word קַל (*Kal*) *light, simple*; a term which modern grammarians have found it convenient to retain. And to represent the remaining species, they took the modifications of the verb פָּעַל *to do, to make*, which itself supplies the name for this part of speech: thus, instead of a term derived from the signification of that form of the verb which receives the prefix נִ, such as the word *passive*, they employed, as a sort of grammatical formula, the corresponding modification of the verb פָּעַל, which is נִפְעַל (*Niph'hál*); and so on of the rest. Thus the third form is called פִּיעַל* (*Pi'hél*), the fourth פֻּעַל (*Pu'hál*), the fifth הִפְעִיל (*Hiph'híl*), the sixth הִפְעַל (*Hoph'hál*), and the seventh הִתְפַּעֵל (*Hithpa'hél*).

§ 137. From this use of the verb פָּעַל have arisen likewise the technical expressions, “verbs פִּעַל, עִר, לִה, עֵע,” &c., which the learner will frequently meet with: for as the early grammarians took that verb as a model for the inflection of all other verbs whatsoever, so they also named the component parts of every verb from the corresponding elements of the verb פָּעַל. Thus the expression “verbs פִּעַל,” signifies those verbs in which the letter answering to the פ of פִּעַל, i. e. the first radical, is א; “verbs עִר,” those whose second radical is ר, and so on. We must, however, except the term “verbs עֵע,” which means, not that the second radical letter is ע, but that the third radical is like the second; as resembling the factitious form פִּעֵע.

FORMATION AND SIGNIFICATION OF THE SPECIES.

I. Formation of *Kal*.

§ 138. Every verb which has no peculiarity in its consonants to affect the vowels by which it is accompanied, receives in this species a Kamets under the first radical letter, and a Pattahh under the second,

* There are two peculiarities in the letters constituting the verb פִּעַל, which render it extremely improper to be used as a standard for the inflection of other verbs: viz. the first radical is a פתח letter, and consequently requires in certain cases (§ 38. et seqq.) the insertion of a Daghesh lene; and the second is a guttural, and therefore cannot admit the Daghesh forte which according to § 129. it should receive. We have accordingly followed the example of most of the

if its signification is transitive; if intransitive, the second radical takes either Tsere or Hholem (§ 133). These are the ordinary forms, which however are differently modified to suit the peculiarities of various letters. Thus, in those verbs among whose radicals are found one or more weak letters, which cannot be accompanied by every vowel, or end a mixed syllable, some change takes place in the formation, by which the difficulty is obviated.

1. If the first radical is *ר*, whenever, as in this species, it should commence the word accompanied by the vowel *a*, it is changed into its comparatively strong cognate letter *י*, e. g. יָלַד instead of רָלַד (§ 92. 1. *b.*).

2. When the second letter of the root is *ר*, in case it would be accompanied by *a*, it is rejected together with its heterogeneous vowel, e. g. קָם for קָם; if it would be accompanied by *e*, it is rejected, and the *e* placed for distinction's sake under the first radical, e. g. מֵר for מֵר; and if by its homogeneous vowel *o*, *ר* remains and rests in it, e. g. אָר for אָר (§ 93. 1. 2. *b.*).

3. If the second and third radical letters are alike, they will be contracted into one, e. g. סָב for סָבב (§ 77. 1. *a.*).

4. If the third radical is either *א* or *ה*, as these letters rest in the vowel *a*, they will cause the preceding Pattahh to be lengthened into Kamets, e. g. בָּרָא for בָּרָא, גָּלָה for גָּלָה (§ 102. 3. *a.*).

The verb then in its simple state may appear, according to the letters of which it is composed, in all the following different ways: קָטַל, זָקַן, קָטַן, יָלַד (for רָלַד), קָם (for קָם), מֵר (for מֵר), אָר (for אָר), סָב (for סָבב), בָּרָא, גָּלָה.

Signification of Kal.

§ 139. The signification of the Kal species is, as we have already stated, the simple idea of the verb without any modification whatever.*

later grammarians in taking as a model of inflection the verb קָטַל, which, as there is nothing in its radical letters to cause a change in the pointing, and as its signification admits of its being varied through all the species, is for this purpose entirely unexceptionable.

* We say without any modification whatever, because in this preliminary account of the species, we shall omit all consideration of modes, tenses, &c., and speak only of the third pers. masc. sing. of the preterite. See § 160.

II. *Formation of Niph'hal.*

§ 140. The characteristic of this species is the letter נ invariably prefixed to the verb in its simple state, e. g. original form of Kal קָטַל (§ 113), Niph. נִקְטַל; but as two Sh'was cannot concur at the beginning of a word, the first of them is changed into the shortest vowel *i* (see § 104. 4. *b.*), whence we have נִקְטַל. These vowels are retained as long as there is nothing in the nature of the radical letters which is opposed to them; but when this is not the case, various changes are made in the vowels, to accommodate them to the consonants. They are as follows:

1. If the first radical is a guttural, which cannot readily be made audible at the end of a syllable, especially after the very short vowel *i*, (§§ 84. 2. 102. 1. *a.*), the *i* under נ is changed into the longest among the short vowels *e* (§ 84. 2.), and the guttural takes the corresponding compound Sh'wa (ְ), e. g. נִעְמַד for נִעְמַד.

2. When the first radical letter is the liquid נ, it is assimilated to the following radical, and then rejected (§ 77. 2.), e. g. נִנְגַשׁ for נִנְגַשׁ.

3. When the first radical is ר, which in Kal is changed into י (§ 138. 1.), it is restored in Niph'hal, and rests in its homogeneous vowel Hholem, e. g. נִרְלַד for נִרְלַד.

4. When the second radical is ר, instead of the usual Pattahh, it takes its homogeneous vowel Hholem, in which it rests. As the first radical has now a vowel of its own, it becomes necessary that the prefix נ should take a long vowel, in order to form a simple syllable; and the one adopted is in general the simplest, viz. *a*, e. g. נִקְרַם for נִקְרַם; though occasionally *e* is chosen, e. g. נִעְרַר for נִעְרַר. See § 93. 3. *b.*

5. When the third radical letter is like the second, in which case they are both contracted into one, and the first takes the vowel of the second, the preformative נ necessarily, as in the preceding instance, takes a long vowel, which is always *a*, e. g. נִסְבַּב for נִסְבַּב.

6. If the third radical is either א or ה, both of which rest in a preceding vowel, as in Kal so in this species, the short vowel (ְ) is lengthened into its corresponding (ַ), e. g. נִמְצָא for נִמְצָא.

And thus we have the following forms of Niph'hal: נִקְטַל, נִעְמַד, נִנְגַשׁ (for נִנְגַשׁ), נִרְלַד, נִקְרַם (נִעְרַר), נִסְבַּב (for נִסְבַּב), נִמְצָא, נִנְלָה.

Signification of Niph'hal.

§ 141. This species in its original signification denotes a directing of the action upon the subject: whence it is employed,

1. As the passive of Kal, e. g. *קָטַל* to kill, *נִקְטַל* to be killed; *כָּתַב* to write, *נִכְתָּב* to be written.

2. a. To express an action performed by the subject upon himself, or reflexive, e. g. *נִחְבֵּה* to hide one's self, *נִשְׁכֵּר* to hire one's self out.*

* Grammarians are not agreed as to which should be considered the primary signification of the Niph'h'al species. The older writers, and with them Gesenius, hold that this was originally the passive of the simple form Kal, and that hence its use as a reflexive was derived; while others, as Ewald and his followers, maintain that the reflexive was the primary force of this species, and the passive the derived one. That the former is the correct opinion will, we think, sufficiently appear from the following considerations.

1. If, for the sake of illustration, we suppose the original meaning of Niph'hal to have been passive, that is, expressing the *receiving*, in opposition to Kal, which denotes the *performing* of an action, the use of this species as a *reflexive* will naturally follow; for a reflexive likewise signifies the suffering or receiving of an action, with the accessory idea that the subject of the verb is agent as well as patient. Hence any reflexive verb may be rendered passively, if the attention be directed more upon the action than upon the agent: thus, *he loves himself* is equivalent to *he is loved*, scil. *by himself*. And herein lies the distinction between Niph'hal when it may be translated reflexively and Hithpa hel (q. v. infra), which latter is specially devoted to that modification of the radical meaning. Thus in Gen. 3:8, where the *actors* are the most prominent in the narration, and the intention is to relate not so much *what was done* as *what they did*, the Hithpa hel species is employed: *וַיִּחְבֹּה אָדָם וְחַוְּהָא* and *Adam hid himself, and also his wife*. Again, in the tenth verse, God said to Adam, "Where art thou?" to which the latter answered, "I was afraid . . . וַיִּחְבֹּה אָדָם" and I hid myself." Here no information is required respecting the subject of the verb, which the Lord himself states to be Adam; and he accordingly replies by a verb in which the action predominates over the agent: *וַיִּחְבֹּה*, literally *I was hidden*, scil. *by myself*. If, on the other hand, we consider, with Ewald and those of his school, that the primary signification of Niph'hal is *reflexive*, we shall find much more difficulty in deriving from it the secondary or *passive* meaning; for although all reflexive verbs may be rendered by passives, which is merely omitting to indicate the agent, there are a multitude of passive verbs which do not admit of being construed reflexively, as it is frequently impossible that the agent and patient of the verb should coincide, e. g. *שָׁמַע* to hear, *נִשְׁמָע* it (a voice) was heard, *כָּתַב* to write, *נִכְתָּב* it was written; but never, *it hears* or *writes itself*.

b. To designate a compound or reciprocal action, viz. one in which two or more subjects mutually act upon each other, e. g. *לָחֶם* to fight, *נָלָחֶם* to contend, combat; *יָצַעַ* to advise, *נִיָּצַעַ* to take counsel together; *שָׁפַט* to judge, *נִשְׁפָּט* to go to law together, to litigate.

3. To represent a state or action as the consequence of a suffering or the receiving of an action; and hence it is that verbs bearing this import generally appear in the Niph'al species alone (see above, sig. 1.), e. g. *נָאָחַ* to sigh, *נִשְׁעַן* to lean (i. e. be supported). Or, if they are employed also in other species, the only point in which the significations of Kal and Niph'al differ, is that while the former

2. Another consideration may be brought forward in support of the conclusion at which we have arrived; and this is, that if we take Niph'al for the passive of Kal, each active species, both primitive and derivative, will then have its corresponding passive, since Hithpa'hel includes both active and passive in itself. But if we consider the primary meaning of this species to be reflexive, we shall then not only have two reflexive forms, Niph'al and Hithpa'hel, but while the other active species, P'hel and Hiph'hil, are each provided with a passive, the primary form Kal will be left destitute of one.

3. A comparison of the Hebrew Niph'al with the corresponding species in the cognate dialects, affords additional proof of the correctness of these views. Thus in Arabic, the primary meaning of the seventh species, which is likewise marked by a prefixed Nun, is *passive*, e. g. I. *قَتَلَ* to kill, VII. *أُقْتَلَ* to be killed. In Chaldee and Syriac there is no form especially devoted to the reflexive, which when required is expressed by the passive, e. g. *ܐܪܝܬܝܢܝܐ*, *ܐܪܝܬܝܢܝܐ* he was killed (scil. by another or by himself). In Latin also a reflexive signification, for which there is no separate form of the verb, is sometimes denoted by the passive, thus *versari*, to be turned, or to turn or employ one's self. The Greek has a particular form or voice for the reflexive, viz. the *middle*, which likewise is formed from the passive (but never the passive from the middle); and from this it differs only in the future and aorist, the other tenses of the reflexive being expressed by the pure passive, e. g. *λούω τινα* I bathe one, *λούμαι* I bathe myself, lit. I am bathed, scil. by myself; *στέλλειν* to send, *στέλλεσθαι* to travel, send one's self = Heb. *נִשְׁלַח*.

These facts and arguments are of so convincing a nature, that we feel entirely at a loss to account for the pertinacity and vehemence with which a writer of the well known ability of M. Ewald attempts to support the opposite side of the question. He exclaims, "How can *נִשְׁפָּט* to revenge one's self derive its meaning from a passive signification?" (Krit. Gram. d. Hebr. Sprache, § 103.) We would merely ask in turn, What is the difference between *I will revenge myself*, and *I will be revenged*, excepting merely that in the former phrase the agent is indicated (viz. as being identical with the subject of the verb), while in the latter it is not?

states the action absolutely, the latter has regard to the time before the action took place or was completed, e. g. *חָלָה* to be sick, *נָחֲלָה* to fall sick; so also the substantive verb *הָיָה* to be, *נָהָיָה* to become. When Kal is not in use, Niph'hal expresses the passive of Pi'hel or Hiph'hil, e. g. *חָלַל* to profane, *נִחְלַל* to be profaned; *הוֹשִׁיעַ* to save, *נוֹשָׁע* to be saved. The Niph'hal participle not unfrequently has a signification corresponding to that of the Latin fut. pass. part. in *ndus*, e. g. *נִחְמַד* to be desired, desirable; *נִרְאָה* to be feared, terrible; *נִוָּלָד* to be born, about to be born.

III. Formation of Pi'hel.

§ 142. This species, which is appropriately termed the *intensive*, is formed by reduplicating one of the letters of the root, on the principle that, as the repetition of a sentence or of a word imparts a greater degree of energy to discourse, so the reduplication of even part of a word may be employed with like effect. The letter selected for reduplication is generally the second radical, whereby the greatest degree of force is obtained; since this letter can thus be made audible in both syllables, which is not the case with either of the others. This reduplication is denoted by Daghesth forte, thus *קָטַטַל* = *קָטַטַל* (§ 27). And hence the characteristic of the Pi'hel form is a Daghesth inserted in the second radical; the first being accompanied by the shortest vowel (.), by means of which the reduplication of the letter following can be the most forcibly expressed (§ 102. 1. b.); and the second taking its cognate long vowel (..).

§ 143. The above is the regular manner of forming the Pi'hel species whenever all the three radicals of the verb are *perfect* letters (§ 7), as is the case with the root *קָטַל*. But should the second radical be a letter which from its nature does not admit of reduplication, as for instance a guttural (§ 29); or should it be one which is not easily doubled, as the letter *ב* (§ 93. 4.); or should it be already repeated, as in verbs *עָבַע*; recourse must then be had to some other expedient, which will serve instead, and at the same time show that the second radical would have been reduplicated, had this not been forbidden by its nature. These objects are effected, according to the letter constituting the second radical, in three separate ways:

1. The first consists in lengthening the first vowel, which is generally done when the second radical is a guttural, since the dwelling

longer upon a syllable, by lengthening it, confers an emphasis equivalent to the forcible expulsion of the voice in reduplicating a consonant, e. g. בָּאֵר for בִּאֵר, בִּרְךָ for בָּרַךְ.

2. When the second radical is ר, on account of the weakness of this letter the third is doubled in its stead, and ר rests in its homogeneous vowel *o* (§ 30), e. g. קִרַּם for קָרַם; and occasionally, though seldom, this reduplication of the third radical takes place when the second is a guttural, e. g. שָׁאָנָן for שָׁאָן, רָעִנָן for רָעֵן.

3. When the second letter is repeated in the root (§ 115), the first is reduplicated in the intensive form, e. g. Kal סָבַב, Pi. סָסָב, which by transposition (§ 74. 3) becomes סָבָסָב. Sometimes the Pi'hel of these verbs is formed by lengthening the first vowel, and then it appears like that of verbs עָרַר, e. g. Kal סָבַב, Pi. סוֹבֵב.

The following are the different forms which this species assumes: קָטַל (for קָטַל), קָטַל (for קָטַל), קָטַל (for קָטַל).

Signification of Pi'hel.

§ 144. The significations of Pi'hel are as follows:

1. Verbs which are transitive in Kal have in this species the additional idea of intensity, e. g. קָטַל *to kill*, קָטַל *to kill with violence, to murder*; שָׁבַר *to break*, שָׁבַר *to dash in pieces (to shiver)*; or of repetition, e. g. זָבַח *to sacrifice*, זָבַח *to sacrifice frequently*; סָפַר *to tell*, סָפַר *to narrate*.

2. Intransitive verbs in like manner acquire intensity, as הָלַךְ *to go*, הָלַךְ *to pass away*, Eccl. 8:10. Hab. 3:11; צָמַח *to grow*, צָמַח *to grow luxuriantly*.

3. Intransitive verbs become transitive, as גָּדַל *to be or become great*, גָּדַל *to cause to become great, to make grow*; לָמַד *to learn*, לָמַד *to teach*; מָלֵא *to be full*, מָלֵא *to fill*; טָמֵא *to be unclean*, טָמֵא *to be exceedingly unclean*, and hence *to defile another*, or merely *to pronounce unclean*.

4. By the intensive force of Pi'hel some nouns are as it were animated into verbs, which designate an action performed with that noun, e. g. שָׁרֵשׁ *a root*, שָׁרֵשׁ *to root up*; דָּשֵׁן *ashes*, דָּשֵׁן *to cleanse from ashes*; עָצָם *a bone*, עָצָם *to break the bones*; עָפָר *dust*, עָפָר *to cast dust*.

IV. Formation of Pu'hal.

§ 145. The Pu'hal species is the passive of Pi'hel, and accordingly expresses the idea of the root with intensity in the passive voice. Its

characteristic is also Daghesth forte inscribed in the second radical letter; the first being accompanied by the vowel *ū*, and the second by *ā*, in verbs consisting of three perfect consonants; thus קָטַל.

1. If however the second radical is a guttural, which cannot receive Daghesth, *ū* is lengthened into *ō* (§ 102. 5. *a.*), e. g. בָּרַךְ.

2. If the second radical letter is *ך*, which does not readily admit Daghesth (§ 93. 4.), the intensity is denoted, as in Pi'hel, by a reduplication of the third; the first radical here also taking the homogeneous vowel of the second, e. g. קִימָם.

3. If the second and third radicals are the same, either the first, as in Pi'hel, is doubled and transposed with the usual vowels of the species, e. g. סָבַסַב; or the first takes the vowel *ō*, and the second *ā*, e. g. סִיבָב.

Hence we have the following forms of Pu'hal: קָטַל, בָּרַךְ, קִימָם (for קִימָם), סָבַסַב, סִיבָב (for סִיבָב).

Signification of Pu'hal.

§ 146. The signification of this species, as above stated, is usually the passive of Pi'hel.

V. Formation of Hiph'hil.

§ 147. The fifth species is *Hiph'hil*, by which a causative meaning is added to the idea expressed by the root; the subject in this species denoting not the immediate *performer*, but the primary cause or *originator* of the action. Its characteristic is *ה* prefixed to the root, accompanied by the vowel *i*, the second radical receiving *i*, thus הִקְטִיל *to cause to kill*. These are the vowels of this species when the root consists of none but perfect letters; but,

1. When the first radical is a letter incapable of ending a mixed syllable, as in Niph'hal, the preformative instead of *i* takes its comparatively long cognate vowel *ē* (§ 84. 2.), e. g. הִאֱמִיר for הָאֱמִיר; so הִחַיֵּם, הִחַיֵּם.

2. If the first radical is *נ*, it is assimilated as in Niph'hal to the following letter, and then rejected (§ 77. 2.), e. g. הִנְגִישׁ.

3. If in Kal the first radical letter is *י*, the original *י* will be restored in this species, and quiesce in its homogeneous vowel *ō*, e. g. הִיָּשַׁב, Hiph. הִוָּשַׁב.

4. When the second radical is ך, it is rejected in this species by § 93. 3. *b.*, and its vowel given to the first; and as this has now a vowel of its own, it cannot without the insertion of Dagghesh forte end a mixed syllable: consequently the *ı̄* of the preformative is lengthened into *ē* (§ 102. 1. *c.*), e. g. הקים for הקיים. The form is the same where the second and third radicals are alike, with the exception that the first radical also takes *ē*, e. g. הסב = הסייב for הסביב.

The following then are the forms in which Hiph'il appears: **הִקְטִיל**, **הִסְבִּיב** (for **הִסְבִּיב**), **הִקְטִיל** (for **הִקְטִיל**), **הִקְטִיל** (for **הִקְטִיל**).

Signification of Hiph'hil.

§ 148. This species denotes the *causing* or *permitting* of the action signified by the primitive Kal. Its force may be said to be twofold, which however does not arise from any diversity in the accessory meaning imparted in Hiph'hil to the root, but depends on the transitive or intransitive nature of the verb itself.

1. If the verb in Kal is transitive, or one in which the action passes over from its subject to an object, the Hiph'il will denote the causing by its own subject of the performance of the action by another subject on an object expressed or understood; so that to the Hiph'il of every such verb there will be two accusatives, of which the first is both object and subject, e. g. הִקְטִיל *to cause or allow one to kill* another; לָבַשׁ *to put on* (scil. a dress), וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי רוּשָׁם *he caused him to put on a linen robe*, Gen. 41 : 42.; פָּשַׁט *to take off*, וַיַּפְשִׁטוּ אֹתוֹ יְהוֹשֻׁעַ *and they made Joseph take off his coat*, Gen. 37 : 23. In some verbs of which the Kal species is not in use, the force of Hiph'il is still the same, e. g. הִשְׁקִינֵנִי מִעֵט מִיָּמִים *pray, give or permit me to drink a little water*, Gen. 24 : 43., הִשְׁקִינִי being derived from the obsolete root שָׁקַח = שָׁתָה *to drink*.

2. When Kal is neuter or intransitive, i. e. indicating merely a state of being, or an action which as it does not pass over to an object may be said to reside in the subject, the Hiph'il species signifies the causing or permitting of such state or action, and is consequently transitive, e. g. רבה *to be many*, הרבה *to make many, to multiply*; קדש *to be holy*, הקדוש *to sanctify*; נפל *to fall*, הפיל *to fell*; בוא *to come*, הביא *to bring*; ידע *to know*, הודיע *to cause to know, to inform*; כבד *to be heavy, hard*, הכבד *to permit or suffer to be hardened*.* In many

* It can scarcely be necessary to suggest to the merest tyro in philology, that although this species is often to be rendered by a verb differing totally in appear-

verbs of this kind also the Kal form is not to be found in the Bible, as *הִשְׁחִיחַ* to destroy.

3. As Hiph'hil has the power of converting a state of being into one of action, the verbs of this species which are derived from nouns have also an active signification, e. g. *אָזַן* ear, *הָאָזִין* to give ear, to hear; *שָׁרַשׁ* root, *הִשְׁרִישׁ* to take root; *רָעַם* thunder, *הִרְעִים* to thunder; *מָטַר* rain, *הִמְטִיר* to cause to rain.

VI. Formation of Hoph'hal.

§ 149. The characteristic of this species, the passive of the preceding, is likewise a prefixed ה, which here generally takes the vowel *ō*, and occasionally *ū*; the second radical being accompanied by *ā*, e. g. *הִשְׁלַךְ*, *הִקְטִיל*. The varieties of formation occasioned by the occurrence of imperfect letters in the root, are as follows:

1. If the first radical letter is a guttural, it takes (ה) by § 22, e. g. *הִעֲמִיד*.

2. In verbs *פִּי*, the original *י* is in this species invariably restored, and rests in its homogeneous vowel *ū*, e. g. *הִרְשֵׁב*.

3. In verbs *פִּל*, the first radical is assimilated to the second, which then receives Dagghesh, the preformative ה taking the vowel *ū* (§ 101.

3. a.), e. g. *הִנָּשׁ*.

4. In verbs *עֵר*, where *י* is rejected, and its vowel placed under the first radical, the (ה) of the characteristic ה is lengthened into (ר) to make a simple syllable, e. g. *הִקָּם* = *הִקֵּם* for *הִקְוֵם* (see § 102. 5. b.). The same obtains in verbs *עֵע*, e. g. *הִסָּב* = *הִסֵּב* for *הִסְוֵב*; though sometimes by inserting Dagghesh in the first radical, the original *ō* of the preformative is retained, e. g. *הִשָּׁם* for *הִשְׁוֵם*.

The varieties of Hoph'hal are accordingly *הִקְטִיל*, *הִשְׁלַךְ*, *הִעֲמִיד*, *הִנָּשׁ* (for *הִנָּשׁ*), *הִרְשֵׁב* (for *הִרְשֵׁב*), *הִקָּם* (for *הִקְוֵם*), *הִסָּב* (for *הִסְוֵב*), *הִשָּׁם* (for *הִשְׁוֵם*).

ance from that answering to Kal, yet this does not arise from any variation in the value of the Hebrew form, but is merely a consequence of the different structure of the English language, which does indeed contain some few causals, formed, as in the Teutonic dialects generally, by a change of vowel from neuter and active intransitive verbs, such as *sit, set; rise, raise, &c.*; though in by far the greater number of instances causality is indicated by a verb derived from an entirely separate source, as *to come, to bring; to see, to show; to know, to inform*. So that on looking narrowly at the signification and force of its equivalents, it will be perceived that Hiph'hil uniformly retains its causative power.

Signification of *Hoph'hal*.

§ 150. The signification of this species is always the passive of its corresponding Hiph'hil, which therefore we have only to consult in order to ascertain the different shades of meaning borne by Hoph'hal.

VII. Formation of *Hühpa'hel*.

§ 151. This species is reflexive, that is, its subject and object are identical. Its characteristic is the syllable הָת prefixed to the infinitive constr. of Pi'hel, e. g. inf. Pi. קָטַל, Hithp. הִתְקַטַּל; הִתְבָּרַךְ, בָּרַךְ; הִתְקַוֶּה, קִוֶּה; הִתְגַּדַּל, גִּדַּל. Hithpa'hel has also some peculiarities of its own, which are caused by the nature of the first radical letter. They are as follows:

1. When the first radical is one of the sibilants שׁ or ס, the lingual ת of the preformative is placed after instead of before it, e. g. הִשְׁתַּמֵּר for הִשְׁתַּמֵּר, הִשְׁתַּכַּח for הִשְׁתַּכַּח (§ 74. 2. a.).

2. If the first radical is the softest sibilant ז or the hardest צ, the ת is transposed, and changed in conjunction with ז into the softer lingual ד, e. g. הִזְדַּמֵּן for הִזְדַּמֵּן; and with צ, into the harder ט, e. g. הִצְטַדַּק for הִצְטַדַּק (§ 74. 2. b.).

3. If the first radical is a lingual, its cognate ת of the preformative is in general assimilated to it, e. g. הִדְבֵּר for הִדְבֵּר, הִשְׁמַא for הִשְׁמַא (§ 77. 1. b. c.). This is sometimes the case when the first radical is כ, which is equivalent to ת (§ 73. 2. c.), or the liquid נ, e. g. הִכַּחַן for הִכַּחַן, הִנַּחַן for הִנַּחַן, which latter likewise occurs.

The principal forms assumed by Hithpa'hel are therefore as follows: הִתְבָּרַךְ, הִתְקַוֶּה, הִתְגַּדַּל, הִשְׁתַּמֵּר, הִצְטַדַּק, הִדְבֵּר.

Signification of *Hühpa'hel*.

§ 152. The primary signification as above stated is *reflexive*, and this may be considered as of three kinds; according as, 1. The subject makes himself the object of his own action, thus הִתְקַטַּל *to kill one's self*. 2. He makes himself the object of another's action, e. g. גָּלַח *to shave*, הִתְגַּלַּח *to get shaved*, i. e. *to cause one's self to be shaved* by another; רָפָא *to heal*, הִתְרַפָּא *to cause one's self to be healed*; חָשַׁק *to seek*, הִתְחַשַּׁק *to hide one's self*, lit. *to cause one's self to be sought*. 3. He performs an action on his own account; as in the phrase הִתְחַלְקוּ אִתָּה *divide it for yourselves*, Josh. 18 : 5; so הִתְחַלְקוּ *to desire for one's self*.

§ 153. 1. As this species of the verb denotes the performing of an action not only *by* but also *upon* the subject, which action is in such case of more than ordinary interest to its agent, it is hence very appropriately formed from the intensive species Pīhel, whose meaning it always includes. The only difference in signification between the two is, that in Pīhel the action is directed with intensity upon another than the subject, while in Hithpa'hel it returns upon the subject himself, e. g. גָּלָה *to uncover*, הִתְגַּלָּה *to uncover one's self*; הִזְק *to encourage*, הִתְחַזַּק *to encourage one's self, take courage*; בָּרַךְ *to bless*, הִתְבָּרַךְ *to bless one's self, to esteem one's self blessed*.

2. In treating of the Niph'al species, we stated that it also has occasionally a reflexive signification; though even then there is a difference between its force and that of Hithpa'hel, which is very perceptible in all those verbs of which both species are in use. The difference is this: in Niph'al the *action* is uppermost in the speaker's or writer's mind, whereas in Hithpa'hel his attention is directed chiefly to the *agent*. See note to § 141. 2.

§ 154. In neuter and intransitive verbs Hithpa'hel denotes the subject's causing himself to appear that which is intimated by the primitive Kal, e. g. אָנַף *to be angry*, הִתְאַנַּף *to show one's self angry*; עָבַר *to surpass, to transgress*, הִתְעַבֵּר *to make one's self appear out of or beside one's self with anger* (i. e. *to transgress the limits of one's natural disposition*). It also indicates a feigning of the state denoted by the Kal species when it does not in reality exist, e. g. עָשַׁר *to be rich*, הִתְעַשֵּׁר *to pretend to be rich*; רָשַׁע *to be poor*, הִתְרַשַּׁע *to pretend to be poor*. And lastly, it is employed to signify the causing of another to become that towards one's self which is expressed by the Kal species, e. g. חָנַן *to be merciful*, הִתְחַנֵּן *to cause another to be merciful to one* (scil. by entreaty), hence *to supplicate*.

MODES OF VERBS.

Indicative.

§ 155. The *Indicative* (הַחֲלָטָה) has but two tenses, a *preterite* and a *future*. Each of these contains the three radical letters, and differs from the other in its vowels, and in its manner of taking the fragments of the personal pronouns, by means of which are denoted the several accidents of person, number, and gender. This choice of tenses in the Hebrew, as well as the paucity of their number, are additional

proofs of the venerable antiquity of the language. For every action must of necessity be predicated as taking place either at the period in which we speak, or at some time antecedent or subsequent to that period; and if we consider these different points of time, or *tenses* as they are termed, in the relation which they bear to the actual concerns of life, and with a view to their respective importance as regards the purposes of speech, we cannot fail of perceiving that the so-called *present* is of all others the least indispensable, and the most difficult of conception. The chief use to which men in a state of nature put the faculty of speech, is the intercommunication of facts or occurrences which have come under their observation; and hence doubtless it is, that the root or simplest form of the verb in Hebrew is in the past tense or *preterite*. The next in simplicity of conception and frequency of employment is the *future*, whose extent is as unlimited on one side of the point of time in which we find ourselves at any given moment, as is that of the *preterite* on the other. Moreover, the exceeding utility, or rather unavoidable necessity, of possessing an inflection of the verb especially devoted to this division of time is indisputable; for as the past tense is that whose chief use is to impart information, so the future is the one principally employed in its acquisition. The present has a claim on the score of usefulness, as serving for the expression of the feelings of the moment, and for the statement of universal propositions; but in this respect it is subordinate to both the other tenses, and especially to the *preterite*. Its conception, moreover, requires from its evanescent nature a much greater power of abstraction in the mind; for even during the act of speaking, events which lay hid in the uncertainty of the future are adding to the records of the past.

These two tenses of the indicative, the *Preterite* and *Future*, are used throughout all the species of the verb.

Infinitive.

§ 156. The *Infinitive* (הִמְקוֹרֵר) in Hebrew is a noun of action, expressing the abstract idea of the verb, without reference to any of the accidents of tense, person, number, or gender. This, like all other nouns, can be placed either by itself absolutely, or in regimen with the noun following; whence arise the two forms of the infinitive, called *absolute* and *construct*, which are employed in almost all the species.

Imperative.

§ 157. The *Imperative* (הִצְוִי) is used, and very properly, in the second person only ; for it would involve an absurdity, to command either one's self or a third person who is not present to be commanded. This mode is wanting in Pu'hal and Hoph'hal, which are mere passives.

PARTICIPLES.

§ 158. The Hebrew *Participle* (הַבְּיָנוּחִי) is likewise construed as a noun. But there is this difference between it and the infinitive : the latter indicates the *action* itself, while the participle is a noun of agency denoting the *performer* of the action. In Kal there are two participles, an *active* and a *passive* ; the derivative species have only one each.

PERSON, NUMBER, AND GENDER.

§ 159. In Hebrew, as in other languages, the verb has three *persons* (נִשְׁמָרִים), first, second, and third. It has also two *numbers* (מִסְפָּרִים),* singular and plural ; and two genders (מִיָּנִיּוֹת), masculine and feminine. The genders are distinguished in the second and third persons of the verb, while the first of both numbers is common. These persons, numbers, and genders, are expressed by adding the principal letters of the corresponding personal pronouns to the root, either at the beginning or end, or else at both beginning and end, in the manner following :

Inflection of the Verb קָטַל through all the Species.

KAL.

Preterite.

§ 160. In the *Preterite* (עָבַר), the fragmentary pronouns which designate person, number, and gender, are added at the end of the root, which without any addition represents the third pers. masc. sing. of this tense ; and this person is accordingly placed first in the paradigms of Hebrew verbs. The reason of this peculiarity would appear to

* There are a few nouns in Heb., mostly double members of the body, which have a dual form ; but with these the verb agrees in the plural.

be as follows. It is highly probable that in the origin of language no distinction of person, number, or gender, was made in the verb; and this we find at the present day to be universally the language of very young children, or of uneducated persons learning to speak a foreign tongue. Thus a child, on one of its playthings being fractured, runs to his mother, and exhibits the toy, exclaiming *broke! broke!* The event which has taken place, the injury sustained, is uppermost in his mind, and this alone he strives to express, to the exclusion of all accessory ideas. Again, as the chief aim of language is to communicate the emotions of the mind, which is particularly the office of the verb, so the principal modification of the verb itself is that used to express those emotions by which we are the most ordinarily and the most sensibly affected, viz. which are caused by some action from without. Accordingly, when in time greater precision of speech came to be considered necessary, the simple form of the verb was restricted to its principal use, that of denoting an action performed by a third person; while its secondary offices, such as the representing of an action performed by the person addressed, by the speaker himself, by more than one person, &c. were pointed out by various additions made to the original form.

SINGULAR.

- קָטַל 3 m. The *a* of the first radical is long, because it terminates a simple syllable; that of the second, which has to form a mixed one, is short (§ 16. a.).
- קָטְלָהּ 3 f. Here ה, which in Hebrew is the characteristic of the fem. gender, is affixed to the root; and as this letter when final must be preceded, according to the rules of orthoëpy, by a vowel in which it rests, the last radical letter ל takes (ַ), and the vowel of the second is rejected as superfluous (§ 104. 2.).
- קָטַלְתָּ 2 m. Consisting of the root, with the addition of תָּ, the principal letter and vowel of the pron. אַתָּה, affixed.
- קָטַלְתְּ 2 f. The root with the affixed תָּ of the pron. אַתָּה.
- קָטַלְתִּי 1 c. The preceding with the addition of the vowel (ִי of אֲנִי (see § 225).

PLURAL.

- קָטַלְתֶּם 3 c. The termination of the plural in Heb. is ׁם, which is affixed to verbs by means of the semi-vowel ׁ: but, in

order to make the necessary distinction between the termination of the third pers. plural and the affixed pronoun of that person in the accusative, the ׁ of the former was changed into its cognate ך; which, although ultimately rejected as superfluous, is still in a few places to be met with (§ 226).

- קטלתם 2 m. Here ך affixed to the root represents the second person, and ׁ the plural. As the word is thus increased in length by an accented syllable, the vowel of the first radical is rejected (§ 104. 1.).
- קטלתך 2 f. The letter ך, as in the preceding, designates the person, and ך for distinction's sake the number.
- קטלני 1 c. Composed of the verbal root and the principal letters (נר) of the pronoun of this person.

Infinitive.

§ 161. The Infinitive, or *nomen actionis*, is formed from the root in the manner following:

- קטול *absol.* When unconnected with a following noun, or absolute, the infinitive merely changes the second *a* of the root into its first modification *ō*, of which ך is the bearer.
- קטל *const.* When placed in construction with another noun the vowel of the first radical is rejected; for the word is considered as increased in length by that which follows, and with which it is in close connection. See § 104. 3. The same form is taken on receiving a preposition.

Future.

§ 162. The *Future* (עתיד) or secondary tense of every species is formed from the infinitive construct either by prefixing, or by both prefixing and affixing, the principal parts of the personal pronouns, to denote person, number, and gender.*

* This difference between the preterite and future tenses in the manner of receiving the fragmentary pronouns, may possibly arise from the fact that in the preterite the performed *action* is uppermost in the speaker's mind, and on that account is placed first in the narration; while in the future, on the contrary, the action has as yet no existence, and accordingly is placed after the *person* of whom it is predicated that he is about to perform it.

SINGULAR.

- יִקְטֹל 3 m.** Here **י**, the principal letter of **יִקְטֹל** (§ 123), is originally prefixed with Sh'wa, thus **יִקְטֹל**; but by § 104. 1. *a.* this Sh'wa is changed into the vowel (**יִ**), thus **יִקְטֹל**, which by § 92. 4. becomes **יִקְטֹל**.
- תִּקְטֹל 3 f.** The **ת** characteristic feminine, which is prefixed to the word, is hardened into its cognate **ת** (§ 73. 2. *d.*).
- תִּקְטֹל 2 m.** The **ת** here prefixed is from the pron. **אַתָּה**.
- תִּקְטֹלִי 2 f.** The prefixed **ת** is from the pronoun **אַתָּה**; and the affirmative is the characteristic vowel (**יִ**) of the feminine (§ 127). The vowel of the second radical is rejected in this tense also when the third receives one (§ 103. 2. *a.*).
- אֶקְטֹל 1 c.** **א** from **אֲנִי** is prefixed to denote the first person. The preference is here given to the servile **א** as the representative of **אֲנִי**; because if **י** were taken, this person of the verb would be liable to be confounded with the third pers. sing.; and if **נ**, with the first pers. plur. As **א** is one of the weakest of the consonants, it takes instead of (**י**) the longer cognate vowel (**יִ**) (§ 88. 1.).

PLURAL.

- יִקְטֹלוּ 3 m.** To the third pers. masc. sing. is added the plural termination **וּ** (§ 123), the **י** of which is in general rejected. So that the person is designated by the **י** of the third person prefixed to the root, and the number by the plur. term. **וּ** or **וּן**.
- תִּקְטֹלוּ 3 f.** To the sing. form is affixed the syllable **וּתָה** from **הִנֵּה**, to denote plurality.
- יִקְטֹלוּ 2 m.** Here again, as in the third pers., the plur. termination **וּ** or **וּן** is appended to the singular form.
- תִּקְטֹלוּ 2 f.** In this case the affixed syllable **וּתָה** is from the pron. **אַתְּהוּ**, and denotes both gender and number; consequently the **י** of the sing. is rejected as superfluous. And hence it happens that the fem. plurals of the sec. and third persons appear alike, although they are substantially different, the term. of the former being derived from the pron. **אַתְּהוּ**, while that of the latter is a fragment of **הִנֵּה**.

- נִקְטֹל 1 c.** The prefixed **נ** is from **אֲנִי**.

This manner of designating person, number, and gender, obtains throughout the future of all the species of all verbs whatsoever.

Imperative.

§ 163. In Hebrew the Imperative is used only in the second person of both genders and numbers. And as this mode always designates an action which is yet to take place, it is very properly formed from the future of the indicative, by the omission of the personal prefix, which is readily understood, while by this means the requisite brevity of expression is obtained. Thus,

<i>Imp.</i>		<i>Fut.</i>	
	SING.		
קַטֵּל		תִּקְטֹל	2 m.
קַטְּלִי		תִּקְטְלִי	2 f.
In both these cases, where two Sh'was concur at the commencement of a word, the first of them is changed into short i. See §§ 102. l. a., 104. l. a.	{	PLUR.	
קַטְּלוּ		תִּקְטְלוּ	2 m.
קַטְּלֶנָּה		תִּקְטְלֶנָּה	2 f.

Participles.

§ 164. The Active Participle, or *nomen agentis*, is formed in the Kal species by changing the *a* of each syllable of the root into the two modifications of that vowel, *o* and *e* (§ 10. 3.); thus קַטֵּל *he killed*, קַטֵּל *one killing, a killer*. The form of the Passive Participle, or *nomen patientis*, is קָטוּל *one killed*. These are varied to express the accidents of gender, number, and regimen, like other attributives.

§ 165. The formation of the infinitive from the preterite, the future from the infinitive, and the imperative from the future, holds throughout all the species. And it is extremely natural that this should be the case: for the preterite designates an action which has been performed; and the infinitive, the abstraction of such action from its concomitants of person, number, &c. And as an action which has once been performed may be performed again, by prefixing the personal pronouns to this abstract noun (see § 162), the future tense is formed; and from this latter, for the purpose of intimating that such action *must* be performed again, is as we have seen derived the imperative.

We will now give the whole of the simple species at one view.

§ 166. *Paradigm of the First or KAL Species of קָטַל.*

Preterite.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	קָטַלְוּ		קָטַלְהָ		קָטַל	3
קָטַלְתִּי		קָטַלְתֶּם	קָטַלְתְּ		קָטַלְתָּ	2
	קָטַלְנוּ		קָטַלְתִּי			1

Infinitive.

קָטַל	Const.	קָטוּל	Abs.
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Future.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
תִּקְטַלְנָה		יִקְטַלוּ	תִּקְטַל		יִקְטַל	3
תִּקְטַלְנָה		תִּקְטַלוּ	תִּקְטַלִּי		תִּקְטַל	2
	נִקְטַל			אִקְטַל		1

Imperative.

קָטַלְנָה	קָטַלְהָ	קָטַלְי	קָטַל	2
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Participles.

קָטַלְוֹת	קָטַלִּים	קָטַלְהָ	קָטַל	A.
קָטַלְוֹת	קָטַלִּים	קָטַלְהָ	קָטוּל	P.

NIPH'HAL.

§ 167. *Preterite.* This species consists of the original form of Kal, viz. קָטַל (§ 113), with the letter נ prefixed, thus נִקְטַל; which by changing the first (,) into (.), according to § 104. 1. a., becomes נִקְטַל. The persons, numbers, and genders, are denoted by the same pronominal augments as in Kal.

§ 168. *Infinitive.* The infinitive absolute changes the vowel *a* of the preterite into its modification *o*, thus נִקְטוּל. Or else its characteristic נ receives ה prosthetic, thus הִנִּקְטַל (§ 80); when נ becomes assimilated to the first radical, which is signified by an inserted Dagghesh; and that this may be expressed with the utmost distinctness, it takes the simple

open vowel *a*, whence we have **הִקְטֵל**. The construct form of the infinitive takes, in contradistinction to the absolute, its other modification *e* (§ 10. 3.) for the ultimate vowel, thus **הִקְטֵל**.

§ 169. *Future*. This tense is formed from the infinitive construct by means of the same prefixes and affixes as in Kal, e. g. inf. const. **הִקְטֵל**, fut. **יִהְיֶה**, which according to § 77. 3. becomes **יִקְטֵל**; and so on of the other persons and numbers.

§ 170. *Imperative*. The imperative of Niph'hal is likewise formed from the second person of the future by rejecting the prefixed **ה**, in consequence of which the **ה** prosthetic is restored, e. g. fut. **תִּקְטֵל** for **תִּהְיֶה** whence imp. **הִקְטֵל**, &c.

§ 171. *Participle*. The Niph'hal participle—for from the nature of this species it can have but one—is formed from the third pers. masc. preterite by changing its ultimate (**ה**) into (**ו**), thus **נִקְטָל**; for a participle is in reality a verbal noun, and all nouns, except a certain class called Cegholates, have a long vowel in the final syllable.

§ 172. *Paradigm of the Second or NIPH'HAL Species of קָטַל*.

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	נִקְטְלוּ		נִקְטְלָה		נִקְטַל 3
נִקְטְלוּהָ		נִקְטְלוּם	נִקְטְלָהּ		נִקְטַלָּהּ 2
	נִקְטְלוּהוּ			נִקְטְלָהּ	1

Infinitive.

הִקְטֵל	Const.	הִקְטֵל	Abs.
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Future.

תִּקְטְלֶנָּה	יִקְטְלוּ	תִּקְטֵל	יִקְטֵל 3
תִּקְטְלֶנָּהּ	תִּקְטְלוּהָ	תִּקְטְלִי	תִּקְטֵל 2
נִקְטֵל		אִקְטֵל	1

Imperative.

הִקְטֵלֶנָּה	הִקְטֵלֶנָּהּ	הִקְטֵלִי	הִקְטֵל 2
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Participle.

נִקְטָלֶנָּה	נִקְטָלִים	נִקְטָלָה	נִקְטָל
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PI'HEL.

§ 173. *Preterite*. The characteristic of the intensive species, viz. Daghesh forte in the second radical, is expressed in the most distinct manner possible by means of the preceding (.), which is the shortest of all the vowels, thus קָטַל; and this consequently is retained throughout the whole tense, which is inflected in the same manner as the preterite of Kal and Niph'al.

§ 174. *Infinitive*. The infinitive absolute takes *ā* instead of *ī* for the first vowel, and *o* for the second as in Kal, thus קָטַל. The construct retains the ultimate *e* of the preterite, thus קָטַלְע.

§ 175. *Future*. This tense is formed from the infinitive construct in the same manner as in the preceding species, with the exception that, as the first radical has here a vowel of its own (.), the original Sh'wa of the prefixed pronouns is retained, e. g. inf. constr. קָטַלְע fut. יִקְטַלְע, &c.

§ 176. *Imperative*. Formed from the sec. pers. fut. by rejecting the prefix, thus קָטַלְע, &c.

§ 177. *Participle*. The Participle of the Pi'hel species is formed from the infinitive construct by prefixing the letter מ, e. g. מִקְטַלְע. This prefix, by means of which the participles of all the subsequent species likewise are formed, is the chief letter of the pronoun מִי *who*; hence מִקְטַלְע *one who murders, a murderer*.

§ 178. *Paradigm of the Third or PI'HEL Species of קָטַל*.*Preterite*.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלְעוּ		קָטַלְעָה		קָטַלְעָה 3
קָטַלְעוּן		קָטַלְעוּם	קָטַלְעָה		קָטַלְעָה 2
	קָטַלְעוּ			קָטַלְעָה	1

Infinitive.

קָטַלְע	Const.	קָטַלְע	Abs.
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Future.

יִקְטַלְעוּ	יִקְטַלְעוּ	יִקְטַלְעָה	יִקְטַלְעָה 3
יִקְטַלְעוּן	יִקְטַלְעוּם	יִקְטַלְעָה	יִקְטַלְעָה 2
יִקְטַלְעוּ		יִקְטַלְעָה	1

Imperative.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
קְטִילָה	קְטִיל	קְטִילִי	קְטִיל 2

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Participle.

מְקַטֵּלִת	מְקַטֵּלִים	מְקַטֵּלָה	מְקַטֵּל
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PU'HAL

§ 179. *Preterite.* This species, the passive of the preceding, has also the characteristic Dagshesh. Its first vowel is *ū*, and its second *ā*, thus קָטַל. Person, number, &c. are signified by the addition of the same fragments of the personal pronouns as before.

§ 180. *Infinitive.* The absolute form changes the vowel *a* of the second radical of the preterite into *o*, thus קָטַל. In the construct the original vowel is restored, thus קָטַל.

§ 181. *Future.* The future is formed, as in the active voice, by prefixing the personal pronouns with Sh'wa, thus יִקְטֹל.

§ 182. *Imperative.* The imperative is wanting. The Pu'hal species is used only as a passive, in which the action does not originate with the subject of the verb; and hence the Orientals did not conceive it logical to address such subject imperatively. The Niph'hal indeed possesses this mode; but that species, it will be recollected, is used with a reflexive as well as passive signification, and it is in the former of these meanings alone that the imperative can ever be employed, as מִקְטֵל *take heed to thyself*.

§ 183. *Participle.* Formed as in Pi'hel by prefixing מְ to the infinitive construct, and lengthening (-) into (ַ), as in Niph'hal, thus מְקַטֵּל.

§ 184. *Paradigm of the Fourth or PU'HAL Species of קָטַל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלָה		קָטַלָה		קָטַל 3
קָטַלְתִּי		קָטַלְתֶּם	קָטַלְתָּ		קָטַלְתָּ 2
	קָטַלְתֶּן			קָטַלְתָּ	1

Infinitive.

קָטַל Const. קָטַל Abs.

Future.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
תִּקְטְלֶנָּה		יִקְטְלוּ	תִּקְטֹל		יִקְטֹל	3
תִּקְטְלֶנָּה		תִּקְטְלוּ	תִּקְטְלִי		תִּקְטֹל	2
	נִקְטְלוּ			תִּקְטֹל		1

Imperative.

(wanting)

Participle.

מִקְטָלוֹת מִקְטָלִים מִקְטָלָה מִקְטָל 2

HIPH'HAL.

§ 185. *Preterite.* הִקְטִיל. The persons, numbers, and genders of the preterite of the causative species are formed, as in the preceding, by affixing the chief parts of the personal pronouns. The second vowel (ִ) is rejected, and its place supplied by the appropriate vowel (ֵ) of the preterite, in those persons where the third radical takes Sh'wa; and thus is prevented the occurrence of a long mixed syllable in the middle of a word, which is inadmissible: consequently (ִ) is retained only in the third person singular and plural of this tense.

§ 186. *Infinitive.* In the absolute form הִ characteristic takes the vowel *ā* instead of *ī*; and the second radical changes *ī* into *ē*, thus הִקְטֵיל. The construct restores *ī* to the second syllable, thus הִקְטִיל.

§ 187. *Future.* Formed as usual from the infinitive construct by prefixing the pronouns with Sh'wa, thus יִהִקְטִיל, which by § 77. 3. becomes יִקְטִיל. As in the preterite, *ī* is retained in those persons only in which the third radical ends the word, or has a vowel of its own; in the others it is changed into its cognate *ē*, thus תִּקְטֵלָה.

§ 188. *Imperative.* When the pronominal ה is rejected, ה characteristic is restored, e. g. fut. תִּקְטִיל for הִתִּקְטִיל, imp. הִקְטִיל. In the masc. sing. only, (ִ) is changed for the sake of brevity into (ֵ),

thus הִקְטִיל; in the rest of the mode the form of the future is retained, thus הִקְטִילִי, &c.

§ 189. *Participle.* Formed from the infinitive construct by prefixing מ, and consequently rejecting ה, whose vowel it takes (§ 77. 3.), thus מִקְטִיל for הִקְטִיל.

§ 190. *Paradigm of the Fifth or Hiph'hil Species of קטל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִקְטִילוּ		הִקְטִילָהּ		הִקְטִיל 3
הִקְטִילְתֶּן		הִקְטִילָתֶם	הִקְטִילָהּ		הִקְטִילָהּ 2
	הִקְטִילוּ		הִקְטִילָהּ		הִקְטִילָהּ 1

Infinitive.

הִקְטִיל	Const.	הִקְטִיל	Abs.
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Future.

תִּקְטִלְנָה	יִקְטִילוּ	תִּקְטִיל	יִקְטִיל 3
תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִילִי	תִּקְטִיל 2
	יִקְטִיל	אִקְטִיל	1

Imperative.

הִקְטִילְנָה	הִקְטִילוּ	הִקְטִילִי	הִקְטִיל 2
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Participle.

מִקְטִילֹת	מִקְטִילִים	מִקְטִילָהּ	מִקְטִיל
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HOPH'HAL.

§ 191. *Preterite.* The passive of Hiph'hil, which also has ה for its characteristic, takes *o* or *u* for the first vowel, and *a* for the second, thus הִשָּׁלַח, הִקְטִיל.

§ 192. *Infinitive.* In the absolute the vowel *a* of the second radical changes into *e*, thus הִקְטִיל. In the construct it remains unaltered, thus הִקְטִיל, הִשָּׁלַח.

§ 193. *Future.* Formed as usual by prefixing the personal pronouns to the infinitive construct, e. g. יִהְיֶה , יִקְטֹל , which by § 77. 3. are contracted into יִהְיֶה and יִקְטֹל .

§ 194. *Imperative.* The imperative of this species is wanting, for the same reason as in Pu'hal.

§ 195. *Participle.* Formed by prefixing מ to the infinitive construct, and changing (-) into (ר), thus מִיִּהְיֶה , מִיִּקְטֹל , contracted by § 77. 3. into מִיִּהְיֶה , מִיִּקְטֹל .

§ 196. *Paradigm of the Sixth or HOPH'HAL Species of קָטַל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִקְטֹלוּ		הִקְטֹלָה		הִקְטֹל
הִקְטֹלוּנָה		הִקְטֹלוּם	הִקְטֹלְתָּ		הִקְטֹלְתָּ
	הִקְטֹלוּנָה			הִקְטֹלְתָּ	

Infinitive.

הִקְטֹל	Const.	הִקְטֹל	Abs.
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Future.

תִּקְטֹלְנָה	יִקְטֹלוּ	תִּקְטֹל	יִקְטֹל	3
תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְתָּ	תִּקְטֹלְתָּ	2
	יִקְטֹל		יִקְטֹל	1

Imperative.

(wanting)

Participle.

מִקְטֹלוֹת	מִקְטֹלִים	מִקְטֹלָה	מִקְטֹל
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HITHPA'HEL.

§ 197. *Preterite.* This species is formed by prefixing the syllable הִתְ to the infinitive construct of Pi'hel, adding the usual pronominal terminations to denote person, number, and gender, thus הִתְקַטֵּל , הִתְקַטְּלָה , &c.

§ 198. *Infinitive.* The infinitive absolute is wanting; the construct retains the form of the preterite unchanged.

§ 199. *Future.* Formed from the infinitive by prefixing the personal pronouns, e. g. יהתקטל, contracted by § 77. 3. into יתקטל.

§ 200. *Imperative.* Formed from the future by rejecting the pronominal prefix of the second person, and restoring ה, e. g. fut. התקטל for התקטל, imp. תקטל.

§ 201. *Participle.* Formed from the infinitive by prefixing מ; when by § 77. 3. the preformative ה is rejected, and its vowel given to מ, e. g. מתקטל for מהתקטל.

§ 202. *Paradigm of the Seventh or HITHPA'HEL Species of קטל.*

Preterite.

PLURAL.			SINGULAR.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	התקטלו		התקטלה		התקטל	3
התקטלתן		התקטלתם	התקטלת		התקטלת	2
	התקטלנה				התקטלת	1

Infinitive.

התקטל	Const.	(wanting)	Abs.
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Future.

יתקטלנה		יתקטלו	יתקטל		3
יתקטלנה		יתקטלו	יתקטלי		2
	נתקטל		אתקטל		1

Imperative.

התקטלנה		התקטלו	התקטלי		2
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Participle.

מתקטלות		מתקטלים	מתקטלה		מתקטל
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Paradigm of Perfect Verbs.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָהּ	הִקְטַלָּהּ	הִתְקַטַּלָּהּ
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הִקְטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
<i>Plur. 3 c.</i>	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
INFINITIVE.							
<i>Absol.</i>	קָטוּל	הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	
<i>Constr.</i>	קָטַל	הִקְטַל	קָטַל	קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
FUTURE.							
<i>Sing. 3 m.</i>	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל
2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל
<i>Plur. 3 m.</i>	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה
2 m.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1 c.	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
IMPERATIVE.							
<i>Sing. 2 m.</i>	קָטַל	הִקְטַל	קָטַל		הִקְטַל		הִתְקַטַּל
2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי		הִקְטְלִי		הִתְקַטְּלִי
<i>Plur. 2 m.</i>	קָטְלוּ	הִקְטְלוּ	קָטְלוּ		הִקְטְלוּ		הִתְקַטְּלוּ
2 f.	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה		הִקְטַלְנָה		הִתְקַטַּלְנָה
PARTICIPLES.							
<i>Active.</i>	קָטַל		מְקַטַּל		מְקַטִּיל		מְקַטַּל
<i>Passive.</i>	קָטוּל	נִקְטַל		מְקַטָּל		מְקַטָּל	

§ 203. The preceding table exhibits the entire perfect verb as inflected through all the species. In order to insure a correct pronunciation, whenever the tone-syllable, which is usually on the ultimate, occurs on the penult, it is marked by an accent (˘) placed on that syllable.

OPTATIVE AND POTENTIAL MODES.

Future Paragogic.

§ 204. The Hebrew Future not only declares that an action is about to happen at some period of time not yet arrived, but is also employed to intimate in addition a *desire* towards the performance of such action existing in the mind of the speaker or writer: thus אֶקְטֹל *I will or shall kill*, אֶקְטֹלָה *I wish to kill*, or oh, that I may kill! The latter mode shows that the action originates in the mind of the speaker, on the part of whom it expresses either strong desire for its accomplishment (and thence its use as an exclamation), or a feeling of confidence that it will be performed.

§ 205. This mode, called the Optative, is formed by adding to the future of the indicative the syllable ה־ with its directing power, by means of which the desire of the subject is more forcibly expressed as directed towards the action, e. g. אֶזְמַר *I will sing*, אֶזְמַרְהָ *heartily will I sing!* Ps. 9 : 3. ; וְנִשְׁלִיכָהּ נִתְחַקֶּה *let us break and let us cast away!* Ps. 2 : 3. Sometimes it is used to express *determination* on the part of the speaker, e. g. אֲשִׁירָה *now will I sing*, Is. 5 : 1., אֶחְלֶקָה *I will surely divide*, Ps. 60 : 8., אֶל־אֲבוֹשָׁה *I will surely not be ashamed*, Ps. 25 : 2. 31 : 2., אֶל אֶפְלָה *I will by no means fall*, 2 Sam. 24 : 14. ; see Job 9 : 27, 35. 10 : 1. It is also employed simultaneously with the imperative, for the purpose of *exhortation*, e. g. לְכוּ בְּרִנָּה *come, let us sing*, Ps. 95 : 1., בֹּאוּ נִשְׁתַּחֲוֶה וְנִבְרָעָה *come, let us worship and bow down*, v. 6.

§ 206. The peculiar force of this form of the future renders it capable of being employed in those cases only where the speaker is himself the performer or one of the performers of the action, viz. in the first person singular and plural. In a very few instances its use is extended to the third person, e. g. יִרְחֵשֶׁה *oh, that he may hasten*, Is. 5 : 19. ; and as a simple assertion, וְהִתְעַנְּבָה *and she doted*, Ezek. 23 : 20. Occasionally we find ה־ for הָ, e. g. וְאֶקְרָאָה 1 Sam. 28 : 15., יִדְרֹשָׁה Ps. 20 : 4.

§207. 1. The paragogic ה is sometimes also affixed to the imperative, for the purpose of softening the *command* into a warm and anxious *request*, its force answering in such case to the English *I pray*, e. g. עיר *awake*, עירָה *awake, I pray thee*, Ps. 59 : 5., הִקְיָצָה *id.* v. 6.; so שְׁמָעָה *hear, I pray*, הִקְשִׁיבָה *id.* Ps. 61 : 2., קוּמָה *oh, arise!* Ps. 3 : 8.

2. When ה paragogic is affixed to the future, it occasions the rejection of the preceding vowel, if it be a mutable one, by § 103. 2. *a.*, thus אֶזְמַרְהָ, אֶזְמַרְהָ. When affixed to the imperative Kal of perfect verbs, if the second radical has *ō*, this vowel is shortened and shifted back to the first (§ 103. 2. *b.*), e. g. שְׁמַרְהָ, שְׁמַרְהָ 1 Chron. 29 : 18.; those which have *ā* reject it, and then, on the concurrence of two Sh'was, the first is changed into *ī* (§ 104. 1. *a.*), e. g. שְׁכַבְהָ, שְׁכַבְהָ Gen. 39 : 7, 12. for שְׁכַבְהָ.

Future Apococate.

§ 208. When the Future expresses a *wish* or *command*, or is connected with the succeeding word by Makkeph, it is enounced with greater brevity than usual: in the former case, on account of the quickness of utterance appropriate to the expression of a command or urgent solicitation (§ 163); and in the latter, in consequence of its close connection with the following word, which causes it to lose the accent that enabled the ultimate long vowel to form a mixed syllable (§ 70).

§ 209. This contraction of the regular form of the verb from the first of the above causes, appears in the following ways, according to the nature of the several classes of verbs.

1. In the perfect verb it occurs only in the Hiph'hil species, whose ultimate vowel *ī* is changed into its modification *ē*, e. g.

Hiph. fut. יִקְטִיל, apoc. יִקְטֵל; fut. יִבְדִּיל, apoc. יִבְדֵּל.

2. In verbs ע"י this contraction takes place in both Kal and Hiph'hil; in the former *ū* is changed into *ō*, e. g.

Kal fut. יִקְרָם, apoc. יִקְרֹם; fut. יִמְרָה, apoc. יִמְרֹה.

In Hiph'hil of these as of the perfect verbs, *ī* is changed into *ē*, e. g.

Hiph. fut. יִקְרִים, apoc. יִקְרֶם; fut. יִמְרִית, apoc. יִמְרֶית.

3. In verbs ל"ה every species is subjected to a change. In Kal this consists in eliding the ultimate radical ה, and shifting back the vowel

of the second radical to the first, when this latter is destitute of one, e. g.

Kal fut. יִגְלֶה, apoc. יִגַּל; fut. יִרְאֶה, apoc. יִרָא.

In Pi'hel ה rad. is rejected together with the preceding vowel, e. g.

Pi'hel fut. יִכְלֶה, apoc. יִכַּל; fut. יִכְלֶה, apoc. יִכַּל.

In Hiph'hil ה is rejected, and (ו) given also to the preformative, e. g.

Hiph. fut. יִגְלֶה, apoc. יִגַּל; fut. יִרְפֶּה, apoc. יִרָה.

§ 210. According to the peculiar signification of the future apocope, its use is restricted mostly to the third person, to intimate a *wish* for the performance of an action by such person, e. g. יְהִי אֹר *may light exist, may there be light*, Gen. 1 : 3., יְהִי בֵּינִי וּבֵינָהּ *the Lord watch between me and thee*, 31 : 49. It is also frequently employed with the negative particle אַל to express *dissuasion*, e. g. אַל יִשָּׁח *may it not wander*, Prov. 7 : 25.; and likewise in the second person, e. g. אַל תְּהִי *do not be*, 3 : 7., אַל תֵּרָח *let not go*, 4 : 13.; seldom with לֹא, e. g. לֹא תִסָּח *it shall not continue*, Gen. 4 : 12.; once in the first person, as a direct negation, viz. לֹא אִסָּח *I will not continue*, Deut. 18 : 16.*

* The Arabic, which of all the Shemitish dialects is distinguished by the greatest fullness of inflection, and consequent definiteness of expression, exhibits the above with other varieties in the meaning of the verb in a much more marked and uniform manner. In that language, as in Hebrew, the verb has but two tenses, a preterite and a future; this latter, however, is inflected in three different ways besides the primary form, for the purpose of indicating those modifications of the simple idea, and those relations which actions bear to one another, which in the Indo-European languages are signified by the different modes. They are as follows :

1. The *Conjunctive* is formed by changing the final (') of the indicative into (^), and eliding the affirmative ن, e. g. ind. يَقْتُلُ, conj. يَقْتُلْ; ind. يَقْتُلِينَ, conj. يَقْتُلِي. It is used in general to represent an action as the *purpose* or *design* of another action.

2. The *Conditional* is formed from the preceding by rejecting the final (^), e. g. conj. يَقْتُلْ, cond. يَقْتُل. It is most frequently employed in hypothetical sentences, to express an action as the *condition* or *consequence* of the performance of another action.

3. The *Emphatic* is formed by adding to the simple future a double or single ن, e. g. ind. يَقْتُلْ, emph. يَقْتُلَنَّ or يَقْتُلْن. It is employed chiefly in *wishing, requesting, or forbidding*.

§ 211. The same shortening of the ultimate vowel and elision of ה final are caused by a following Makkeph, e. g. יִלְדְּלֶנּוּ Is. 6 : 8., יָקָר, יִקָּרֶה Job 3 : 9. And, as ו conversive when prefixed to the future has the effect of drawing the accent further back towards the commencement of the word, the reception of this particle generally results in a similar contraction of the final vowel (§§ 215, 216), e. g. יִבְרָכְךָ, יִבְרָכְךָ; יִכְלֶה, יִכְלֶה. When the penult of the apocopated form is a simple syllable, in which case it has the preference in taking the accent (§ 57. 4.), the ultimate is frequently still further shortened, e. g. fut. יוֹסִיף, apoc. יוֹסֵף, conv. יוֹסִיף; apoc. יָשָׁם, conv. יָשָׁם; apoc. יָקָם, conv. יָקָם; apoc. יָרָא, conv. יָרָא.

WAV CONVERSIVE FUTURE.

§ 212. In addition to the two absolute tenses, Preterite and Future, which the Hebrew verb exhibits, there is also a relative past, or Imperfect tense, which is very appropriately framed by prefixing to the future the principal letter ו of the verb of existence הָיָה = הָיָה; thus יִקְטֹל *he will kill*, יִקְטֹל and *he was killing, he killed*; and as this particle in a manner *converts* the future into a preterite, it has received the name of *Wav Conversive* (וְהָיָה).

§ 213. Although this mode of forming a new tense may appear at first sight arbitrary in the extreme, a consideration of its precise force will show us that its construction is both natural and highly ingenious. The imperfect or historical tense differs from the preterite, inasmuch as by the latter an event is merely stated *to have taken place* at some previous point of time; but when using the former, the speaker goes back in imagination to that period in which the action designated *was being performed*, and expresses himself accordingly, even though intending to convey the idea that it has already been brought to a close: thus in the phrase, *I saw a man who was writing a letter*, nothing is said about the completion of the act of writing, although that may have taken place long before; it is asserted only that at a period antecedent to that in which the statement is made, the act was in the course of performance. Accordingly the Hebrew imperfect is very properly compounded of a fragment of the verb הָיָה *he or it was, there was*, by means of which the mind of the auditor is transported into the past, and the future of the verb denoting the action, which future, as shown in the Syntax (§ 964. 2.), is frequently employed as

a present. Hence the phrase **וְהָיָה מִפְּרִי הָאֵדָם וְהָאֵבֶל** *she took of its fruit, and ate*, Gen. 3 : 6., is equivalent to **וְהָיָה תֹּקֵף מִפְּרִי הָאֵדָם וְהָאֵבֶל** *it was (so that) she takes of its fruit, (and) it was (so that) she eats*, where the narrator first refers his reader back to the time of the action, and then speaks of it as actually taking place.*

§ 214. 1. This ׀ is prefixed to all persons, genders, and numbers, without undergoing any change, and is always to be considered as an abridgment of **וְהָיָה** *there was, it was so*, used impersonally. It is accompanied by (_), the regular vowel of the second radical, although in the verb **וְהָיָה** this is lengthened into (+) on account of the following weak letter (§ 138. 4.). And that the short vowel may be retained, by which this particle is distinguished from ׀ conjunctive, whose connecting power it shares (see § 688 *et seqq.*), whenever the pronominal preformative of the future has a vowel of its own, it takes Dagghesh forte (§ 31), e. g. **וְיֵאמֶר**.

2. If the performative ׀ of the third person has Sh'wa, and thus can terminate a mixed syllable without it, Dagghesh is omitted, or more properly speaking is not inserted (§ 33. 1.), e. g. **וְיִהְיֶה**.

3. In the first person singular, where the preformative א is a guttural, and consequently incapable of receiving Dagghesh although accompanied by a vowel, the first syllable is completed by lengthening (-) into (+), e. g. **וְאֶשְׁלַח** Jer. 44 : 4., **וְאֶמְלִיךָ** 1 Sam. 12 : 1., **וְאֶמְרָא** Ex. 4 : 23. 32 : 24.

§ 215. This prefix, which increases the word at its commencement by a syllable, exercises an influence on the accent, and thence on the ultimate vowel, in the modes following :

1. The accent of the future, which according to § 57. 1. regularly accompanies the ultimate syllable, is shifted to the penult, if capable of receiving it (see § 57. 4.), on the addition of ׀ at the commencement of the word ; in order that it may not be preceded by more than one syllable (§ 64).

2. If the ultimate vowel is long, and makes a mixed syllable by the aid of the accent (§ 55. 1.), when this latter is shifted back on the reception of ׀ conversive, the vowel is necessarily shortened, e. g. **וְיֵאמֶר**, **וְיִשְׁמַע**, **וְיִשְׁמַע**, **וְיִשְׁמַע**, **וְיִשְׁמַע**, **וְיִשְׁמַע**.

* In Arabic this tense is formed by placing before the future the verb of existence in the preterite as a separate word, agreeing with the nominative in number and person, e. g. **كَانَ يَخْرُجُ** *he was (so that) he goes out*, i. e. *he went out*.

3. The same is the case in the future of the Niph'al species, where also the ultimate vowel is long, e. g. **יִאָסֶה**, **יִאָסֶה**; and in future Pi'hel when the second radical is a letter incapable of receiving Daghes, and the preceding syllable is consequently simple, e. g. **יִבְרָךְ**, **יִבְרָךְ**.

4. But if the penult is a mixed or the ultimate a simple syllable, the accent remains on this latter, whose vowel accordingly retains its length, e. g. **יִשְׁבֹּת**, **יִשְׁבֹּת**; **יִתֵּן**, **יִתֵּן**; **יִקְדֹשׁ**, **יִקְדֹשׁ**; **יִצֵּא**, **יִצֵּא**.

§ 216. In future Hiph'il, although the accent remains with the ultimate on receiving **ו** conversive, the vowel (ִ) of this syllable is changed into (ֶ), e. g. **יִבְדִּיל**, **יִבְדִּיל**; **יִבְרִיא**, **יִבְרִיא**; **יִוֹצֵא**, **יִוֹצֵא**.

§ 217. 1. If the third radical is ה, which in the future always rests in (ֶ) (see § 438. 3.), on taking **ו** conversive, this short vowel is rejected, and likewise the final ה, which by the rejection of the preceding vowel is rendered entirely inaudible, e. g. **יִצְוֶה**, **יִצְוֶה**; **יִכְלֶה**, **יִכְלֶה**. Or else the ה is rejected and (ֶ) shifted to the first radical, e. g. **יִבְרָא**, **יִבְרָא**; in the verbs **יִחְיֶה** and **יִחְיֶה**, the (ֶ) on being thus shifted back is changed into (ֶ) the homogeneous vowel of the following **י**, and the euphonic vowel given to the preformative (§ 162) is rejected as being now superfluous, thus **יִחְיֶה**, **יִחְיֶה**; **יִחְיֶה**, **יִחְיֶה**.

2. In the sec. and third pers. fem. plur. also the ה of the affirmative **יִתְשַׁקֵּן**, **יִתְשַׁקֵּן** on the reception of **ו** conversive, e. g. **יִתְשַׁקֵּן**, **יִתְשַׁקֵּן** Gen. 19: 33, 35., **יִתְחַיֶּה** v. 36., **יִתְחַיֶּה** Ex. 1: 17., **יִתְחַיֶּה** ib. If, however, the penult is a mixed syllable, ה generally remains, e. g. **יִתְחַיֶּה**, **יִתְחַיֶּה** Gen. 24: 61.; in a very few instances it is omitted, e. g. **יִתְחַיֶּה** Ex. 1: 19.

WAV CONVERSIVE PRETERITE.

§ 218. As the Future tense becomes a Preterite by means of a prefixed **ו** accompanied by the vowel (ֶ), the Preterite is converted into a relative Future on receiving the same letter without a vowel, which is distinguished from simple **ו** conjunctive by its power of removing the accent of the preterite of perfect verbs from the penult syllable to the ultimate, e. g. **קָטַלְתָּ** *thou hast killed*, **וְקָטַלְתָּ** *and thou shalt kill*.*

* We may suggest that the reason why the accent is transferred to the last syllable instead of being carried back as in the future, or even allowed to retain its original position on the penult, is that it may give greater prominence to the affixed pronoun denoting the subject of the verb, and thus produce a degree of resemblance to the future proper. See § 162. *note*.

§ 219. 1. The chief and indeed the only force of γ conversive preterite may be affirmed to consist in its quality of *conjunction*; since it seldom occurs unless preceded in the same phrase by a future proper or an imperative, in which case its sole office appears to be to connect the simple meaning of the verb, which is expressed by the preterite (see § 160), with what precedes, showing that the accessory idea of *futurity* or *command* is to be attributed also to the verb thus connected: *a.* with a future, e. g. וְנָתַן אֵלֶיךָ אֹת when a prophet shall arise in the midst of thee, and (shall) give thee a sign, Deut. 13 : 2.; or a participle with a future signification, e. g. הִנְנִי מַעֲרִים מִן־הַמָּקוֹם אֲשֶׁר מָכַרְתֶּם אֹתָם שָׁמָּה וְהִשְׁבַּחְתִּי גִמְלָתְכֶם בְּרֹאשְׁכֶם behold I (am) about to raise them out of the place whither ye have sold them, and (will) return your deed upon your own head, Joel 4 : 7.; and, *b.* with an imperative, e. g. וְהִצְטִיטְוּ וְשָׁמְעוּ וְהִשְׁמָעוּ וְהִשְׁמָעוּ go thou and say, Is. 6 : 9.; or an infinitive used as an imperative, e. g. וְהִצְטִיטְוּ וְשָׁמְעוּ go and say, Jer. 39 : 16., and thus very frequently.

2. It is also prefixed to a preterite signifying *command*, where the expression לֵךְ or הִלֵּךְ , indicating command or entreaty to do that intimated by the ensuing verb, is omitted, and left to be supplied by the reader, e. g. וְהִצְטִיטְוּ וְשָׁמְעוּ וְהִשְׁמָעוּ and be strong and show thyself a man, 1 Kings 2 : 2, 3.

§ 220. The only change produced by the procession of the accent in this form is, that when the second radical has Hholem (§ 133), which can now no longer form a mixed syllable, it is changed into its corresponding short vowel Kamets Hhatuph, e. g. וְיִכְלֹת, וְיִכְלֹת.

REMARKS ON THE PERFECT VERBS.

KAL.

Preterite.

§ 221. *Third pers. masc. sing.* 1. The second radical letter retains its \tilde{a} in all those persons of the preterite in which the third is destitute of a vowel, except in a few instances, where \tilde{i} or \tilde{e} is taken instead, e. g. וְיִשְׁתָּם Deut. 4 : 1, 22. 11 : 8, 23. 19 : 1. 30 : 5. Josh. 1 : 15., וְיִלְדְּתָהּ Num. 11 : 12. Jer. 2 : 27. 15 : 10. Ps. 2 : 7., וְשָׁאֲלָתָּהּ Judg. 13 : 6. 1 Sam. 1 : 20.; וְשָׁאֲלָתָם 1 Sam. 12 : 13. Job 21 : 29.

2. *a.* Neuter verbs whose second radical has \tilde{e} (see § 134) change this vowel into \tilde{a} in the other persons (191.2. c.), e. g. וְזָכַרְתָּ 1 Sam. 12 : 2.,

הַפִּעֵץ Deut. 21 : 14. *b.* Those which have *o* retain it throughout, thus קָטַחְתִּי Gen. 32 : 11., וָכַלְתִּי Gen. 30 : 8. Judg. 8 : 3. Ps. 40 : 13.; except that when the accent is removed to the affirmative on account of a prefixed *ו* conversive, or of a pronominal suffix, it is shortened into *o* (§ 220), e. g. וָכַלְתָּ Ex. 18 : 23., וָכַלְתִּי Ps. 13 : 5.

§ 222. *Third pers. fem.* The *ה* of this person is occasionally hardened into *ח* (§ 73. 2. *d.*), e. g. אָזְחָח Deut. 32 : 36. for אָזְחָה.

§ 223. *Sec. pers. masc.* Sometimes the complete termination of אָתָּה is affixed to the root, e. g. כִּוְנָתָה Ps. 8 : 4., הִעֲמִדָתָה 30 : 8., הִרְעֵשְׂתָה 60 : 4., נָחַתָּה Deut. 14 : 25., בָּגַדְתָּה Mal. 2 : 14., נִפְלַתָּה 2 Kings. 14 : 10. Once the whole pronoun is placed before the verb, יִגְדֵּר אָתָּה Jer. 22 : 25. for יִגְדֵּר אָתָּה = יִגְדֵּרְתָּה.

§ 224. *Sec. pers. fem.* Here in like manner the full termination of the separable pron. אָתִי is sometimes added, e. g. דִּבְרָתִי Jer. 3 : 5., לִמְדָתִי 13 : 21. Ruth 3 : 3, 4. In Syriac the *א* is regularly written, thus מִלְכָּא; in Arabic the affirmative ت takes the vowel (), thus قَتَلْتُ.

§ 225. *First pers. com.* According to the analogy of the other persons, the first should be formed by affixing the principal consonant or vowel of the pronoun of the first person to the root of the verb; but this would give either קָטַחְתִּי or קָטַחְתִּי, meaning *he killed me* or *my killing*. Hence, to avoid ambiguity, the *ח* of the preceding person is here retained, to which is added the characteristic vowel of the first person, thus קָטַחְתִּי. And this we find to be the case not only in Hebrew, but likewise in all the other Shemitish tongues, e. g. Chald. 2 pers. קָטַחְתָּ 1 pers. קָטַחְתִּי, Syr. مَلَكَا مَلَكَا, Arab. قَتَلْتُ قَتَلْتُ, Eth. ጠገረገረ. There are however still to be discovered some indications of the purely analogical mode of formation, as אָמַרְתִּי Job 9 : 27. for אָמַרְתִּי and perhaps אָבִירְתִּי for אָבִירְתִּי Job 34 : 36., which form is most frequently used in Rabbinic Hebrew. The verb in the infinitive followed by the entire pronoun likewise occurs, viz. שִׁבַּח אֲנִי Eccl. 4 : 2. for שִׁבַּחְתִּי.

§ 226. *Third pers. plur.* The full form of this person would be קָטַחוּ (see p. 89.); but as the same letter is used as the suffix of the accusative third pers. plur., *ח* is changed for the purpose of contradistinction into *ן*, e. g. אָקַחְן Is. 26 : 16., יִדְעֶן Deut. 8 : 16. As however this *ן* is not necessary to perspicuity, it is almost always rejected; so that for the characteristic of the third pers. plur. we have in general *ו* alone, thus קָטַחוּ. In a few instances an otiant *א* is added to the plur. term., e. g. הִהֲלֹכֶנָּא Josh. 10 : 24., אָבִירָא Is. 28 : 12., יִשְׁבַּחְנָא Jer. 10 : 5.;

which is always the case in Arabic, thus **قَتَلُوا**. In the future, **י** is frequently retained.

§ 227. *Sec. pers. fem.* This person occasionally retains the final **ה**, like the see pers. masc. sing., e. g. **הַשִּׁלְכָתָהּ** Amos 4 : 3.

Future.

§ 228. *Third pers. masc. sing.* 1. This secondary tense takes for its principal vowel on the second radical (§ 113) a modification of that of the preterite: thus in active verbs, whose second vowel in the preterite is *a*, the future takes its modification *o*; and in neuter verbs, whose principal vowel is *e* or *o*, the future takes their intermediate *a*, e. g. **יִגְדֵל**, **יִגְדַל**, **יִזְכֵּן**, **יִזְכַּן**; **יִקְטֵל**, **יִקְטַל**.

2. We meet also with some active verbs which retain *a* in the future, e. g. **יִלְבֹּשׁ** Lev. 6:3., **יִדְבֹּק** Jer. 13:11. Others have alternately *o* and *a*, e. g. **יִתְּבַח** Ex. 23:12. Lev. 26:35., **יִתְּבַח** v. 34.; **יִחַפֵּץ** Job 40:17., **יִחַפֵּץ** Ps. 37:23. 147:10.; **יִבְנֶה** Mal. 2:15., **יִבְנֶה** v. 10. And in a few instances *u* occurs, viz. **יִשְׁפֹּטוּ** Ex. 18:26., **יִתְּעַבְּרוּ** Ruth 2:8., **יִתְּמַדוּ** Prov. 34:1., like the Syriac **ܝܬܡܕܘܢ**.

3. In a few instances the performative **י** is not changed into **י** (see § 162), e. g. **יִשְׁאַג** Is. 5:29. for **יִשְׁאַג**; so **יִשְׁמְטוּהוּ** Ezek. 44:24., **יִצְפֹּן** Prov. 2:7.; the same is the case in Pihel, e. g. **יִכְפֹּר** Ezek. 43:26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic **י** by § 82. 1., e. g. **יִתְּדַבְּקִין** Ruth 2:8, 21. 3:4, 18., **יִתְּמַכְרִין** 1 Sam. 1:14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable **נָה** to the third pers. masc. sing., e. g. **יִתְּחַמְנָה** Gen. 30:38., **יִתְּשַׁרְנָה** 1 Sam. 6:12., **יִעֲמַדְנָה** Dan. 8:22.; and once the term. of the third pers. m. plur. is retained, e. g. **יִתְּקַרְבוּ** Ezek. 37:7. for **יִתְּקַרְבָּהּ**.

Infinitive.

§ 231. The infinitive absolute has no anomalies; for whether Hholem be accompanied by **י** or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. **יָה**, which takes place for the most part on receiving a preposition. In such case the first vowel is rejected, and replaced by the second, which is shortened generally into *o*, e. g. **לְאֶכְלָהּ** Gen. 1:30., **לְמִשְׁחָהּ** Ex. 29:29., **לְרִחְצָהּ** 30:18., **לְטַמְּאָהּ** Lev. 15:32.; sometimes into *u*, e. g. **לְהַמְלִיחָהּ** Ezek. 16:5.; and occasionally into *i*, e. g. **בְּשִׁנְיָהּ** Deut. 1:27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative ה (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. תִּקְטֹל, imp. קְטֹל; fut. תִּלְבֹּשׁ, imp. לְבֹשׁ; fut. תִּשָּׁכַב, imp. שָׁכַב 2 Sam. 13: 5. On receiving paragogic ה, those imperatives which before had *o* on the sec. radical take *o* on the first, e. g. שָׁמֵר, שְׁמֹרָה Ps. 25: 20.; and those which had *a* on the second take *i* on the first, e. g. שָׁכַב, שְׁכִיבָה Gen. 39: 12., שָׁלַח, שְׁלַחָה 43: 8. And sometimes, though seldom, the contrary, e. g. מָרָה, מְרָה Gen. 25: 31., קָרַב, קְרִיבָה Ps. 69: 19. The ה of the fem. plur. term. נָה is occasionally elided, as in the future, and with it the preceding (ַ), e. g. שְׁמַעְנָה Gen. 4: 23. for קְרָאָן, שְׁמַעְנָה Ex. 2: 20. for קְרָאָה.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *i* instead of *e*, e. g. תּוֹמֵךְ Ps. 16: 5., יוֹסֵף Is. 29: 14. 38: 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus זָקַן, גָּדַל both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter verbs, however, which do not designate an action, but merely a state of being, this state is attributed to the subject equally by the preterite and participle, and consequently the form of both is the same. The fem., which is generally formed by adding הַ, frequently takes instead its harder cognate ת with (ַ), e. g. קְטִילָת.

§ 234. *Passive.* The passive participle, which appears in no active species except Kal, has sometimes an active signification, especially when the verb is intransitive, e. g. אֲחִיזָה *grasping, holding*, Cant. 3: 8., בְּטִיחָה *trusting*, Ps. 112: 7.

NIPH'HAL.

Future.

§ 235. 1. In the sec. pers. fem. plur. of some verbs the second radical has (ַ) for (ֶ), e. g. תִּרְמִסְנָה Is. 28: 3., תִּשְׁלַחְנָה Zech. 14: 2.

2. *a.* If the future is followed by a monosyllable or a word with the accent on its first syllable, that of the future is retracted to the penult (§ 60), and the ultimate long vowel (ֶ), which without the accent

cannot form a mixed syllable, is shortened into its corresponding (.), e. g. **יִבְשֹׁל בָּהּ** Ezek. 33 : 12., **יִנְחֶן לָהּ** Esth. 5 : 6. *ב*. Sometimes, though but rarely, (..) is changed into (.), e. g. **תִּעֲזֹב אֶרֶץ** Job 18 : 4.; and this also takes place when the verb has *י* conversive, and the pause-accent is on the ultimate (see § 108), e. g. **יִיגְמַל** Gen. 21 : 8., **יִינָפֶשׁ** Ex. 31 : 17., **יִיאָנֵשׁ** 2 Sam. 12 : 15.

3. The *א* of the first pers. future has sometimes *י*, in order by means of this shortest vowel to express the dagheshed letter with greater distinctness, thus **אִשְׁבֹּעַ** Gen. 21 : 24., **אִמְלֹט** 1 Sam. 27 : 1. 20 : 29. Is. 1 : 24.; and regularly in verbs **פִּי**, where it is most required (see § 88).

Infinitive and Imperative.

§ 236. The infinitive absolute appears for the most part with *ה* prosthetic, e. g. **הִנָּחֵן** Jer. 32 : 4., **הִיאֲבֵל** Lev. 7 : 18. And this form occurs instead of the construct, e. g. **הִנָּחֶה** Ps. 68 : 3. for **הִנָּחֶה**. Once in the inf. constr. *א* is found in place of the preformative *ה*, viz. **אִדְרֹשׁ** Ezek. 14 : 3. In the infinitive and imperative as well as the future, the accent is retracted to the penultimate syllable on being immediately followed by another accent (§ 60); and in consequence the ultimate vowel is shortened, e. g. inf. **הִסְתָּר שָׁם** Job 34 : 22., **הִנָּחֵן דָּת** Esth. 8 : 13.; imp. **הִלָּחֵם בָּךְ** Judg. 9 : 38.

Participle.

§ 237. The second radical is sometimes found with long *o*, especially when the first is a guttural causing the preformative to take *a*, e. g. **נִהְיָוֹם** Esth. 8 : 8., **נִהְיָוֶה** 9 : 1..

P'HEL.

Preterite.

§ 238. In a few instances *ā* is taken for the vowel of the second radical instead of *e*, e. g. **לָמַד** Eccl. 12 : 9., **אָבַד** 2 Kings 21 : 3. Lam. 2 : 9., **גָּדַל** Josh. 4 : 14. Esth. 3 : 1. Ps. 22 : 25.; and sometimes *ē*, e. g. **כָּבַס** Lev. 13 : 6. (which is found only twice with *ē*, viz. Gen. 49 : 11. and 2 Sam. 19 : 25.), **דָּבַר** Gen. 35 : 13. Ex. 24 : 3, 7. Deut. 12 : 20.; once **נָשָׂה** Gen. 41 : 51. for **נָשָׂה**, probably to correspond with its derivative **נִשְׂאָה**. In the verb **צָמַח** we once find the last syllable repeated for emphasis' sake, thus **צָמַח-צָמַח** Ps. 88 : 17. for **צָמַח-צָמַח**.

Infinitive.

§ 239. The form of the infin. absol. is קָטַל, though not of frequent occurrence; the following examples may be cited: יָסַר Ps. 118: 18., רָמַא Ex. 21: 19., קָנַא 1 Kings 19: 14. In the constr. the first rad. has sometimes though seldom *i* for *a*, e. g. חָלַץ Lev. 14: 43. (which however may be taken as the preterite, with אָשַׁר understood), נָאץ 2 Sam. 12: 14., דָּבַר Hos. 1: 2.

Infinitive, Future, and Imperative.

§ 240. All these when followed by Makkeph, or connected to the succeeding word by an accent, shorten the final *ē*. *Inf.* דָּבַר Is. 36: 11. Jer. 9: 4., קָדַשׁ Ex. 13: 2. *Imp.* Once the imperative takes *ā* instead, viz. פָּלַג Ps. 55: 10. *Fut.* יִדְבַּר Ps. 145: 21.; the fut. of הָחַל is formed like that of עָ gutt., e. g. יִהְיֶהֱחַל Jer. 9: 4.

PU'HAL.

Preterite.

§ 241. In some instances the first rad. takes *ō* for *ū*, e. g. כָּלַר Ps. 72: 20. for כָּלַר, כָּסַר Ps. 80: 11., כָּרַח Ezek. 16: 4., שָׁדְדָה Nah. 3: 7. The cases in which *ū* is found, as יִדְלַד Judg. 13: 8. 18: 29. Job 5: 7., זִרְדָּה Ezek. 16: 34., הִדְלַח Ps. 78: 63., are to be looked upon as mere orthographical variations, as is shown by the retained Dagghesh; (ד) being written for (ד), as, on the contrary, (ד) is found occasionally for (ד). See note to § 100. 1.

Participle.

§ 242. Here, as in the preterite, *ō* is sometimes used for *ū*, e. g. מִאָדָם Nah. 2: 4. Ex. 23: 5. The characteristic מ is occasionally omitted, e. g. לָקַח for מִלְקָח 2 Kings 2: 10. Is. 54: 11. Ezek. 26: 17. Hos. 1: 6., מִיִּקְשִׁים for יִקְשִׁים Eccl. 9: 12. (some of which however may be considered as the third pers. pret. with an ellipsis of the rel. pron. אֲשֶׁר). And once the third radical is doubled instead of the second, viz. אָמַלל Ps. 6: 3. for אָמַל; though this likewise may be construed as a preterite with the omission of אֲשֶׁר.

HIPH'HIL.

Preterite.

§ 243. The characteristic prefix ה of this species has in some instances *z* instead of its appropriate vowel *i*, e. g. הַכְּלִמְנִי 1 Sam. 25 : 7.; this obtains mostly in verbs לִה, e. g. הִגְלָה Jer. 29 : 1. Esth. 2 : 6. The vowel *i* is retained under the second radical in the first pers. with a suffix, e. g. הִשְׁאֲלִיתִיהוּ 1 Sam. 1 : 28., and thus also in Kal, הִשְׁאֲלִיתִיהוּ Judg. 13 : 6. In some few cases א is irregularly taken for the char. ה (as *vice versa* ה for א in the Aph'el species in Chaldee), e. g. אֶגְאֲלִיתִי Is. 63 : 3. for הִגְאֲלִיתִי; and so in Hithpa'el, e. g. אֶתְחַבֵּר 2 Chr. 20 : 35. for הִתְחַבֵּר. In the verb זָנַח both letters are taken, e. g. הִזְנַחְתִּיהוּ Is. 19 : 6. Once ה is hardened into ת, viz. תִּרְגַּלְתִּי Hos. 11 : 3.

Infinitive.

§ 244. The infinitive absolute takes for its second vowel either (־) or (־י), e. g. הִשְׁכַּח Jer. 7 : 13., הִשְׁכַּח Prov. 1 : 3. 21 : 16., הִשְׁמַד Is. 14 : 23.; הִשְׁכִּים Jer. 44 : 4. In a few cases א is prefixed for ה, as אֶבְרָה Gen. 41 : 43. On receiving a preposition, ה may be retained, e. g. בְּהִקְהִיל Num. 10 : 7., לְהַשְׁלִיךְ Eccl. 3 : 5.; or omitted (§ 77. 3.), e. g. לְהַחֲלִק Jer. 37 : 12. for לְהַחֲלִיק, לְהִיאָחֲזֶם Deut. 1 : 33. for לְהִיאָחֲזֶם. We occasionally find the construct also with (־), e. g. הִנְחַל Deut. 32 : 8. In a few instances ה characteristic retains the *i* of the preterite, e. g. הִשְׁמְדָה Deut. 7 : 24., הִקְצֹרָה Lev. 14 : 43.

Future:

§ 245. In the apocopated form the ultimate vowel (־י) is changed into (־) (§ 209. 2.), e. g. יִחְזֹק Is. 27 : 5., יִשְׁרֹשׁ v. 6. The same contraction takes place on the reception of י conversive (§ 216), e. g. וַיִּשְׁכֶּם Gen 22 : 3., וַיִּתְּשֵׁלָה 21 : 15. 2 Kings 4 : 41.; and when this is followed by Makkeph, (־) is still further shortened into (־), thus וַיִּתְּשֵׁלָה־שֶׁם 2 Kings 2 : 21., וַיִּתְּחַקְּבוּ 4 : 8. In the third pers. plur. the vowel of the second radical is sometimes rejected altogether, e. g. יִדְרֹכוּ Jer. 9 : 2., יִדְבְּקוּ 1 Sam. 14 : 22. 31 : 2.

Imperative.

§ 246. When the third radical has no vowel of its own, the (־י) of the second is changed into (־), e. g. הִשְׁקֵט Is. 7 : 4., הִצְמִק v. 11.,

הִזְזִק Ps. 35 : 2.; and this again into *ē* when connected with the following word by Makkeph, e. g. הִזְזִקְךָ 2 Sam. 24 : 10., הִזְזִקְךָ Job 22 : 21.

Participle.

§ 247. The participle sometimes takes (ִ) for (י), e. g. מִסְתָּר Is. 53 : 3., מִצָּא Ps. 135 : 7.; and occasionally in the plural (י) is rejected, and the second radical takes Sh'wa, e. g. מְהַלְמִים for מְהַלְמִים Jer. 29 : 8., so מְהַלְכִים Zech. 3 : 7., מְעַזְרִים 2 Chron. 28 : 23.

HOPH'HAL.

Imperative.

§ 248. Twice we find the imperative in Hoph'hal, viz. הִשְׁכַּחְךָ Ezek. 32 : 19., הִסָּח Jer. 49 : 8.

Participle.

§ 249. Once ה is retained after the participial prefix מ, viz. מְהַקְעִיעִת for מְהַקְעִיעִת Ezek. 46 : 22.

HITHPA'HEL.

§ 250. In the verb הִתְקַד the first radical takes (י) for (י), and consequently Daghes is omitted in the second, e. g. הִתְקַדְךָ Judg. 20 : 15, 17.; in this verb also the ה of the preformative takes the vowel *ō* as in Hoph., to give to this species a passive signification, e. g. הִתְקַדְךָ Num. 1 : 47. 2 : 33. 26 : 62.; and in some other verbs it takes *ū*, the ה being assimilated to the following letter, which is signified by an inscribed Daghes (§ 151. 3.), e. g. הִתְכַּבֵּס Lev. 13 : 55, 56. for הִתְכַּבֵּס, so הִשְׁמָאָה Deut. 24 : 4., הִדְשָׁנָה Is. 34 : 6. The second radical has occasionally *i* for *ā*, e. g. הִתְקַדְשִׁי Ezek. 38 : 23. for הִתְקַדְשִׁי, הִתְקַדְשִׁי, so הִתְקַדְשִׁי Lev. 11 : 44.; and often in preterite, future, and imperative, *ā* for *ē*, e. g. הִתְאַנָּה Deut. 1 : 37., הִתְהַדָּק Josh. 3 : 5., הִתְהַדָּק 2 Chron. 13 : 7. 15 : 8., הִתְהַדָּק Eccl. 7 : 16., הִתְהַדָּק and הִתְהַדָּק Prov. 22 : 29.; and in pause *ā*, e. g. הִתְהַדָּק Ps. 93 : 1., הִתְהַדָּק Ezek. 7 : 12, 12.

CHAPTER IV.

IMPERFECT VERBS.

§ 251. ACCORDING to the paradigm of קָטַל are conjugated nearly all Hebrew verbs whose three radicals are perfect letters (§ 7), and which we have therefore termed *perfect* verbs. But there are also a number of verbs which exhibit certain peculiarities of inflection, caused for the most part by the occurrence of an imperfect letter in the root; we shall accordingly include them under the general appellation of *imperfect* verbs. These verbs have been improperly called by grammarians *irregular*. We say improperly, because in Hebrew we meet with none of those arbitrary deviations from the normal mode of inflection which are of such frequent occurrence in Greek, for example, and the modern languages of Europe, and of which the dictum *usus est tyrannus* is conceived to furnish all the explanation required. The peculiarities of the Hebrew verbs to which this epithet has been applied are all susceptible of explanation as the necessary consequences of the nature of the letters entering into their composition. According to these peculiarities we shall divide them into the three following classes:

CLASS I. Verbs undergoing a change in the vowels alone, viz. those whose root contains a guttural letter.

CLASS II. Verbs one of whose radicals (generally the liquid נ) is rejected.

CLASS III. Verbs undergoing a change or rejection in both consonants and vowels; comprising those whose root contains a weak letter, and those whose second and third radicals are alike.

CLASS I.

VERBS UNDERGOING A VOWEL CHANGE.

§ 252. The verbs of this class are those whose root contains a guttural letter, whence they are called *Guttural Verbs*. We may here briefly recapitulate the chief peculiarities of the letters which give a name to these verbs; they are as follows: 1st, a preference for the simple vowel *a* of their own organ (§ 84. 1. *a.*); 2d, their taking for

the most part compound instead of simple Sh'wa (§ 84. 2.); 3d, an incapability of being reduplicated in pronunciation, in consequence of which they do not receive Daghesh forte (§ 84. 3.); 4th, the reception of Pattahh furtive at the end of a word or syllable when preceded by a heterogeneous vowel (§ 84. 1. b.).

§ 253. These verbs are of three kinds :

1. Those whose first radical is a guttural, termed Verbs פ Guttural.
2. Those whose second radical is a guttural, termed Verbs פ Guttural.
3. Those whose third radical is a guttural, termed Verbs פ Guttural.

1. Verbs whose First Radical is a Guttural.

Verbs פ Gutt. (עמד).

KAL.

§ 254. *Preterite*. There is no deviation in the singular number or in the first or third pers. plural, where the guttural is accompanied by its homogeneous vowel *a*; but in the sec. pers. plur. the rule § 84. 2. applies, thus עמדו , עמדו .

§ 255. *Infinitive*. In like manner the infinitive absolute has *a* under the first radical, and in the construct state compound Sh'wa, thus עמד for עמד .

§ 256. *Future*. Here the preformative takes the homogeneous vowel of the compound Sh'wa of the infinitive construct (§ 84. 2), thus יעמד for יעמד . In those persons where the second radical also has Sh'wa, the (,) of the compound is rejected, in order to prevent the concurrence of two movable Sh'was (§ 104. 1. c.), e. g. תעמד for תעמד .

§ 257. *Imperative*. Regularly formed from the future.

§ 258. *Participle*. As the first vowel *o* is the characteristic of the act. part. (§ 164), it is retained, although not so consonant to the nature of the guttural as *a*.

NIPH'HAL.

§ 259. *Preterite*. As the guttural in consequence of the weakness of its sound cannot terminate a mixed syllable with *i*, this vowel, which on account of its extreme brevity must necessarily be followed by a consonant in the same syllable, is changed into its longer cognate vowel *e*, the guttural taking the corresponding compound Sh'wa, thus

נֶעֱמַד for נֶעֱמַד (see § 84. 2.). Here also, as in fut. Kal, when the second radical also has Sh'wa, the () of the compound is dropped by § 104. 1. c., thus נֶעֱמַדָּה for נֶעֱמַדָּה.

§ 260. *Infinitive*. As the guttural cannot receive Daghesh forte, the ך of ה prosthetic is lengthened into ם, thus נֶעֱמַדָּה (§ 84. 3.).

§ 261. *Fut., Imp., and Part.* Regularly formed from preterite and infinitive.

PI'HEL AND PU'HAL.

§ 262. As in these species of verbs שׁ guttural there is nothing to interfere with the peculiarities of the guttural letter, they are inflected in every respect like those of קָטַל.

HIPH'HAL.

§ 263. *Preterite*. Here the preformative takes (), and the guttural (), as in Niph'hal, thus הִעֲמִיד for הִעֲמִיד (§ 84. 2.).

§ 264. *Infinitive*. The guttural receives (), to correspond to the preceding (), thus הִעֲמִיד for הִעֲמִיד.

§ 265. *Fut., Imp., and Part.* All regularly formed.

HOPH'HAL.

§ 266. The guttural takes () throughout, on account of the preceding () (§ 84. 2.); with the exception of those persons of the preterite and future in which the second radical has Sh'wa, where the () of the compound Sh'wa is rejected, as in Niph'hal (§ 259).

HITHPA'HEL.

§ 267. Formed regularly from Pi'hel.

Paradigm of Verbs ע Gutural.

PRETERITE.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	עָמַד	נִעְמַד	עָמַד	עָמַד	הֶעֱמִיד	הֻעְמַד	הִתְעַמְּד
3 f.	עָמְדָה	נִעְמְדָה			הֶעֱמִידָה	הֻעְמַדָה	
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	&c.	&c.	הֶעֱמַדְתָּ	הֻעְמַדְתָּ	&c.
2 f.	עָמַדְתְּ	נִעְמַדְתְּ			הֶעֱמַדְתְּ	הֻעְמַדְתְּ	
1 c.	עָמַדְתִּי	נִעְמַדְתִּי			הֶעֱמַדְתִּי	הֻעְמַדְתִּי	
<i>Plur.</i> 3 c.	עָמְדוּ	נִעְמְדוּ			הֶעֱמִידוּ	הֻעְמַדוּ	
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם			הֶעֱמַדְתֶּם	הֻעְמַדְתֶּם	
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן			הֶעֱמַדְתֶּן	הֻעְמַדְתֶּן	
1 c.	עָמַדְנוּ	נִעְמַדְנוּ			הֶעֱמַדְנוּ	הֻעְמַדְנוּ	
INFINITIVE.							
<i>Absol.</i>	עָמֹד	הֶעֱמֹד	עָמַד	עָמַד	הֶעֱמִיד	הֻעְמַד	
<i>Constr.</i>	עָמֵד	הֶעֱמֵד	עָמַד	עָמַד	הֶעֱמִיד	הֻעְמַד	הִתְעַמְּד
FUTURE.							
<i>Sing.</i> 3 m.	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמַד	יִתְעַמְּד
3 f.	תִּעְמַד	תִּעְמַד			תִּעְמִיד	תִּעְמַד	
2 m.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	&c.	&c.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	&c.
2 f.	תִּעְמַדְתְּ	תִּעְמַדְתְּ			תִּעְמַדְתְּ	תִּעְמַדְתְּ	
1 c.	אֶעְמַד	אֶעְמַד			אֶעְמִיד	אֶעְמַד	
<i>Plur.</i> 3 m.	יִעְמְדוּ	יִעְמְדוּ			יִעְמִידוּ	יִעְמְדוּ	
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה			תִּעְמַדְנָה	תִּעְמַדְנָה	
2 m.	תִּעְמַדְתֶּם	תִּעְמַדְתֶּם			תִּעְמַדְתֶּם	תִּעְמַדְתֶּם	
2 f.	תִּעְמַדְתֶּן	תִּעְמַדְתֶּן			תִּעְמַדְתֶּן	תִּעְמַדְתֶּן	
1 c.	נִעְמַד	נִעְמַד			נִעְמִיד	נִעְמַד	
IMPERATIVE.							
<i>Sing.</i> 2 m.	עָמַד	הֶעֱמַד	עָמַד		הֶעֱמַד		הִתְעַמְּד
2 f.	עָמְדִי	הֶעֱמְדִי			הֶעֱמְדִי		
<i>Plur.</i> 2 m.	עָמְדוּ	הֶעֱמְדוּ	&c.		הֶעֱמְדוּ		&c.
2 f.	עָמְדֶנָּה	הֶעֱמְדֶנָּה			הֶעֱמְדֶנָּה		
PARTICIPLES.							
<i>Active.</i>	עֹמֵד		מַעֲמִיד		מַעֲמִיד		מִתְעַמְּד
<i>Passive.</i>	עָמוּד	נִעְמָד		מַעֲמוּד		מַעֲמוּד	

Remarks on Verbs פ Gutural.

KAL.

§ 268. *Preterite.* In the word הִירִיחַ Deut. 9: 24. the compound Sh'wa (וּ) is taken as the most consonant (see § 21) to the following (י).

§ 269. *Infinitive.* When the first radical is א, this letter, being the weakest of the gutturals, takes the longer (וּ) instead of (ו) (§§ 87., 88. 1.), thus אָכַל. A preposition prefixed originally with Sh'wa takes the corresponding vowel, thus לֹאכַל Gen. 24: 33. 28: 20.; and as א can rest in e, we have likewise the form לֵאכַל (§§ 87., 88. 4.). The letter ה also, which approaches in its nature to the palatals, takes (וּ) instead of (ו) (see § 11), e. g. הִירִיחַ Gen. 2: 18. Ps. 50: 21.

§ 270. *Future.* Verbs whose second radical is accompanied by o take (וּ) before it: those in which it has a take (וּ), to avoid a repetition of the same vowel, e. g. יַעֲרֹב, יַחֲזֹק; and particularly in verbs פֿא, e. g. יִאָבֵל, יִאָרֵב; also in a few verbs whose second radical has o, e. g. אֶאֱסֶה Mic. 2: 12., יַחֲשֹׁה Ps. 29: 9. The gutturals frequently take simple instead of compound Sh'wa, especially the comparatively strong ח (§ 85. 1, 2, 3, 4.), e. g. יִהְיֶה Job 5: 18., יִיחַכֶּם 1 Kings 5: 11., יִחַמַל Jer. 15: 5. Deut. 13: 9., תִּעָדָה Is. 61: 10., יִעָזֹר 1 Kings 1: 7., יִהְיֶה Ps. 1: 2.

Special Remarks on the Future of Verbs פֿא.

§ 271. In the following five verbs, אָבַד, אָבָה, אָכַל, אָמַר, אָפָה, the peculiarities of א extend further than those of the other gutturals; for in the future Kal it does not merely take compound instead of simple Sh'wa, but prefers to rest in the preceding vowel, which of course must then be long. They accordingly require an especial notice, although it is not necessary to devote to them an entire paradigm. The exhibition of this single tense, in which alone they differ from other פ gutt. verbs, will be sufficient for our purpose.

§ 272. The vowel thus taken by the preformatives is o; not e, which, in pronunciation at least, would confound the future of these verbs with that of verbs פֿי; and not (וּ), which would give to it the form of future Hoph'al. We have then יִאָכַל; but in order to prevent the immediate recurrence of the same vowel sound, the second radical takes the simple vowel a, which produces the form יִאָכֵל.

Kal Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תֹּאכְלֶנָּה		יֹאכְלוּ	תֹּאכַל		יֹאכֵל 3
תֹּאכְלֶנָּה		תֹּאכְלוּ	תֹּאכְלִי		תֹּאכֵל 2
	נֹאכְלִי			אֹכֵל	1

§ 273. The above is the form taken by the future Kal of these five פֶּא' verbs,* except in pause, where the second radical takes *e*, e. g. יֹאכֵל Lev. 21 : 22., תֹּאמַר Prov. 1 : 21. Some of the other פֶּא' verbs partake of the peculiarities of these, e. g. אָחַז fut. יִאָחַז 1 Kings 6 : 10., יִיאָחַז 6 : 6 ; יִיאָחַז Is. 13 : 8. Jer. 13 : 21. ; אָסַף fut. אֶאָסֵף Mic. 2 : 12., יִסֵּף 2 Sam. 6 : 1. Ps. 104 : 29. for יֹאסֵף, in both of which instances א is omitted ; so also תִּמְרֹר 2 Sam. 19 : 14. for תֹּאמְרֹר, תִּסְפֹּר 1 Sam. 28 : 24. for תֹּאסְפֹּר. The verb אָמַר usually takes (ו) under the second radical on receiving ו conversive, thus ויֹּאמַר Gen. 14 : 19. &c. &c. Very rarely א rests in (..), e. g. תֹּאמְרֹה Mic. 4 : 8. Those which have *o* for the first vowel omit the radical א in the first pers. sing., thus אֹכֵל Gen. 24 : 33. for אֶאֱכֹל ; אֶסְפֹּה Mic. 4 : 6. for אֶאֱסָפֹה (§ 89. 3. a.). There are also some instances of this omission where the first vowel is *e*, e. g. אָהַב Prov. 8 : 17. Jer. 2 : 36. for אֶאֱהָב = אֶהָב (§ 88. 4.), so נֶאֱחָז Gen. 32 : 5. Once on the reception of a suffix the *o* is shifted to the first rad. and shortened, e. g. תֹּאכְלֶה Job 20 : 26. for תֹּאכֵלֶה.

§ 274. *Imperative.* The first radical generally retains the compound Sh'wa of the future, thus fut. יִעֲמֹד, imp. עֲמֹד ; in verbs פֶּא' this is usually (..), e. g. אָחַז Ex. 4 : 4., אָזַר Job 38 : 3., אָסַף Num. 21 : 16. ; but where the second radical loses its vowel, as on the addition of הו paragogic, and in the fem. sing. and masc. plur., the first takes the vowel of the compound Sh'wa, e. g. אֶסְפֹּה Num. 11 : 16., עֲרֹכֶה Job 33 : 5., הִשְׁפִּי Is. 47 : 2.

NIPH³ HAL.

§ 275. 1. *Preterite.* In Niph. of the verb אָחַז the char. נ, like the future preformatives of Kal, sometimes takes the vowel *o*, e. g. נֶאֱחָז

* Those ending in ה take (ו) under the sec. rad. by § 85. 4. b.

Num. 32:30. Josh. 22:9. The guttural occasionally receives simple instead of compound Sh'wa (§ 85. 2. *b.*), e. g. נָאֲשָׁמוּ Joel 1:18., נִהְיָה Deut. 4:32., נִהְפָּךְ Josh. 8:20., נִהְבָּא 1 Sam. 10:22., נִהְשָׁב 1 Kings 10:21., נִעְלָם v. 3., נִרְאָה 1 Sam. 1:22.; and the נ sometimes (.) for (·), e. g. נִהְפָּךְ Job 19:19. 41:20., נִהְשָׁב v. 21., נִהְמָסוּ Jer. 13:22. The participle has sometimes *o* for *a* in the ultimate, e. g. נִהְתָּוִם Esth. 8:8., נִהְפָּוֶה 9:1. (§ 237).

2. *Future.* In the word תִּרְעָשָׂה Ex. 25:31., the ר appears to be inserted as a *mater lectionis* to prevent ambiguity, as it might otherwise be taken for the more common word תִּרְעָשָׂה.

3. *Infinitive.* לִרְאוֹת Is. 1:12. for לְהִרְאוֹת (§ 77. 3.).

4. *Participle.* The preformative rarely takes (-) for (·), e. g. נִהְלָאָה Mic. 4:7.

PI'HEL.

§ 276. 1. *Future.* Here the rad. א is sometimes rejected by § 88. 3., e. g. תִּזְרֹרִי for תִּזְרָרִי 2 Sam. 22:40. so יִהְיֶה Jer. 13:20., וְאֶבְדָּה Ezek. 28:16.

2. *Participle.* Here also by § 88. 3. we have מְלַפְנֵי Job 35:10. for מְלַפְנֵי.

HIPH'HIL.

§ 277. *Preterite.* The (· ·) are generally shortened into (· -) whenever on account of ר conversive preterite the affirmative takes the accent (§ 218), e. g. הִעֲמִידָהּ, הִעֲמִידָהּ Ezek. 29:7.; הִעֲבִרָתִי Zech. 3:4., הִעֲבִרָתִי Jer. 15:14. The forms הִעֲבִרָתָה Josh. 7:7. for הִעֲבִרָתָה, and הִעֲלָה Hab. 1:15. for הִעֲלָה, are anomalous. In this species likewise there are several instances of simple Sh'wa accompanying the guttural, e. g. הִעֲלִים 2 Kings 4:27.

§ 278. *Infinitive.* In פִּא' verbs the first radical is occasionally omitted, and the (·) of the characteristic ה lengthened into (· ·), e. g. הִאֲכִיל Ezek. 21:33. for הִאֲכִיל. In the imperative also א is rejected, and ה takes (· ·), e. g. הִתִּיר Is. 21:14. Jer. 12:9. for הִתִּיר.

§ 279. *Future.* Occasionally the radical א is omitted in the first pers. sing., and the performative takes *o*, e. g. אֶבְרִיָה for אֶבְרִיָה Jer. 46:8., אֶזְכֶּרָה Neh. 13:13., אֶכֶּל Hos. 11:4. for אֶכֶּל; or א rests in the preceding *a* and lengthens it, e. g. וְיִאֲצֵל Num. 11:25. for וְיִאֲצֵל, once א is omitted, e. g. וְיִרָב 1 Sam. 15:5. for וְיִרָב.

2. Verbs whose Second Radical is a Guttural.

Verbs ש' Gutt. (זעק).

KAL.

§ 280. *Preterite*. When the second radical is a guttural, it is also affected by the peculiarities described § 252. Accordingly the second radical takes (·) in the preterite where a perfect letter has simple Sh'wa, thus זעק for זעק; which constitutes the sole deviation of this species from that of קטל.

§ 281. *Infinitive*. As o is the characteristic vowel of this mode, it is retained although accompanying a guttural: hence both absolute and construct are formed in the usual manner.

§ 282. *Future*. Here, as the vowel o is not essential to perspicuity, the guttural generally takes its homogeneous a, thus יזעק; and sometimes, though but seldom, o, e. g. ינהם Is. 5 : 29, 30., אזעם Num. 23 : 8., המעל Lev. 5 : 15.

NIPH'HAL.

§ 283. The only peculiarity of this species is the substitution of compound for simple Sh'wa, thus נזעק for נזעק.

PI'HEL.

§ 284. 1. *Preterite*. As the second radical is incapable of receiving the characteristic Daghest forte of this species, the i of the first is lengthened into e (§ 84. 3.), e. g. ברך for ברך (זעק not being used in the intensive species, we have adopted with other grammarians the verb ברך as the standard of inflection); in some instances, however, i is retained (see §§ 291., 143. 1.).

2. *Infinitive*. The (·) of the first radical is lengthened into (·) (§ 84. 3.), thus ברך for ברך, ברך for ברך.

3. *Future*. From infinitive, יברך. In many instances, however, (·) is retained see § 292).

PU'HAL.

§ 285. The ū of the first radical is lengthened into its cognate o (see §§ 84. 3., 102. 5. a.), e. g. pret. ברך for ברך, inf. ברך, fut. יברך.

Paradigm of Verbs 5 Guttural.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	זָעַס	נִזְעַס	בָּרַךְ	בִּרְךָ	חִזְעִים	חִזְעָם	חִתְּבָרָה
3 f.	זָעְסָה	נִזְעְסָה	בָּרְכָה	בִּרְכָה		חִזְעָמָה	חִתְּבָרְכָה
2 m.	זָעַסְתָּ	נִזְעַסְתָּ	בִּרְכָתָּ	בִּרְכָתָּ	&c.	חִזְעָמְתָּ	חִתְּבָרְכָתָּ
2 f.	זָעַסְתְּ	נִזְעַסְתְּ	בִּרְכָתְּ	בִּרְכָתְּ		חִזְעָמְתְּ	חִתְּבָרְכְּתְּ
1 c.	זָעַסְתִּי	נִזְעַסְתִּי	בִּרְכָתִי	בִּרְכָתִי		חִזְעָמְתִּי	חִתְּבָרְכָתִי
<i>Plur.</i> 3 c.	זָעְסוּ	נִזְעְסוּ	בִּרְכוּ	בִּרְכוּ		חִזְעָמוּ	חִתְּבָרוּ
2 m.	זָעַסְתֶּם	נִזְעַסְתֶּם	בִּרְכַּתְּם	בִּרְכַּתְּם		חִזְעָמְתֶּם	חִתְּבָרְכֶּם
2 f.	זָעַסְתֶּן	נִזְעַסְתֶּן	בִּרְכַּתְּן	בִּרְכַּתְּן		חִזְעָמְתֶּן	חִתְּבָרְכֶּן
1 c.	זָעַסְנוּ	נִזְעַסְנוּ	בִּרְכָנוּ	בִּרְכָנוּ		חִזְעָמֵנוּ	חִתְּבָרְכֵנוּ
INFINITIVE.							
<i>Absol.</i>	זֶעֶס	חִזְעַס	בִּרֹךְ		חִזְעִים	חִזְעָם	
<i>Constr.</i>	זָעַס	חִזְעַס	בָּרַךְ	בִּרְךָ	חִזְעִים	חִזְעָם	חִתְּבָרָה
FUTURE.							
<i>Sing.</i> 3 m.	יִזְעַס	יִזְעַס	יִבְרַךְ	יִבְרַךְ	יִזְעִים	יִזְעָם	יִחְתְּבָרָה
3 f.	יִזְעַסְתָּ	יִזְעַסְתָּ	יִבְרַכְתָּ	יִבְרַכְתָּ		יִזְעַמְתָּ	יִחְתְּבָרְכָתָּ
2 m.	יִזְעַסְתָּ	יִזְעַסְתָּ	יִבְרַכְתָּ	יִבְרַכְתָּ	&c.	יִזְעַמְתָּ	יִחְתְּבָרְכָתָּ
2 f.	יִזְעַסְתְּ	יִזְעַסְתְּ	יִבְרַכְתְּ	יִבְרַכְתְּ		יִזְעַמְתְּ	יִחְתְּבָרְכְּתְּ
1 c.	יִזְעַסְתִּי	יִזְעַסְתִּי	יִבְרַכְתִּי	יִבְרַכְתִּי		יִזְעַמְתִּי	יִחְתְּבָרְכָתִי
<i>Plur.</i> 3 m.	יִזְעָסוּ	יִזְעָסוּ	יִבְרְכוּ	יִבְרְכוּ		יִזְעָמוּ	יִחְתְּבָרוּ
3 f.	יִזְעַסְנָה	יִזְעַסְנָה	יִבְרַכְנָה	יִבְרַכְנָה		יִזְעַמְנָה	יִחְתְּבָרְכְּנָה
2 m.	יִזְעַסְתֶּם	יִזְעַסְתֶּם	יִבְרַכְתֶּם	יִבְרַכְתֶּם		יִזְעַמְתֶּם	יִחְתְּבָרְכֶּם
2 f.	יִזְעַסְתֶּן	יִזְעַסְתֶּן	יִבְרַכְתֶּן	יִבְרַכְתֶּן		יִזְעַמְתֶּן	יִחְתְּבָרְכֶּן
1 c.	יִזְעַסְנוּ	יִזְעַסְנוּ	יִבְרַכְנוּ	יִבְרַכְנוּ		יִזְעַמְנוּ	יִחְתְּבָרְכֵנוּ
IMPERATIVE.							
<i>Sing.</i> 2 m.	זָעַס	חִזְעַס	בָּרַךְ		חִזְעָם		חִתְּבָרָה
2 f.	זָעַסִי	חִזְעַסִי	בִּרְכִי				חִתְּבָרְכִי
<i>Plur.</i> 2 m.	זָעַסוּ	חִזְעַסוּ	בִּרְכוּ		&c.		חִתְּבָרוּ
2 f.	חִזְעַסְנָה	חִזְעַסְנָה	בִּרְכְּנָה				חִתְּבָרְכְּנָה
PARTICIPLES.							
<i>Active.</i>	זָעַס		מְבָרַךְ		מִזְעִים		מִחְתְּבָרָה
<i>Passive.</i>	זָעִים	נִזְעָם		מְבֻרָךְ		מִזְעָם	

Remarks on Verbs ע Guttural.

KAL.

§ 286. 1. *Future*. Sometimes the second radical takes *a*, especially in verbs which are also ע guttural, where the preformative has *a*, e. g. יִהְיֶה Ps. 78 : 47., יִתְעַרֵּב Joel 1 : 20.

2. *Imperative*. In Judg. 19 : 5. we find the form יִסְעֵר.

NIPH'HAL.

§ 287. *Preterite*. The verb נָאֵל takes in the third pers. plur. the form נִנְאֵלוּ Is. 59 : 3. Lam. 4 : 14. (see § 275).

PI'HEL.

§ 288. *Preterite*. When the third radical also is a guttural, the second takes *ā*, e. g. אָחַר Gen. 34 : 19. (once אָחַר־ Judg. 5 : 28. for אָחַר); and occasionally when this is not the case, e. g. בָּרַךְ Gen. 28 : 6. Ex. 20 : 11. Is. 60 : 9. The protraction of the first vowel is frequently neglected, e. g. נָאֵץ Ps. 10 : 3., בָּעַר 2 Kings 23 : 24., מָהַר Lev. 14 : 48., נָחַם Is. 51 : 3.

§ 289. *Infinitive*. In the infinitive short *a* is frequently retained, e. g. מָהַר Is. 8 : 1.

§ 290. *Future*. In many instances the first radical retains (_), e. g. יִמְהַר Gen. 18 : 16. Ex. 34 : 8., יִנְהַל Is. 40 : 11., יִתְנַחֵם Gen. 31 : 26., יִבְעַר 1 Kings 14 : 10., יִנְאֵם Jer. 29 : 23., יִרְחֹם Is. 9 : 16. Zech. 1 : 12. As in the preterite, when the third radical is likewise a guttural, the second takes *ā*, e. g. תִּאָחַר Ps. 40 : 18. If ר conversive be prefixed, or the word following be a monosyllable, the accent is shifted back to the penult, and the ultimate vowel (_) is shortened into its corresponding (_) (§§ 57. 4., 215. 3.), e. g. יִבְרַךְ, יִבְרָךְ Gen. 1 : 22., לְשַׁרְתָּ שָׁם Deut. 17 : 12.

§ 291. 1. *Imperative*. In this mode also the first radical often takes (_), e. g. מָהַר Gen. 18 : 6., נָחַם Is. 40 : 1., צַהֲלֵי Is. 10 : 30., רַעֲצֵי 1 : 16.

2. *Participles*. Here also (_) is found under the first radical, e. g. מְרַחֵם Gen. 1 : 2., מְרַחֵם Is. 49 : 10.

PU'HAL.

§ 292. When the second radical is the strong guttural ה (§ 85. 2.), the *u* of the first is retained, e. g. רָחַמָּה Hos. 2 : 25., יָרַחם 14 : 4., רָחַץ Prov. 30 : 12. In Hos. 13 : 3. we find יִסְעַר for יִסַּעַר.

HIPH'HIL.

§ 293. *Imperative.* Occasionally the second radical takes the guttural vowel *a* instead of *e*, e. g. הִנְחִיחַ Joel 4 : 11.

HITHPA'HEL.

§ 294. 1. *Preterite.* In those persons where the second radical originally has (_), which is lengthened by a disjunctive accent into (_) (§ 107. 1.), the (_) of the first radical is changed into (_) (§ 101. 1. *b.*), e. g. הִנְחִיחֵנִי Ezek. 5 : 13. for הִנְחִיחֵנִי. In the verb נָעַשׂ we find the Hithp. formed from the infinitive of Pu'hal, e. g. הִתְנַעַשׂ Jer. 25 : 16. 48 : 8.

2. *Future.* The same vowel-changes take place on the reception of a strong disjunctive accent in this tense also, e. g. יִתְנַחֵם Num. 23 : 19. Deut. 32 : 36.

3. *Verbs whose Third Radical is a Guttural.*

Verbs שֹׁ Gutt. (שָׁמַע).

§ 295. The sole peculiarity of these verbs consists in preferring the vowel *a* before the final guttural. In consequence of which, whenever the vowel of the second radical is either *e*, *i*, *o*, or *u*, and is characteristic of the species, mode, tense, &c., or has a semi-vowel resting in it, as הִ, וִ, or וּ-, the guttural takes its homogeneous vowel *a* (Patahh furtive, § 23) in addition, e. g. inf. Kal. שָׁמַעַ, part. pass. שָׁמַעַ, Hiph. הִשְׁמַעַ. But when the vowel of the second radical is not rendered immutable by either of these causes, in future Kal always, and frequently in the remaining species, it becomes merged into the *a* of the guttural, e. g. fut. Kal שָׁמַעַ, fut. Niph. שָׁמַעַ or שָׁמַעַ, Pi'el שָׁמַעַ or שָׁמַעַ.

KAL.

§ 296. *Preterite*. The third radical, in those persons where it is destitute of a vowel, takes Sh'wa simple, contrary to the general rule § 84. 2., thus שָׁמַעְתָּ , in order to avoid the too close connection of the root of the verb with the affirmative, on whose vowel the pronunciation of the last radical would then depend, as שָׁמַעְתָּ ; but when the affirmative also has Sh'wa, the guttural takes Pattahh furtive (§ 23), thus שָׁמַעְתָּ for שָׁמַעְתָּ .

§ 297. *Infinitive*. *Absol.*—The vowel *o* is retained, in order to preserve the necessary distinction in form between this mode and the preterite, thus שָׁמַעַתְּ . *Constr.*— שָׁמַעַתְּ .

§ 298. *Future*. As the vowel *o*, which in this tense usually accompanies the second radical, is not essential to perspicuity, it becomes lost in the *a* of the guttural, e. g. שָׁמַעַתְּ (see above, § 295) for שָׁמַעַתְּ .

§ 299. *Imperative*. Regularly formed from the future, thus שָׁמַעַתְּ .

§ 300. *Participle*. *Active*.—As the first is the essential vowel, the second may be either retained or contracted; hence the two forms שָׁמַעַתְּ and שָׁמַעַתְּ . *Pass.*—The ultimate vowel of the passive is accompanied by its homogeneous semi-vowel י , and is consequently immutable (§ 295), thus שָׁמַעַתְּ .

NIPH'HAL.

§ 301. *Preterite*. Like the Niph'hal of קָטַל ; except the sec. pers. fem. sing., where, on account of the concurrence of two Sh'was, the guttural takes Pattahh furtive (§ 23).

§ 302. *Infinitive*. *Absol.*—That this mode may not be confounded with the preterite, the *o* of the second radical is retained, thus שָׁמַעַתְּ . *Constr.*—As *e* is not an essential vowel, it undergoes contraction, thus שָׁמַעַתְּ for שָׁמַעַתְּ .

§ 303. *Future*. The future and after it the imperative are contracted like the infinitive construct, thus fut. שָׁמַעַתְּ , imp. שָׁמַעַתְּ .

PI'HEL.

§ 304. *Preterite*. The vowel of the second radical, not being essential, is either preserved or contracted, thus שָׁמַעַתְּ or שָׁמַעַתְּ .

§ 305. *Infinitive*. In the absolute the full form is retained, thus **יִשְׁמַע**; in the construct the final syllable is contracted, thus **יִשְׁמַע**.

§ 306. *Future*. May be contracted or not, thus **יִשְׁמַע** or **יִשְׁמַע**.

§ 307. *Imperative*. Regularly formed from the future.

§ 308. *Participle*. Contracted or not, thus **יִשְׁמַע** or **יִשְׁמַע**.

PU'HAL.

§ 309. Throughout like the Pu'hal of **קָטַל**; except the sec. pers. fem. sing. of the preterite, where the guttural takes Pattahh furtive (§ 23).

HIPH'HAL.

§ 310. *Preterite*. The guttural, being preceded by the heterogeneous characteristic vowel *i*, takes Pattahh furtive, thus **יִשְׁמַע**. And so in the *infinitive*, *future*, and *participle*.

§ 311. *Imperative*. Here the heterogeneous *i* is merged into the vowel of the guttural, on account of the quickness of expression proper to this mode, which opposes the extension of the word by an additional vowel, thus **יִשְׁמַע**.

HOPH'HAL.

§ 312. No peculiarity.

HITHPA'HEL.

§ 313. Regularly formed from the infinitive of Pi'hel. As the example of **שׁ** guttural, which in compliance with custom we have thought proper to retain, has the sibilant **שׁ** for its first radical, a transposition here takes place (see § 151. 1.), thus **יִשְׁמַע** for **יִשְׁמַע**.

Paradigm of Verbs 5 Guttural.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה
3 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 m.	מָשָׁה	מָשָׁה	מָשָׁה	&c.	מָשָׁה	&c.	מָשָׁה
2 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
1 c.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
<i>Plur.</i> 3 c.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 m.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
1 c.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
INFINITIVE.							
<i>Absol.</i>	מָשָׁה	מָשָׁה	מָשָׁה				
<i>Constr.</i>	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה
FUTURE.							
<i>Sing.</i> 3 m.	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה	מָשָׁה
3 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 m.	מָשָׁה	מָשָׁה	מָשָׁה	&c.	מָשָׁה	&c.	מָשָׁה
2 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
1 c.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
<i>Plur.</i> 3 m.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
3 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 m.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
1 c.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
IMPERATIVE.							
<i>Sing.</i> 2 m.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
<i>Plur.</i> 2 m.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
2 f.	מָשָׁה	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה
PARTICIPLES.							
<i>Active.</i>	מָשָׁה		מָשָׁה		מָשָׁה		מָשָׁה
<i>Passive.</i>	מָשָׁה	מָשָׁה		מָשָׁה		מָשָׁה	

CHAPTER V.

IMPERFECT VERBS. CLASS II.

VERBS ONE OF WHOSE RADICALS IS REJECTED.

§ 314. IN most languages the liquid *n*, when in the process of composition or inflection it is immediately followed by another letter of the same class, is assimilated to such letter, e. g. Lat. *colligo* = *conligo*, *irrumpe* = *inrumpe*, Gr. συλλαμβάνω = συναμβάνω. When the Hebrew נ has no vowel of its own, and is immediately preceded by one, it goes further, and becomes assimilated to any following consonant which can receive Daghesh forte. In the infinitive construct and imperative of נ verbs, נ is rejected, although not preceded by a vowel: in the former case on account of its close connection with the following noun, with which it forms a single compound term (§ 161); and in the latter, in consequence of the brevity of expression proper to the imperative (§ 76). Whenever it has a vowel of its own, this letter is retained.

Verbs whose First Radical is Nun.

Verbs נָ (נָנָנָ).

KAL.

§ 315. *Preterite*. Like נָנָנָ.

§ 316. *Infinitive*. *Absol.*—This has no peculiarity. *Constr.*—Here נ is rejected (see above, § 314), and נ appended to form a feminine Cegholate noun, e. g. נָנָנָ. If the third radical is a guttural, the infin. constr. takes two Pattahhs, e. g. נָנָנָ Eccl. 3: 2. from נָנָנָ.

§ 317. *Future*. נָנָנָ for נָנָנָ (§ 314).

§ 318. *Imperative*. Regularly derived from the future, e. g. נָנָנָ 2 Sam. 1: 15.; but sometimes with (), which followed by Makkeph is shortened into (), e. g. נָנָנָ Gen. 19: 9.

§ 319. *Participles*. Like those of נָנָנָ, both active and passive.

NIPH'HAL.

§ 320. *Preterite*. שָׁנָה for שָׁנָה.

§ 321. *Inf., Fut., and Imp.* In all these, נ is accompanied by the vowel (ָ); consequently no rejection takes place.

§ 322. *Participle*. שָׁנָה for שָׁנָה.

PI'HEL AND PU'HAL.

§ 323. In all respects like קָטַל and קָטַל, נ having a vowel of its own.

HIPH'HIL.

§ 324. The liquid נ is assimilated to the second radical throughout, thus דָּגַשׁ.

HOPH'HAL.

§ 325. As in the active voice, נ is assimilated to the letter following; the preformative takes *u* (§ 149), which before Daghesth forte is preferred to *o* (§ 101. 3. b.), thus שָׁנָה for שָׁנָה.

HITHPA'HEL.

§ 326. Regularly formed from infin. Pi'hel; it is consequently inflected throughout like דָּגַשׁ.

Paradigm of Verbs פל.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	נָשָׂא	נִשָּׂא	נִשְׂאָה	נִשְׂאָה	הִנִּישָׂה	הִנִּישָׂה	הִתְנַשְּׂאָה
3 f.	נִשְׂאָה	נִשָּׂא			הִנִּישָׂה	הִנִּישָׂה	
2 m.	נִשְׂאָה	נִשָּׂא	&c.	&c.	הִנִּישָׂה	הִנִּישָׂה	&c.
2 f.	נִשְׂאָה	נִשָּׂא			הִנִּישָׂה	הִנִּישָׂה	
1 c.	נִשְׂאָה	נִשָּׂא			הִנִּישָׂה	הִנִּישָׂה	
<i>Plur. 3 c.</i>	נִשְׂאוּ	נִשָּׂאוּ			הִנִּישׁוּ	הִנִּישׁוּ	
2 m.	נִשְׂאוּם	נִשָּׂאוּם			הִנִּישׁוּם	הִנִּישׁוּם	
2 f.	נִשְׂאוּן	נִשָּׂאוּן			הִנִּישׁוּן	הִנִּישׁוּן	
1 c.	נִשְׂאוּנִי	נִשָּׂאוּנִי			הִנִּישׁוּנִי	הִנִּישׁוּנִי	
INFINITIVE.							
<i>Absol.</i>	נִשְׂאוֹת	הִנִּישׁוֹת	נִשְׂאוֹת	נִשְׂאוֹת	הִנִּישׁוֹת	הִנִּישׁוֹת	
<i>Constr.</i>	הִנִּישׁוֹת	הִנִּישׁוֹת	נִשְׂאוֹת	נִשְׂאוֹת	הִנִּישׁוֹת	הִנִּישׁוֹת	הִתְנַשְּׂאוֹת
FUTURE.							
<i>Sing. 3 m.</i>	יִנָּשֵׂא	יִנָּשֵׂא	יִנָּשֵׂא	יִנָּשֵׂא	יִנָּשֵׂא	יִנָּשֵׂא	יִתְנַשְּׂא
3 f.	תִּנָּשֵׂא	תִּנָּשֵׂא			תִּנָּשֵׂא	תִּנָּשֵׂא	
2 m.	תִּנָּשֵׂא	תִּנָּשֵׂא	&c.	&c.	תִּנָּשֵׂא	תִּנָּשֵׂא	&c.
2 f.	תִּנָּשֵׂא	תִּנָּשֵׂא			תִּנָּשֵׂא	תִּנָּשֵׂא	
1 c.	אֶנָּשֵׂא	אֶנָּשֵׂא			אֶנָּשֵׂא	אֶנָּשֵׂא	
<i>Plur. 3 m.</i>	יִנָּשֵׂאוּ	יִנָּשֵׂאוּ			יִנָּשֵׂאוּ	יִנָּשֵׂאוּ	
3 f.	תִּנָּשֵׂאוּ	תִּנָּשֵׂאוּ			תִּנָּשֵׂאוּ	תִּנָּשֵׂאוּ	
2 m.	תִּנָּשֵׂאוּ	תִּנָּשֵׂאוּ			תִּנָּשֵׂאוּ	תִּנָּשֵׂאוּ	
2 f.	תִּנָּשֵׂאוּ	תִּנָּשֵׂאוּ			תִּנָּשֵׂאוּ	תִּנָּשֵׂאוּ	
1 c.	נִנָּשֵׂא	יִנָּשֵׂא			נִנָּשֵׂא	נִנָּשֵׂא	
IMPERATIVE.							
<i>Sing. 2 m.</i>	נִשְׂאָה	הִנִּישָׂה	נִשְׂאָה		הִנִּישָׂה		הִתְנַשְּׂאָה
2 f.	נִשְׂאָה	הִנִּישָׂה			הִנִּישָׂה		
<i>Plur. 2 m.</i>	נִשְׂאוּ	הִנִּישׁוּ	&c.		הִנִּישׁוּ		&c.
2 f.	נִשְׂאוּ	הִנִּישׁוּ			הִנִּישׁוּ		
PARTICIPLES.							
<i>Active.</i>	נִשְׂאוֹת		מִנָּשֵׂא		מִנָּשֵׂא		מִתְנַשְּׂאוֹת
<i>Passive.</i>	נִשְׂאוֹת	נִשְׂאוֹת		מִנָּשֵׂא		מִנָּשֵׂא	

Remarks on Verbs פִּנ.

KAL.

§ 327. *Infinitive.* The construct in some verbs retains the radical נ, e. g. נָגַע Gen. 20 : 6. Job 6 : 7., נָשָׂא Is. 1 : 14., נָבַל 34 : 4., נָצַר Prov. 2 : 8., נָקַם Ezek. 24 : 8. 25 : 12.

§ 328. *Future.* In some instances נ is not assimilated, e. g. יִנָּצֵר Deut. 33 : 9. Ps. 61 : 8. 78 : 7. 140 : 2, 5. Prov. 5 : 2., יִנָּחֵר Jer. 3 : 5., יִתְנַחֵם Ps. 68 : 3. And as the vowel of the second radical is not an essential one, some verbs take *a*, as יִנָּשֵׂא; others *e*, as יִתְנַחֵם; and others again *o*, as יִנָּבֹל Ps. 1 : 3. If the second radical is a guttural, and consequently incapable of receiving Daghesth, נ is generally retained, e. g. יִנָּחֵם, יִנָּהֵם, יִנָּעֵם; although in this case also it is occasionally rejected, whence we have יִתְנַחֲרוּ Ps. 38 : 3., and also יִנָּחֵר Jer. 21 : 13. and יִתְנַחֲרוּ Prov. 17 : 10.

§ 329. *Imperative.* This mode, like the future from which it is derived, takes either *a*, *e*, or *o*, e. g. נָשֵׂא 2 Sam. 1 : 15., נָשֵׂה Gen. 19 : 9., נָשֵׂה Josh. 3 : 9.

NIPH'HAL.

§ 330. 1. *Preterite.* As the first radical is here rejected, and compensated by Daghesth in the second, this species is to be distinguished from Pi'hel with *a* for the second vowel (see § 238) by the context alone, e. g. Niph. and Pi'hel נָקַר, נָקַם, נָקַר.

2. *Participle.* In the following instances *o* appears instead of *a*: נָמֹלֵל Gen. 17 : 26., נָמֹלֵלִים 34 : 22. The first, however, may be considered as a preterite from the root מָלַל, as likewise נָמֹלֵל v. 27. Comp. נָחֲרוֹם (§ 237).

HIPH'HIL AND HOPH'HAL.

§ 331. Some ל guttural verbs retain the נ in these species as in future Kal, e. g. הִנָּחֵלִי, הִנָּחֵלִי Jer. 3 : 18., הִנָּחֵלִי Job 7 : 3. And occasionally one whose second radical is not a guttural, e. g. לִהְנַחֲתִי Ezek. 22 : 20., הִנָּחֵקִי Judg. 20 : 31.

HITHPA'HEL.

§ 332. In the form מִתְנַחֵץ Is. 52 : 6. for מִתְנַחֵץ, ה is assimilated to נ by § 152 : 3.

Special Remarks on the Verbs נָתַן and לָקַח.

§ 333. נָתַן. When the liquid נ, constituting the first radical of a verb, is preceded by a vowel and accompanied by Sh'wa, it is, as we have seen, assimilated to the letter following. It suffers the same change under the same circumstances when occupying the last place in the root, e. g. נָתַתָּ for נָתַתָּ. We find in the pret. Kal some instances of the rejection of the first radical, e. g. נָתַתָּה 2 Sam. 22 : 41. for נָתַתָּה, Ps. 8 : 2. for נָתַתָּה, although this latter example has hitherto been considered as either the infinitive with ה char. fem., or the imperative with ה paragoric; but if we construe it as a preterite, with the relative אֲשֶׁר referring to שִׁמְךָ, the passage will read, *How great is thy name upon the whole earth, which (name) gives* (i. e. extends) *thy glory over the heavens.* In the infinitive construct of this verb both the first and third radicals are rejected, thus תִּת for תִּתֵּן.

§ 334. לָקַח. Kal.—With the verbs פָּנִי may be classed לָקַח, the initial ל of which is assimilated or rejected in the same manner as the נ of those verbs (§ 77. 2.); thus inf. constr. קַח for לָקַח, fut. יִקַּח for יִלְקַח, imp. קַח. Once the first radical is rejected in the preterite, as in נָתַן, e. g. קָחָם Hos. 11 : 3. for לָקַחָם. Niph.—In this species of לָקַח, ל is not assimilated; it is however in that of the verb לָחַצַּע, e. g. נָחַצַּע Job 4 : 10. Hoph.—ל assimilated, e. g. יִקַּח Gen. 18 : 4.

CHAPTER VI.

IMPERFECT VERBS. CLASS III.

VERBS UNDERGOING A CHANGE OR REJECTION IN BOTH CONSONANTS AND VOWELS.

§ 335. THE third class of imperfect verbs comprises those whose root contains a weak letter, or of which the second and third radicals are alike. They are of four kinds :

1. Those whose first radical is י, termed Verbs יָ.
2. Those whose second radical is either ו or י, termed Verbs וָ and יָ.
3. Those whose second and third radicals are alike, termed Verbs עָע.
4. Those whose third radical is either א or ה, termed Verbs אָא and הָה.

1. Verbs whose First Radical is Yodh.

Verbs יָ (יָשַׁב).

§ 336. Those verbs which have י for their first radical, suffer either a rejection or change of this letter, and a consequent change of vowel. It is extremely probable that the greater part of them were originally יָ, which form is generally retained in the Arabic and Ethiopic;* for it is only in the Kal, Pi'hel, Pu'hal, and Hithpa'hel species, where this letter commences a syllable accompanied by a heterogeneous vowel, that it becomes changed into ו (§ 92. 1. b.). In the remaining parts of the verb, where the first radical ends a syllable, י is generally restored, or rather remains, and the vowel of the preformative is changed to agree with it. The formation is as follows :

KAL.

§ 337. *Preterite.* יָשַׁב for יָשַׁב.

§ 338. *Infinitive. Absol.* יָשׁוּב. *Constr.*—Here י is generally rejected by aphæresis for the same reason as the ו of verbs שָׁו (§§ 76, 316); and to form a fem. Cegholate noun, the characteristic ו is affixed, e. g. שׁוּבָה.

* Thus יָשַׁב, Arab. يَسِبُ, Eth. ያሰባ; יָרַד, Arab. يَرِدُ, Eth. ያለደ. In Heb. also we find יָלַד for יָלַד Gen. 11 : 30.

§ 339. *Future*. Formed by rejecting the radical י, and lengthening the (.) of the preformative into (.), which vowel the second radical also takes to correspond, e. g. יִשָּׁב for יָשַׁב, so also יִלָּךְ, יִלְכֶּךָ; this is the most usual form, although a Daghesh is occasionally inserted in the second radical, when the (.) of the preformative remains unchanged, e. g. יִצַּח, יִצָּח, יִצַּח. Frequently, however, י is retained, and by resting in the preceding (.) lengthens it, and causes the second radical to take (.); for the immediate succession of two such long vowels of the same kind is contrary to the genius of Hebrew orthoëpy, e. g. יִירָשׁ, יִירָשׁ, יִירָשׁ, יִירָשׁ, יִירָשׁ.

§ 340. *Imperative*. יָשֻׁב, regularly formed from the future.

§ 341. *Participles*. Like those of קָטַל.

NIPH'HAL.

§ 342. *Preterite*. Here on the reception of נ characteristic, the original י is restored, and rests in its homogeneous vowel o, e. g. נִיָּשַׁב. This י remains throughout the species; and consequently,

§ 343. *Infin., Fut., and Imp.* are formed like those of נָקַטַל.

§ 344. *Participle*. Usually formed from the preterite by changing the final (.) by § 171. into (,), thus נִיָּשֵׁב.

PI'HEL AND PU'HAL.

§ 345. In each of these species, on account of the heterogeneous nature of the first vowel, י is exchanged for י as in Kal; which constitutes their sole peculiarity.

HIPH'HIL.

§ 346. *Preterite*. On prefixing ה characteristic, the original י is restored, and rests in the vowel o, as in Niph'hal, thus הִיָּשַׁב.

§ 347. *Infin., Fut., Imp., and Part.* The same observation applies to these parts of the species, e. g. הִיָּשֵׁב, הִיָּשֵׁב, הִיָּשֵׁב, הִיָּשֵׁב.

HOPH'HAL.

§ 348. In this species ה characteristic regularly takes (.), which, that י may rest in it, is lengthened into (י), thus pret. הִיָּשַׁב, infin. הִיָּשֵׁב, fut. הִיָּשֵׁב, part. הִיָּשֵׁב.

Paradigm of Verbs פָּחַל.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	פָּחַל	נִפְחַל	פִּיחַל	פֻּחַל	הוֹפִיחַ	הוֹפְחַל	הִתְפַּחֵל
3 f.	פָּחְלָה	נִפְחְלָה			הוֹפִיחָה	הוֹפְחָה	
2 m.	פָּחַלְתָּ	נִפְחַלְתָּ	&c.	&c.	הוֹפִיחְתָּ	הוֹפְחְתָּ	&c.
2 f.	פָּחַלְתְּ	נִפְחַלְתְּ			הוֹפִיחְתְּ	הוֹפְחְתְּ	
1 c.	פָּחַלְתִּי	נִפְחַלְתִּי			הוֹפִיחִי	הוֹפְחִי	
<i>Plur.</i> 3 c.	פָּחְלוּ	נִפְחְלוּ			הוֹפִיכוּ	הוֹפְכוּ	
2 m.	פָּחַלְתֶּם	נִפְחַלְתֶּם			הוֹפִיכֶם	הוֹפְכֶם	
2 f.	פָּחַלְתֶּן	נִפְחַלְתֶּן			הוֹפִיכֶן	הוֹפְכֶן	
1 c.	פָּחַלְנוּ	נִפְחַלְנוּ			הוֹפִיכֻּם	הוֹפְכֻּם	
INFINITIVE.							
<i>Absol.</i>	פָּחֹל						
<i>Constr.</i>	פָּחֹלְתָּ	הוֹפְחָה	פִּיחָה	פֻּחָה	הוֹפִיחָה	הוֹפְחָה	הִתְפַּחֵהָ
FUTURE.							
<i>Sing.</i> 3 m.	יִפְחַל	יִנְפְחַל	יִפִּיחַל	יִפְּחַל	יִהְיֶיחַ	יִהְיֶפְחַל	יִתְפַּחֵל
3 f.	תִּפְחַל	תִּנְפְחַל			תִּהְיֶיחַ	תִּהְיֶפְחַל	
2 m.	תִּפְחַלְתָּ	תִּנְפְחַלְתָּ	&c.	&c.	תִּהְיֶיחְתָּ	תִּהְיֶפְחְתָּ	&c.
2 f.	תִּפְחַלְתְּ	תִּנְפְחַלְתְּ			תִּהְיֶיחְתְּ	תִּהְיֶפְחְתְּ	
1 c.	אֶפְחַל	אֶנְפְחַל			אֶהְיֶיחַ	אֶהְיֶפְחַל	
<i>Plur.</i> 3 m.	יִפְחֻּם	יִנְפְחֻּם			יִהְיֶיחוּ	יִהְיֶפְחוּ	
3 f.	תִּפְחֻנָּה	תִּנְפְחֻנָּה			תִּהְיֶיחֻנָּה	תִּהְיֶפְחֻנָּה	
2 m.	תִּפְחֻּם	תִּנְפְחֻּם			תִּהְיֶיחוּ	תִּהְיֶפְחוּ	
2 f.	תִּפְחֻנָּה	תִּנְפְחֻנָּה			תִּהְיֶיחֻנָּה	תִּהְיֶפְחֻנָּה	
1 c.	נִפְחֵם	נִנְפְחֵם			נִהְיֶיחֻם	נִהְיֶפְחֻם	
IMPERATIVE.							
<i>Sing.</i> 2 m.	פָּחֵל	הוֹפְחָה	פִּיחָה		הוֹפְחָה		הִתְפַּחֵהָ
2 f.	פָּחְלִי	הוֹפְחִי			הוֹפְחִי		
<i>Plur.</i> 2 m.	פָּחְלוּ	הוֹפְכוּ	&c.		הוֹפְכוּ		&c.
2 f.	פָּחְלִי	הוֹפְכִי			הוֹפְכִי		
PARTICIPLES.							
<i>Active.</i>	פָּחֵל		מִפְּחֵל		מוֹפִיחַ		מִתְפַּחֵל
<i>Passive.</i>	פָּחֻל	נִפְחֻל		מִפְּחֻל		מוֹפְחֻל	

Remarks on Verbs פִּי.

KAL.

§ 349. *Future.* A few verbs take (..) under the preformative without rejecting the radical פ, e. g. פִּיִּקֶר Ps. 72 : 14., אִיִּלְכָה Mic. 1 : 8. Sometimes פ is rejected without either exchanging (..) for its longer cognate vowel (..), or inserting a Daghes forte in the following letter (§ 100. 1. note), e. g. פִּיִּשָּׁר 1 Sam. 18 : 20, 26., פִּיִּרָא v. 12.; but in a few verbs, on the rejection of פ, Daghes forte is inserted in the second radical, in order to preserve the preceding (..) unchanged, e. g. פִּיִּצָּק 2 Kings 9 : 6. from פִּיִּצָּק, פִּיִּצָּר Is. 9 : 17., פִּיִּצָּר 44 : 12., פִּיִּשָּׁר 1 Sam. 6 : 12., אִפְּסָרָם Hos. 10 : 10., which forms must be distinguished from futures פִּיִּנָּה (§ 317). A פ conversive prefixed to this tense shortens the (..) of the second radical into (.), e. g. פִּיִּלְכָה, פִּיִּלְכָה Gen. 28 : 10.; and frequently (..) in the same situation is thus changed into (.), e. g. פִּיִּצָּק, פִּיִּצָּר 1 Kings 22 : 35., פִּיִּקֶץ, פִּיִּקֶץ Gen. 9 : 24., פִּיִּצָּר, פִּיִּצָּר Gen. 2 : 19. In one verb we find the original פ restored in this tense, and resting in its homogeneous vowel Shurek, viz. פִּיִּבֵּל, fut. פִּיִּבֵּל.

§ 350. *Infinitive. Absol.*—Once פ is here also rejected, e. g. פִּיִּלָּ for פִּיִּלָּ Job 42 : 2. *Constr.*—And, on the contrary, פ is occasionally retained in the construct state, e. g. פִּיִּסֹדֶר Ex. 29 : 12. Hab. 3 : 13.; in two instances likewise when פ is affixed, e. g. פִּיִּבֵּשֶׁת Gen. 8 : 7., פִּיִּלָּה Num. 14 : 16. In the verb פִּיִּדַע besides פִּיִּדַע we have פִּיִּדַע Ex. 2 : 4. Is. 11 : 9. without the initial פ, and פִּיִּדַע char. fem. for פִּיִּדַע (with פ omitted פִּיִּדַע Job 32 : 6, 10.); so פִּיִּדַע Gen. 3 : 19., פִּיִּדַע 2 Kings 19 : 3. (and also פִּיִּדַע Gen. 25 : 24, 26., and contracted פִּיִּדַע 1 Sam. 4 : 19.). In those verbs which are at the same time both פִּי and פִּיִּלָּ, the last radical rests in (..), e. g. פִּיִּצָּר for פִּיִּצָּר.

§ 351. *Imperative.* The imperative of the verb פִּיִּצָּק appears both with and without פ, e. g. פִּיִּצָּק Ezek. 24 : 3., פִּיִּצָּק 2 Kings 4 : 41. After the rejection of פ, this mode also takes (..), which on being followed by Makkeph is shortened into (.), e. g. פִּיִּלְכָה, פִּיִּלְכָה; with פ, parag. פִּיִּלְכָה, פִּיִּלְכָה, which by rejecting פ becomes פִּיִּלְכָה Num. 23 : 13. Judg. 19 : 13.; or resting in (..), פִּיִּדַע Prov. 24 : 14. The form פִּיִּצָּר Is. 8 : 10. Judg. 19 : 30. is instead of פִּיִּצָּר (like פִּיִּצָּר Nah. 2 : 9.), פִּי on the rejection of פ being changed into פ, for which is written (..) (see § 100. 1. note).

§ 352. *Participle.* The word פִּיִּדַעִי 1 Sam. 21 : 3., which is generally regarded either as preterite Hiph'il for פִּיִּדַעִי or as a new

species termed Po'hel, we would prefer to consider as the participle of Kal with the pronoun of the first person affixed, thus *I* (am) *knowing*, *I know*, a construction of very common occurrence in Chaldee and Syriac. Comp. also יוֹלְכָה Gen. 16 : 11., מְשַׁחֲחִיחָם Ezek. 8 : 16. (see Josh. 22 : 23.).

NIPH'HAL.

§ 353. *Preterite*. In a few instances the restored ך takes its other homogeneous vowel ū, e. g. נִלְכְּדִי 1 Chron. 3 : 5. 20 : 8.; and also in the participle, where we find נִלְכְּדִי Zeph. 3 : 18., נִגְוֶה Lam. 1 : 4.

§ 354. *Future*. In this tense ך appears twice, although ך is restored in the preterite, viz. יִיחַדֵּל Gen. 8 : 12., יִיחַדֵּה Ex. 19 : 13. It is the opinion of the elder (Joseph) Kimhhi, that the former of these instances belongs to the Hithpa'hel species (ר being assimilated to ך); to which the younger (David) objects, that if this were the case, the radical ך would receive (), not reflecting that the following letter is a guttural. See Michlol, fol. 32. b. 1., and Shorashim, col. 192. When ך is restored in this tense, the preformative א of the first pers. sing. invariably takes the shorter vowel () instead of (), in order to express more distinctly the reduplication of the weak letter ך (see § 88. 1.), thus אֶחַשֵּׁב.

PI'HEL.

§ 355. *Future*. We meet with some instances in which the radical ך gives its vowel to the preformative of the future, and is either retained as an otiant letter, e. g. יִיחַשְׁרֹם 2 Chron. 32 : 30. for יִיחַשְׁרֹם; or is rejected, e. g. יִיחַשְׁדֹּה Nah. 1 : 4. for יִיחַשְׁדֹּה Lam. 8 : 33. for יִיחַשְׁדֹּה; and so always in the verb יִחַדֵּה, thus יִחַדֵּה for יִחַדֵּה Joel 4 : 3. Ob. 1 : 11. Nah. 3 : 10. Lam. 3 : 53. Once the original ך is retained, viz. אֶחַשֵּׁב Is. 45 : 2.

HIPH'HIL.

§ 356. *Preterite*. In the following preterites ך is retained, and rests in (), viz. הִיחַיֵּב, הִיחַיֵּל, הִיחַיֵּן, הִיחַיֵּר, הִיחַיֵּק, הִיחַיֵּק. This is likewise the case in the infinitive, e. g. הִיחַיֵּב Is. 1 : 17., and also in the imperative, e. g. הִיחַיֵּב Ex. 2 : 9.; in which mode ה occasionally takes the vowel () notwithstanding the restoration of ך, e. g.

הוֹצֵא Gen. 8 : 17., הוֹשֵׁר Ps. 5 : 9. Occasionally the first radical is rejected altogether, thus הוֹלֵכְתִּי Hos. 2 : 16. for הוֹלֵכְתִּי.

§ 357. *Future.* יִהְיֶה for יִהְיֶה, יִלְלֵה for יִלְלֵה, יִהְיֶה Deut. 32 : 13., יִהְיֶה Ex. 2 : 7. (§ 77. 3.); in some verbs ה is retained with this vowel, viz. יִהְיֶה Is. 52 : 5., and occasionally with the original ה, e. g. יִהְיֶה 1 Sam. 17 : 47. Ps. 28 : 7. 45 : 18. 116 : 6. Sometimes the radical ה takes the vowel of the rejected ה, e. g. יִהְיֶה Job 24 : 21., יִלְלֵה Is. 16 : 7., יִהְיֶה Ps. 138 : 6.; and once this ה is rejected, viz. יִהְיֶה Ex. 2 : 9. for יִהְיֶה. There are a few instances in which the preformative takes its proper vowel (), the first radical forming with it a diphthong, e. g. יִהְיֶה Hos. 7 : 12., יִהְיֶה Prov. 4 : 25. We occasionally find א in place of the radical ה, e. g. יִהְיֶה Is. 30 : 21. for יִהְיֶה, יִהְיֶה Ex. 5 : 7. for יִהְיֶה, also יִהְיֶה Ex. 9 : 28., and once יִהְיֶה Prov. 30 : 6. for יִהְיֶה. On taking ה conversive, the () of the apocoped form is further shortened into () (§ 211), e. g. יִהְיֶה Is. 7 : 10., יִהְיֶה Gen. 8 : 10., יִהְיֶה Ex. 2 : 21., יִהְיֶה 2 Kings 9 : 30., יִהְיֶה 1 Sam. 1 : 23.; and occasionally without ה conversive in fut. apoc., e. g. יִהְיֶה Deut. 3 : 26., יִהְיֶה Prov. 1 : 5.

HITHPA'HEL.

§ 358. The initial ה of some verbs is restored in this species also, e. g. יִהְיֶה, יִהְיֶה, יִהְיֶה. In the future we have יִהְיֶה Ex. 2 : 4. for יִהְיֶה.

2. Verbs whose Second Radical is Wav or Yodh.

Verbs ע"ו (קם).

§ 359. Although the verbs of this class differ considerably in appearance from the paradigm of קָטַל, there is nothing in their formation that is not the necessary result of the peculiarities affecting the letter ה. These peculiarities we will now briefly enumerate, for the purpose of explaining by their means the deviations of these verbs from the usual mode of inflection.

§ 360. The weak letter ה, partaking in its nature more of the character of a vowel than of a consonant, seeks in a manner to resign its consonantal power, and rest in a preceding vowel. This quiescence, however, can take place only in the homogeneous vowel u of the same organ, or its modification o (§ 91). Hence arise the following rules :

1. When γ would be accompanied by either of its homogeneous vowels o or u , it surrenders its consonantal power, and quiesces in such vowel, which then serves to enunciate the preceding consonant (§ 93. 1.), e. g. אָר for אָר , קָם for קָם , קָם for קָם .

2. *a.* When γ would be accompanied by a heterogeneous vowel, (viz. a , e , or i), and preceded by a simple syllable, such accompanying vowel is changed into one homogeneous to γ , and into this the vowel of the preceding consonant is merged, e. g. הָקָם for הָקָם = הָקָם . *b.* Or γ is rejected, and either the accompanying vowel is rejected with it, e. g. קָם for קָם ; or is given to the letter preceding, as for instance in neuter verbs whose second vowel is e , in order to distinguish them from those with a (§ 93. 2. *b.*), e. g. מָה for מָה . *c.* When γ with a heterogeneous vowel is preceded by a mixed syllable, it changes such vowel if possible into one homogeneous to itself, and rests in it; consequently the preceding vowel is exchanged for a long one, in order to form a simple syllable, e. g. קָם for קָם : but should the accompanying heterogeneous vowel be followed by a quiescent semi-vowel, which would render the change impracticable, γ is rejected, and the preceding letter takes its vowel (§ 93. 3. *b.*), e. g. הָקָם for הָקָם . *d.* When, as in the intensive species, γ accompanied by a heterogeneous vowel should be reduplicated by Daghesh, to the reception of which this letter on account of its weakness is opposed, the third radical is generally doubled in its stead (§§ 30., 93. 4.), e. g. קָם for קָם .

KAL.

§ 361. *Preterite.* Third pers. masc. קָם for קָם as above stated, § 360. 2. *b.* In those persons where the third radical takes Sh'wa before an affirmative letter or syllable, the preceding (γ) is shortened by § 16. *b.* into ($_$), e. g. קָמָה , קָמָה , &c.

§ 362. *Infinitive.* *Absol.*— קָם for קָם , (γ) being lost in the following (§ 360. 1.). *Constr.*— קָם : the other homogeneous vowel of γ is here taken, for the sake of contradistinction; although the o of the absolute is sometimes retained, e. g. בִּיאַ .

§ 363. *Future.* Formed as in other verbs from the infinitive construct, the second radical resting in u and occasionally in o : and as this serves for a vowel to the first radical, the preformative takes the first long vowel ($_$), in order to form with it a simple syllable, e. g. קָם , קָם ; and sometimes though seldom ($_$), the long cognate vowel of ($_$), e. g. קָם . In the sec. and third pers. fem. plur. the

semi-vowel ך, preceded by (ׁ) which takes the accent, is inserted before the affirmative נָה, to avoid the formation of a mixed syllable with a long vowel (viz. *ū* or *ō*) in the middle of a word (see § 185); in consequence of which the vowel of the preformative is rejected, in order that the tone-syllable may not be preceded by more than a single vowel (§ 103. 1.).

§ 364. *Imperative*. Regularly formed from the future throughout, with the exception of the fem. plur., in which an expedient for avoiding a long penultimate mixed syllable is adopted more consonant to the peculiar quickness of expression characteristic of this mode than that employed in the future for the same purpose; i. e. instead of giving a vowel to the last letter of such syllable, its own vowel (ך) is generally shortened into (ׁ) (§ 101. 3. b.), or else ך is rejected: whence we have either קְמַנְה or קְמַנְה.

§ 365. *Participles*. *Act.*—As in the preterite, ך with its heterogeneous vowel is rejected, thus קָם for קָם (see § 93. 2. b.); by which means the active participle presents the same form with the preterite. *Pass.*—קָם for קָם.

NIPH'HAL.

§ 366. *Preterite*. Here, according to § 360. 2. c., ך takes its homogeneous vowel *ō*, and rests in it; and as the first radical has thus a vowel of its own, the preformative נ takes a long vowel, which, as in future Kal, is generally *ā*, and sometimes *e*, e. g. נָקָם, נָשָׂר. In those persons of the verb which receive a syllabic affirmative, and where the long vowel of the first radical would consequently form a mixed syllable, thus נָקָם, the third radical takes the vowel *ō*, by which means the preceding consonant and vowel are enabled to constitute a simple syllable, thus נָקָם: but as the word is now increased in length by a syllable, the first vowel is rejected (§ 103. 1.); and to avoid the concurrence of two Hholems (see § 272), the first ך takes its other homogeneous vowel, Shurek, whence the form נָקָם. In the third pers. plur., where the affirmative is asyllabic, Hholem is resumed, thus נָקָם.

§ 367. *Infinitive*. הָקָם for הָקָם (§ 360. 2. a.).

§ 368. *Future*. יָקָם, regularly formed from the infinitive. In the sec. and third pers. fem. plur. ך is in general rejected, as is sometimes the case in the imperative Kal, in order to avoid forming a medial mixed syllable: for here the insertion of (ׁ) between the root and

afformative, as in the simple species, is impracticable; since the vowel of the preformative, which is necessary to the expression of Dagghesh in the first radical, does not admit of rejection (§ 103).

§ 369. *Imperative*. Regularly formed from the future, thus הָקוּם.

§ 370. *Participle*. Like the preterite (see § 171).

HIPH'HIL.

§ 371. *Preterite*. הָקִירָם for הִקְרִים. Here applies the peculiarity detailed § 360. 2. c., viz. that ה accompanied by a heterogeneous vowel, and preceded by a letter with Sh'wa, gives its vowel to that letter, and, not being able to rest in it, is rejected; and, as the first radical has a vowel of its own, the () of the preformative is then changed by § 102. 1. c. into the long cognate vowel (ִ). In those persons where the root takes a syllabic afformative, ה is inserted between them as in Niph'hal; for, since in the Hiph'hil of these verbs the first is a simple syllable, the expedient of rejecting the first vowel may be and is adopted, in order to reduce the word to its proper length, the guttural preformative taking compound instead of simple Sh'wa, thus הִקְרִימוּהָ. This is impracticable in the verb קָטַל, where, accordingly, the opposite expedient is resorted to, of rejecting the characteristic vowel (ִ), and supplying its place by the short vowel () (§ 185), thus הִקְטִלָּהּ.

§ 372. *Infinitive*. הָקִירָם for הִקְרִים. As in the preterite, ה being unable to rest in () is rejected, and the vowel of the preformative is lengthened to form a simple syllable (§ 16. b.).

§ 373. *Future*. יִקְרֶה. In the sec. and third pers. fem. plur. (ִ) is changed into (ִ) (§ 198), instead of the insertion of (ִ) as in Kal, e. g. תִּקְרְמוּהָ.

§ 374. *Imperative*. הָקֵם for הִקְם (§ 188).

§ 375. *Participle*. Formed from the preterite by prefixing מ, thus pret. הָקִים, part. מִקְיָם = מִהָקִים (§ 189).

HOPH'HAL.

§ 376. הָקִרָם for הִקְרָם. Here the radical ה is rejected, and its vowel given to the preceding consonant, by § 93. 3. b.; and as this latter can no longer terminate the initial mixed syllable, the vowel of that syllable is changed into its corresponding long one (see § 102. 5. b.). This we consider the simplest and most natural account of a form which

grammarians in general, who consider ך as transposed, have found so difficult of explanation.

§ 377. *Infinitive*. Would be like the pret. ךֿ, but is not in use.

§ 378. *Future*. ךֿ for ךֿ (§ 193).

§ 379. *Participle*. ךֿ for ךֿ.

PI'HEL.

§ 380. *Preterite*. The verbs עֲ form the intensive species by reduplicating the third radical, on account of the weakness of the letter constituting the second (§ 30); for, although the usual mode of doubling the second by means of Daghesth forte is somewhat preferable, it matters little which is adopted, either being adequate to the end proposed (see § 142). Another effect produced by ך on the form of this species, is the changing of the vowel of the first radical into one homogeneous to itself, viz. *o*, in which it rests (§ 91); the third radical then takes the vowel *e* usually given to the second, thus קִימָם. Accordingly we perceive, that although the Pi'hel of verbs עֲ differs somewhat in appearance from that of קָמַל, it is constructed on the same principle, and has precisely the same intensive signification. The above is the form assumed when the third radical is a perfect letter; but if this be also a weak letter, its ground of preference as regards reduplication ceases, and as ך is then comparatively strong, the ordinary mode of formation is adopted, e. g. צָרָה.

§ 381. *Infinitive*. קִימָם. *Fut.* יִקְיִם. *Part.* מְקִימָם.

PU'HAL.

§ 382. Here, as in the active voice, the third radical is doubled instead of the second; ך resting in its homogeneous vowel *o*, and the third radical taking the usual *a* of the second, thus קִימָם: and so throughout the species.

HITHPA'HEL.

§ 383. Regularly formed from infinitive Pi'hel by prefixing the syllable הִתְ, thus הִתְקִימָם.

Paradigm of Verbs "עו.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	קם	נקום	קוימם	קוימם	הקיים	הויקם	התקוימם
3 f.	קָמָה	נָקְוָה	קוּמְמָה	קוּמְמָה	הִקְרִימָה	הוּקְרְמָה	התקוּמְמָה
2 m.	קָמַתָּ	נָקְוִיתָ	קוּמְמַתָּ	קוּמְמַתָּ	הִקְרִימִיתָ	הוּקְרְמִיתָ	התקוּמְמַתָּ
2 f.	קָמַתְּ	נָקְוִיתְּ	קוּמְמַתְּ	קוּמְמַתְּ	הִקְרִימִיתְּ	הוּקְרְמִיתְּ	התקוּמְמַתְּ
1 c.	קָמַתִּי	נָקְוִיתִי	קוּמְמַתִּי	קוּמְמַתִּי	הִקְרִימִיתִי	הוּקְרְמִיתִי	התקוּמְמַתִּי
<i>Plur.</i> 3 c.	קָמוּ	נָקְווּ	קוּמְמוּ	קוּמְמוּ	הִקְרִימוּ	הוּקְרְמוּ	התקוּמְמוּ
2 m.	קָמְתֶם	נָקְוִיתֶם	קוּמְמֶתֶם	קוּמְמֶתֶם	הִקְרִימֶתֶם	הוּקְרְמֶתֶם	התקוּמְמֶתֶם
2 f.	קָמְתֶן	נָקְוִיתֶן	קוּמְמֶתֶן	קוּמְמֶתֶן	הִקְרִימֶתֶן	הוּקְרְמֶתֶן	התקוּמְמֶתֶן
1 c.	קָמְנוּ	נָקְוִינוּ	קוּמְמֵנוּ	קוּמְמֵנוּ	הִקְרִימֵנוּ	הוּקְרְמֵנוּ	התקוּמְמֵנוּ
INFINITIVE.							
<i>Absol.</i>	קום				הקיים		
<i>Constr.</i>	קום	הקום	קוימם	קוימם	הקיים	הויקם	התקוימם
FUTURE.							
<i>Sing.</i> 3 m.	יקום	יקום	יקוימם	יקוימם	יקיים	יוקם	יתקוימם
3 f.	תקום	תקום	תקוימם	תקוימם	תקיים	תוקם	תתקוימם
2 m.	תקום	תקום	תקוימם	תקוימם	תקיים	תוקם	תתקוימם
2 f.	תקוימי	תקוימי	תקויממי	תקויממי	תקרימי	תוקרימי	תתקויממי
1 c.	אקום	אקום	אקוימם	אקוימם	אקיים	אוקם	אתקוימם
<i>Plur.</i> 3 m.	יקומו	יקומו	יקוימו	יקוימו	יקרימו	יוקמו	יתקוימו
3 f.	תקוימינה	תקוימינה	תקויממינה	תקויממינה	תקרימינה	תוקרימינה	תתקויממינה
2 m.	תקוימו	תקוימו	תקוימו	תקוימו	תקרימו	תוקרימו	תתקוימו
2 f.	תקוימינה	תקוימינה	תקויממינה	תקויממינה	תקרימינה	תוקרימינה	תתקויממינה
1 c.	נקום	נקום	נקוימם	נקוימם	נקיים	נוקם	נתקוימם
IMPERATIVE.							
<i>Sing.</i> 2 m.	קום	הקום	קוימם		הקם		התקוימם
2 f.	קוימי	הקוימי	קויממי		הקרימי		התקויממי
<i>Plur.</i> 2 m.	קומו	הקומו	קוימו		הקרימו		התקוימו
2 f.	קוימינה	הקוימינה	קויממינה		הקרימינה		התקויממינה
PARTICIPLES.							
<i>Active.</i>	קם		מקוימם		מקיים		מתקוימם
<i>Passive.</i>	קום	נקום		מקוימם		מיוקם	

17 : 21. But when the first or third radical is a guttural, Hholem is frequently shortened into Pattahh on the reception of ה conversive (see § 84. 1.), e. g. וַיִּסֶּר Judg. 4 : 18. 6 : 38., וַיִּנָּח Ex. 10 : 14., וַיִּנָּע Is. 7 : 2.; and also in fut. apoc., e. g. תִּזְרַח Deut. 2 : 9. In the third pers. masc. plur., whenever the ה of the affirmative (§ 162) is retained, as the syllable thus constituted, being both long and mixed, must necessarily take the accent (§ 55. 1.), the first vowel is rejected, that the accent may not be preceded by more than a single syllable (§ 103. 1.), thus וַיִּקְרָאוּ, וַיִּקְרָאוּ. The anomalous forms תָּבוֹאֲתָהּ *it shall come*, Deut. 33 : 16. for תָּבוֹאָהּ, and תָּבֹאֲתָי *thou hadst come*, 1 Sam. 25 : 34. for תָּבוֹיָהּ, which grammarians have found it difficult to account for, may be explained as produced by a repetition of the fragmentary personal pronoun, which is both prefixed as in the future, and affixed as in the preterite, for the sake of emphasis: thus the two expressions are equivalent to, *it shall come, it! thou hadst come, thou!* In the word תָּבֹאֲתָהּ Job 22 : 21., the verb is in the third pers. fem. sing. fut., with ה paragogic, which is regularly hardened before the suffix into ח (§ 477. 1.).

§ 386. *Imperative.* For the sake of greater brevity and force of expression, ה is sometimes shortened into (), e. g. קָם Josh. 7 : 10., שָׁב Ex. 4 : 19.

§ 387. *Participles.* Verbs which have *e* or *o* for the principal vowel of the preterite retain the same in the participle (see § 233), e. g. מֹת Ex. 12 : 30., לֵץ Ps. 1 : 1., עֹר Cant. 5 : 2., גֹּת Ps. 22 : 10., רֹב Job 40 : 2. Some, although with () in the singular, receive as neuters (..) in the plural, e. g. לֹךְ, part. plur. לֹכִים Neh. 13 : 21.

NIPH'HAL.

§ 388. 1. *Preterite.* In the sec. pers. plur. Hholem is sometimes retained (see § 366), e. g. נִפְצְרוּם Ezek. 11 : 17. 20 : 34., נִקְטְרוּם 20 : 43., once נִקְטַר Ezek. 6 : 9. for נִקְטַר.

2. *Infinitive.* When the first radical is a guttural, the () of the preformative is lengthened by § 102. 1. c. into (..), e. g. לֵאוֹר Job 33 : 30. In a few instances we meet with ה for ו, e. g. הִדְרֵשׁ Is. 25 : 10.

3. *Future.* When the first radical is a guttural, the preceding () is lengthened into (..), e. g. יַעֲוֹרַךְ Joel 4 : 12.

4. *Participle.* Here also we find ה for ו, e. g. נִצְוֹרָה Is. 1 : 8. Ezek. 6 : 12.; and once () is written for ה (§ 100. 1. note), viz. נִבְרָכִים Ex. 14 : 3.

NIPH' HIL.

§ 389. *Preterite.* In some instances ה retains () and Daghesth is placed in the first radical, e. g. הָסִירָה Jer. 38 : 22. When the third radical is a guttural, it causes the first to take () for () on the rejection of ו, e. g. הָרִיעַ for הָרִיעַ (§ 85. 3. a.), הָפִירַ for הָפִירַ. In the third pers. fem. sing. and third pers. plur. the first radical generally has () as well as the preformative, e. g. הָפִירָה Ps. 119 : 126., הָרִיעָה 1 Sam. 17 : 20., הָקִרָה Jer. 6 : 7.; these, however, may be considered as regular forms of verbs עָלַע. Occasionally ו is not inserted between the root and a syllabic affirmative, e. g. הָטַלְתִּי Jer. 16 : 13. 22 : 26., הִנַּפְתָּה Ex. 29 : 24, 26., הִמַּחְתָּה Num. 14 : 15.; once הִמַּחְתָּה 17 : 6., and fem. הִמַּחְתָּה Ex. 1 : 16. When ו is inserted, ה sometimes takes () for (), e. g. הִטְבִּיבְתָּה 1 Kings 8 : 18. 2 Chron. 6 : 8. (also with (), הִטְבִּיבְתִּי Ezek. 36 : 11.), הִקְצִיבְתִּי Ps. 139 : 18.; and once when ו is not inserted, e. g. הִפְצִיחַ Gen. 11 : 9. If the first radical is a guttural, the preformative ה takes () instead of compound Sh'wa, e. g. הִעִירְתִּי Deut. 4 : 26. 8 : 19., הִעִירְתִּי Is. 41 : 25., הִחֲלִיתִי 1 Sam. 22 : 15.; for the first of two concurrent gutturals never takes compound Sh'wa, even when the second has a vowel of its own : the reason of which is, that the letters of this class are too feeble in sound to be heard with sufficient distinctness without an intervening vowel. Sometimes י between the second and third radicals is omitted, when () is changed into (), e. g. הִקְמַנִּי Mic. 5 : 4., הִשְׁבַּחְתָּה 1 Sam. 6 : 8., הִבְאֵתִי Ex. 6 : 8.; this most frequently takes place on the reception of a suffix, e. g. הִשְׁבַּחְתָּם 1 Kings 8 : 34.

§ 390. *Infinitive.* The absolute appears once with י, viz. הָקִים Jer. 44 : 25.; with ה char. fem. הִנַּחְתָּה Is. 30 : 28. for הִנַּחְתָּה.

§ 391. *Future.* יָקִים. In the apocopated form, () is contracted into (), thus יָקִים, so יָקִים Num. 17 : 2., יָגֵל Ps. 14 : 7.; and sometimes, though seldom, into (), e. g. יָלַן Job 17 : 2. When connected by Makkeph with the preceding word, () is shortened into (), e. g. מִדֶּי־יָגֵל Ps. 21 : 2.; and likewise on taking ו conversive, e. g. וַיָּקִים 1 Kings 7 : 21., וַיָּטַל 1 Sam. 20 : 33., וַיָּשֶׁב Gen. 14 : 16., וַיָּפֶץ 11 : 8. (§ 215. 2.). If the first or third radical is a guttural, () is replaced by (), e. g. וַיָּעֵד Zech. 3 : 6., וַיָּנַח Josh. 21 : 44. 2 Chron. 15 : 15., וַיָּסַר Gen. 8 : 13. 30 : 34. Ex. 14 : 25.; although in a few instances () is taken here also, e. g. וַיָּחַל 1 Sam. 31 : 3. In the third pers. fem. plur. () is sometimes retained, e. g. תִּקְיַמְתָּה Jer. 44 : 25. In

a small number of instances the (_) of the preformative is retained, and Daghesth inserted in the first radical, e. g. **וַיִּקְרָא** Gen. 2: 15. Ex. 16: 23, 34., **וַיִּלְכֹּד** Num. 14: 36. Ex. 16: 7., **וַיִּלְכֹּד** Prov. 4: 21.

§ 392. *Imperative.* In the imperative we occasionally have (_) for (_), e. g. **הִשָּׁב** Ezek. 21: 35. Here also, as in the future, the (_) of the preformative is sometimes retained, and Daghesth consequently inserted in the first radical, e. g. **וַיִּקְרָא** Ex. 16: 23., **וַיִּקְרָא** v. 33.

§ 393. *Participle.* Here too we occasionally find (_) under the preformative with a following Daghesth, e. g. **מִלִּינָם** Ex. 16: 8.

PI'HEL AND PU'HAL.

§ 394. *Preterite.* The intensity peculiar to these species is sometimes denoted in a manner which gives them the appearance of verbs **עָצַ**, e. g. **מִמְלִיכָה** from **מִלִּיכָה**, thus **מִמְלִיכָה** Is. 22: 17., **עָרַעַר** Jer. 51: 58. from **עָרַר**, **כָּלְכַל** 1 Kings 8: 27. from **כָּלַל**, **רַעַעַעַע** Job 16: 12. from **רָעַעַע**; and occasionally, though seldom, the third radical is doubled, and placed before the first, e. g. **עָלַעַע** Job 39: 30. from **לָרַעַע**. These verbs are rarely inflected like **קָטַל**, thus **קָטַמַּ** Esth. 9: 31. See Remarks on Verbs **עָצַ**, § 418.

HITHPA'HEL.

§ 395. *Preterite.* As in the perfect verbs (see § 250), the second radical sometimes takes (_) for (_), e. g. **וַיִּהְיוּ** Is. 1: 3.

Verbs **עָרַ** (בִּינָה).

§ 396. There are some verbs **עָרַ** which do not agree throughout with the paradigm of **קָרַם**, but occasionally present the appearance of belonging to a root whose medial letter is not **ר** but **י**, e. g. third pers. pret. **בָּן**, first pers. **בִּינֹתִי**, as if from **בִּינָה**, and also **בִּינֹתִי**, as though the second radical were **י**. This ambiguity of form has occasioned much perplexity to grammarians both ancient and modern; some of whom, and among them the celebrated Ewald, maintain that all these verbs are of the class **עָרַ**, and that those instances in which **י** occurs belong to the Hiph'hil species, of which the characteristic **הִ** is rejected; viz. that **בִּינֹתִי** is for **הִבִּינֹתִי**, the imperative **בִּין** for **הִבִּין**, &c. Others again assert that **י** is the original second letter of the root, and

that those cases in which ך appears are anomalous deviations; according to which doctrine, לִיץ stands for לִיץ, יָשׁוּם for יָשׁוּם, &c. But the deduction of these verbs from a single root either עִי or עִי necessitates the supposition of too many and too important changes both of form and meaning: thus, by the former mode of accounting for the appearance of ך, we are reduced to consider the characteristic preformative of Hiph'hil as rejected without any adequate reason, and to attribute a corresponding causal signification to verbs which certainly do not possess it; while by means of the latter theory, the ך of the Niph'hal and Pi'hel species cannot be accounted for at all, unless terming it an anomaly is to be received as an explanation.

§ 397. These with other considerations have brought us to the conclusion, that the medial weak letters of the verbs termed עִי and עִי do not constitute an essential part of the root: but that this properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained (see § 115); and that between these a weak letter is inserted, to complete the usual triliteral form. Accordingly the ך of קָם, although assisting to fill out the word, has no further share in conveying the idea *to stand*, than has the ך of the verb בִּין in signifying *to understand*. As this inserted letter does not form an indispensable part of the root, it follows that where ך, the weak letter most frequently adopted for this purpose, extends throughout a verb, as for instance קָם, it may be rejected at once, if opposed in its nature to the accompanying vowel, e. g. pret. קָם, קָם; or its cognate ך may be employed with it alternately in different parts of the same verb, e. g. infin. absol. רָב, constr. רָב; or each of them may be used in the same tense and person by modifying the accompanying vowel, thus we have בָּתִּי and also בִּינִתִּי, יָדִין and יָדִין. This use of ך extends no further than the Kal species, those verbs in which it appears agreeing in all other respects with the verbs עִי; it will suffice, therefore, to exhibit the simple species alone, leaving the others to be collected from the paradigm of קָם.

*Paradigm of the First or KAL Species of Verbs עָלָה.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	בָּנָה		בָּנָה		בָּן 3
בָּנָתָן		בָּנָתָם	בָּנָתָה		בָּנָתָה 2
	בָּנָה		בָּנָתִי		1

OR

	בִּינָה		בִּינָה		בֵּין 3
בִּינָתָן		בִּינָתָם	בִּינָתָה		בִּינָתָה 2
	בִּינָה		בִּינָתִי		1

Infinitive.

בֵּין Const. בּוֹן Abs.

Future.

תְּבִינָה	יְבִינוּ	תְּבִין	יְבִין 3
תְּבִינָה	תְּבִינוּ	תְּבִינִי	תְּבִין 2
נְבִין		אֲבִין	1

Imperative.

—	בִּינֵה	בִּינִי	בֵּין 2
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Participle.

—	—	—	בֵּן
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Remarks on Verbs ע"י.

KAL.

§ 398. *Preterite.* Once we meet with third pers. f. sing. לָקָה Zech. 5: 4. for לָקָה. The second person appears occasionally with י, e. g. בִּינֹתַי Lam. 3: 58., and רִיבֹתָ Job 33: 13.; as also the first, e. g. בִּינֹתַי Dan. 9: 2.; and likewise the third pers. plur., e. g. הִיגִיבִים Jer. 16: 16. In the verb אָיַב the י retains its (_), as it is strong in comparison with the first rad. א (see § 384.), e. g. אָיִבְתִּי Ex. 23: 22.

§ 399. *Infinitive. Absol.*—In Judg. 11: 25. Job 40: 2. we find רָיַב; but in Job 33: 19. the K'ri and K'thibh are in direct opposition as to the letter to be employed.

§ 400. *Imperative.* The imperative appears with ה paragogic, e. g. רִיבֵה Ps. 35: 1. 43: 1.

§ 401. *Future. Apoc.*—Here *i* is changed into *ē*, e. g. יִבֶּן Jer. 9: 11. Hos. 14: 10., יִרָב 1 Sam. 24: 16. Hos. 4: 4., יִשָּׂם Num. 6: 26. 1 Sam. 2: 20.; which on the reception of *ḥ* conversive is shortened into (_), (§ 215. 2.), e. g. יִשָּׂם Gen. 2: 8. 2 Sam. 12: 31.; and also on the recession of the accent on account of a following monosyllable (§ 60), e. g. יִרָב Judg. 6: 31, 32. These, however, may all be considered as belonging to future Hiph'il.

3. Verbs whose Second and Third Radicals are Alike.

Verbs ע"ב (קָבַב).

§ 402. In many of these verbs that rule of the Hebrew language applies, by which on the immediate repetition of a letter in a word the two become contracted into one (§ 77. 1. a.). Thus in some parts of the verb קָבַב the second radical coalesces with or becomes merged into the third; and its accompanying vowel, as the essential one (§ 113), is given to the first, which in a manner takes its place, e. g. pret. קָבַב for קָבַב, infin. קָבַב for קָבַב.* And whenever this double consonant has a vowel of its own, it is shown to be such by the insertion of Daghesh forte, e. g. third pers. fem. קָבְּבָהּ = קָבְּבָהּ. In those per-

* The same principle of euphony produces in English the rejection of one of two similar consonants which concur in the course of inflection, e. g. *read* for *readed*, *bled* for *bleeded*, *eagles* for *eagles's*, &c.

sons (as the sec. masc. sing.) where the third radical is destitute of a vowel, and the root takes a syllabic affirmative, the vowel $\dot{\imath}$ is inserted before the latter, e. g. סְבוֹר : the reason of which is, that a Sh'wa accompanying a dagheshed letter must necessarily be mobile (§ 19. 2); this if retained would render the augment asyllabic, thus סְבוֹר read *sab-b'tha*, and thereby connect it too closely with the root, whose final letter must then be pronounced by means of the vowel of the affirmative; to prevent which the vowel $\dot{\imath}$ is inserted, thus $\text{סְבוֹר} = \text{סְבוֹר} = \text{סְבוֹר}$. In the preterite this vowel of separation is generally *o*, the first modification of *a*; and in the future, its other modification *e* (רִי), thus סְבוֹר . The above applies in full only to a certain number of these verbs: some of them follow the paradigm of קָטַל throughout, and others employ alternately both modes of inflection. As those which deviate from the usual form do so to a considerable extent, we have thought it advisable to discuss them more than ordinarily at length.

KAL.

Preterite.

- $\text{סָבַב} = \text{סָבַב}$ 3 *m.* Here, upon the contraction's taking place, the essential vowel of the second radical is given to the first, whose vowel is merely euphonic (§ 113).
- $\text{סָבַב} = \text{סָבַב}$ 3 *f.* After the contraction, the vowel of the first radical is shortened on account of the following Daghes forte, inserted as above stated, § 402.
- $\text{סָבוֹר} = \text{סָבוֹר}$ 2 *m.* On the contraction, and the consequent change in the initial vowel (see third pers. masc.), the form becomes סָבוֹר ; but as the affirmative is thus too closely connected with the root, and the root at the same time rendered too dependent upon the affirmative (see above, § 402), a vowel is inserted between them, which in the preterite is *o*, the first modification of *a*, whence סָבוֹר . So סָבוֹר , סָבוֹר , &c.
- $\text{סָבוֹר} = \text{סָבוֹר}$ 2 *f.* As after the contraction, ב being followed by a vowelless letter cannot receive Daghes forte, $\dot{\imath}$ is again introduced for the sake of uniformity.

Infinitive.

קָבוֹב *absol.* Not contracted.

סָב = קָבוֹב *constr.* As the first radical has here no vowel of its own, the second is more easily elided than in the absolute, and gives its vowel to the first.

Future.

יָסַב = יָסַבְבּ 3. *m.* Formed from the infin. constr. by prefixing the fragmentary pronouns, which, as the first radical has a vowel of its own, receive a long vowel in order to form an independent simple syllable; this vowel is generally (יָ), as יָסַב; sometimes (יַ), as יַסַּב; and occasionally, though seldom (יִ), which latter causes the insertion of a Dagghesh in the first radical, as יִסַּב (§ 32). And so of the third fem. and sec. masc.

יָסַבְבּ = יָסַבְבּ = יָסַבְבּ 2 *f.* As the third radical has a vowel, it can be reduplicated on the rejection of the second by Dagghesh forte; to express this, the preceding letter necessarily takes a vowel, which is the same as in the persons preceding. So third pers. plur. יָסַבְבּ for יָסַבְבּ.

יָסַבְבּ = יָסַבְבּ = יָסַבְבּ 2 & 3 *f. pl.* After the contraction, בּ would be expressed by the vowel of the affirmative, but with this it should not be so closely connected; accordingly, as in the preterite (see יָסַבְבּ), it receives a vowel of its own, viz. (יַ). This inserted vowel has the accent, and in order that it may not be preceded by more than one vowel, the preformative י takes Sh'wa (see § 103. 1.); while the vowel *ō* of the first radical, being followed by Dagghesh forte and without the accent, is necessarily shortened into *ū* (see § 101. 3. *b.*).

Imperative.

סָב, &c. Regularly formed from the future.

Participles.

סוֹרֵב act. As the vowel of the first radical is characteristic of this part of the verb, no contraction takes place.

סוֹרֵב pass. The same remark applies here.

NIPH'HAL.

Preterite.

נָסַב = נִסְבַּב 3 m. After the customary contraction of the two last radicals into one, נ takes the first long vowel (ִ), to form a simple syllable (see § 366).

נִסְבַּב = נִסְבָּה = נִסְבְּהָ 3 f. After the contraction, the first radical receives the rejected (ִ) of the second (see קִטְלָה § 160), in order to express the Daghest forte in the third; and in consequence the preformative נ takes (ִ), to form a simple syllable.

נִסְבְּהָ = נִסְבְּתָ = נִסְבְּתָּ 2 m. (See the same pers. in Kal, סִבְּתָּ). As י has the accent (§ 53), the first vowel is dropped by § 104. And so of all the other persons of this tense where י is inserted.

Infinitive.

הִסֵּב = הִסְבַּב absol. Here, as in the infin. absol. Kal, *a* becomes lost in *o*, upon the coalescence of the second and third radicals.

הִסֵּב = הִסְבַּב constr. After the contraction, the sec. rad. takes (ִ), and sometimes, though seldom, (ִ), e. g. הִיָּס.

Future.

יִסֵּב, &c. Regularly formed from the infinitive construct.

יִסְבְּהָ = יִסְבְּהָּ = יִסְבְּהָּ 2 & 3 f. pl. Here (ִ) is inserted for the same reason as in Kal: and as both the preceding syllables are mixed, no rejection can take place in the vowels (§ 103).

Imperative.

הִסֵּב. Regularly formed from the future by rejecting ה, and restoring ה (§ 170).

Participle.

נִסְבֵּי. Regularly formed from the preterite.

HIPH'HAL.

Preterite.

הִסֵּב = הִסְבִּיב 3 m. After the contraction, the *i* of the preformative ה is lengthened into its cognate *ē*, to form a simple syllable; and the *i* of the second radical is changed into the same vowel (§ 102. 1. c.), in order to distinguish the Hiph. of verbs עָלַע from that of verbs עָלָה (§ 147. 4.).

הִסְבָּה = הִסְבִּיבָה 3 f. The vowel (..) remains with the accent, to express the following Daghest forte.

הִסְבֵּה = הִסְבָּה = הִסְבִּיבָה 2 m. Here ה is inserted between the root and affirmative, as in Kal and Niph'hal; and as this takes the accent, the (..) of the first radical becomes shortened into (.) on account of the following Daghest; the preformative ה then loses its vowel, and being a guttural receives compound Sh'wa. And so of the remaining persons where ה is inserted.

Infinitive.

הִסֵּב = הִסְבֵּב. Absol. and constr. the same; in both cases (.) is lengthened into (,) after the contraction (§ 102. 3.).

Future.

יִסְבֵּ, &c. Regularly formed from the infinitive.

תִּסְבֵּינָה = תִּסְבְּנָה 2 & 3 *f. pl.* Here (יִ) is inserted, as in the preceding species ; and since it has the accent, the vowel of the preformative is rejected : the (י) of the first radical is shortened into (י), on account of the Daghesth following (§ 101. 2. *b.*).

Imperative.

הִסֵּב, &c. Regularly formed from the future (§ 188).

Participle.

מִסֵּב = מִהִסֵּב. Formed from the preterite, as in the verbs עָר.

HOPH'HAL.

Preterite.

הִסֵּב = הִסְבֵּב 3 *m.* Here, after the contraction, the *û* of the char. ה is lengthened into *û*, to form a simple syllable (§ 102. 5. *b.*).

הִסְבֵּב = הִסְבֵּב 2 *m.* In this and the following persons the vowel *ô* is again inserted, and the *û* of the first syllable retained on account of the accompanying ר (§ 100. 1.).

Infinitive. הִסֵּב like the preterite.

Future. יִהְיֶה for יִהְיֶה (see § 378).

Participle. מִיִּהְיֶה for מִיִּהְיֶה.

PI'HEL AND PU'HAL.

§ 403. In forming the intensive species of this class of verbs, the language would seem to have experienced some difficulty. And this is by no means surprising : for if the retention of the two similar consecutive letters of the simple species is contrary to the genius of its orthoëpy, the concurrence of three such must be still more so ; yet this would take place, were either the second radical doubled by Daghesth

as in the general paradigm of קָטַל, or the third as in verbs עָרַ. Accordingly, for the formation of these species the three following alternatives presented themselves: either to neglect all considerations of euphony, and double the second radical by Daghesh, as in the verb קָטַל; or give to the first radical a long vowel, to show that the second should be doubled (see § 143. 1.); or else denote the intensity by the reduplication of the first radical, which in the root is single. And we find in effect that of these possible modes of formation, some verbs have made use of one, and some of another, while others again have employed more than one, attaching a different shade of signification to each; the following examples may be given: 1. the second radical doubled, e. g. קָטַל Is. 8: 21., pass. קָטַל Is. 65: 20. Job 24: 18.; 2. the long vowel י given to the first radical, and the characteristic ultimate vowels (..) and (..) retained, e. g. עוֹלַל Jer. 6: 9., pass. עוֹלַל Lam. 1: 12.; 3. the first radical doubled, with both the appropriate vowels; and the second and third letters transposed, to avoid the double concurrence of two similar consonants, e. g. סָבַב for סָבַב, so קָלַקַל Ezek. 21: 26, Eccl. 10: 10., סָבַב Is. 9: 10. 19: 2.; pass. סָבַב for סָבַב. And thus we see that the new species Po'hel and Po'hal, Pilpel and Pulpal, which grammarians have laboured to invent, not only possess the usual intensive signification of Pī'hel and Pu'hal, but are likewise constructed on the self-same principle. The different modes, tenses, and persons, are formed by means of the usual prefixes and affixes.

Paradigm of Verbs עץ.

PRÆTERITE.	Kal.	Niph.	Pi'hel.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	סב	נסב	סובב	סובב	הסב	הוסב	התסובב
3 f.	סְבָה	נְסָבָה	סֻבְּבָה	סֻבְּבָה	הֻסְּבָה	הוּסְּבָה	התְּסַבְּבָה
2 m.	סִבּוֹתָ	נִסְבּוֹתָ	סֻבְּבָתָ	סֻבְּבָתָ	הִסְבּוֹתָ	הוּסְבּוֹתָ	התְּסַבְּבָתָ
2 f.	סִבּוֹתְךָ	נִסְבּוֹתְךָ	סֻבְּבָתְךָ	סֻבְּבָתְךָ	הִסְבּוֹתְךָ	הוּסְבּוֹתְךָ	התְּסַבְּבָתְךָ
1 c.	סִבּוֹתִי	נִסְבּוֹתִי	סֻבְּבָתִי	סֻבְּבָתִי	הִסְבּוֹתִי	הוּסְבּוֹתִי	התְּסַבְּבָתִי
<i>Plur. 3 c.</i>	סִבּוּ	נִסְבּוּ	סֻבְּבוּ	סֻבְּבוּ	הִסְבּוּ	הוּסְבּוּ	התְּסַבְּבוּ
2 m.	סִבּוֹתֵם	נִסְבּוֹתֵם	סֻבְּבֹתֵם	סֻבְּבֹתֵם	הִסְבּוֹתֵם	הוּסְבּוֹתֵם	התְּסַבְּבֹתֵם
2 f.	סִבּוֹתֵיכֶם	נִסְבּוֹתֵיכֶם	סֻבְּבֹתֵיכֶם	סֻבְּבֹתֵיכֶם	הִסְבּוֹתֵיכֶם	הוּסְבּוֹתֵיכֶם	התְּסַבְּבֹתֵיכֶם
1 c.	סִבּוֹנוּ	נִסְבּוֹנוּ	סֻבְּבוּנוּ	סֻבְּבוּנוּ	הִסְבּוֹנוּ	הוּסְבּוֹנוּ	התְּסַבְּבוּנוּ
INFINITIVE.							
<i>Absol.</i>	סבוב	הסב					
<i>Constr.</i>	סב	הסב	סובב	סובב	הסב	הוסב	התסובב
FUTURE.							
<i>Sing. 3 m.</i>	יסב	ינסב	יסובב	יסובב	ינסב	יונסב	יתסובב
3 f.	תסב	תנסב	תסובב	תסובב	תנסב	תונסב	תתסובב
2 m.	תסב	תנסב	תסובב	תסובב	תנסב	תונסב	תתסובב
2 f.	תסבי	תנסבי	תסובבי	תסובבי	תנסבי	תונסבי	תתסובבי
1 c.	אסב	אנסב	אסובב	אסובב	אנסב	אונסב	אתסובב
<i>Plur. 3 m.</i>	ינסבו	ינסבו	יסובבו	יסובבו	ינסבו	יונסבו	יתסובבו
3 f.	תספינה	תנספינה	תסובבנה	תסובבנה	תנספינה	תונספינה	תתסובבנה
2 m.	תנסבו	תנסבו	תסובבו	תסובבו	תנסבו	תונסבו	תתסובבו
2 f.	תספינה	תנספינה	תסובבנה	תסובבנה	תנספינה	תונספינה	תתסובבנה
1 c.	נסב	ננסב	נסובב	נסובב	נסב	נונסב	נתסובב
IMPERATIVE.							
<i>Sing. 2 m.</i>	סב	הסב	סובב		הסב		התסובב
2 f.	סבי	הסבי	סובבי		הסבי		התסובבי
<i>Plur. 2 m.</i>	סבו	הסבו	סובבו		הסבו		התסובבו
2 f.	ספינה	הספינה	סובבנה		הספינה		התסובבנה
PARTICIPLES.							
<i>Active.</i>	סובב		מסובב		מסב		מתסובב
<i>Passive.</i>	סובב	נסב		מסובב		מוסב	

Remarks on Verbs ע"ע.

KAL.

§ 404. *Preterite.* These verbs are not always contracted, but occasionally present the same form as קָטַל : thus, besides the contracted סָב, we have also סָבַב 1 Sam. 7 : 16.; סָבִינִי גִּם־סָבִינִי Ps. 118 : 11., both forms in one verse; בָּזַחְנִי Deut. 2 : 35., בָּזַחְנִי Josh. 11 : 14. Ezek. 39 : 10., אָפַפְנִי Ps. 40 : 13. Once when the contraction does occur, an א mobile is inserted as a third radical, in order to preserve the (,) of the first, viz. בָּזַחְנִי Is. 18 : 2. According to some grammarians, נ is employed for the same purpose in the word תָּמַנִּי Lam. 3 : 22. or תָּמַנִּי Ps. 64 : 7. for תָּמַמְנִי, though this is considered by J. Kimhhi as the first pers. plur. from a root עָר (see Michlol, fol. 45. col. 2.), as also the word מִצְוִיָּה Is. 23 : 41. for מִצְוִיָּה. The forms רָפַי Job 24 : 24. for רָפְמִי, רָבַי Gen. 49 : 23. for רָבְמִי, may be regarded as futures for יִרְפֵּי and יִרְבֵּי, with the preformatives omitted; which view is favoured by the context.

§ 405. *Infinitive. Absol.*—The absolute occasionally takes the form of the construct, e. g. סָב Deut. 2 : 3. It sometimes appears as a feminine noun with final ת, e. g. שְׂמוֹת Ezek. 36 : 3., תְּנוּת Ps. 77 : 10. *Constr.*—Once ū occurs for ō, viz. לָבוֹר Eccl. 9 : 1. for לָבַר; and sometimes a, e. g. לָרַד Is. 45 : 1. for לָרַד, כֶּשֶׁף Jer. 5 : 26. for כֶּשֶׁף; so בָּשָׁגָם in their erring, Gen. 6 : 3. for בָּשָׁגָם from שָׁגַג, which makes the passage read thus, *My spirit will not judge man always when he errs; he is but flesh, yet his days shall be a hundred and twenty years.* Comp. Ps. 78 : 38, 39.). On the reception of an asyllabic suffix, which causes the insertion of Daghes in the second radical, ō is changed into ū (§ 101. 3. b.), e. g. לָחֶמֶם Deut. 2 : 15., תָּמַם *ibid.*

§ 406. *Future.* Grammarians have not yet decided whether to consider the future with Daghes in the first radical as of the Kal (Daghes being inserted to preserve the preceding ז, § 32) or of the Niph'hal species; since this form appears for the most part in neuter verbs, whose signification would admit of their belonging to either, e. g. יָסַב Gen. 42 : 24. 1 Sam. 15 : 27., יָיָדָם Josh. 10 : 13., יָיָקֵד Gen. 24 : 26. Ex. 12 : 27. 1 Sam. 28 : 14., יָשָׁם 1 Kings 9 : 8.: these examples may be construed as future Kal, (in which case the Daghes in the first radical is not a compensation for the reduplication of the second, as is generally supposed, but is inserted to preserve the ז unchanged, § 33. *et seq.*) or as future Niph'hal used reflexively. There are, however, some

instances of active verbs with Daghesch in the first radical, and which are certainly not of the Niph'hal species, e. g. אָקֹב Num. 23 : 8. Job 5 : 3. Sometimes Daghesch is omitted after the contraction, e. g. וְנִבְּחָה 1 Sam. 14 : 36.; and occasionally the vowel of the first radical also, e. g. וְנִבְּלָה Gen. 11 : 7. for וְנִבְּלָה, so יִזְמֹר v. 6. for יִזְמֹר. When ו conversive is prefixed, and the tone in consequence retracted to the penult (§ 215), the ultimate vowel is necessarily shortened, e. g. וַיִּהְיוּ 2 Kings 4 : 34., וַיִּסָּב Deut. 2 : 1., וַיִּתְּעַז Judg. 3 : 10. Some verbs have ו for ו, and hence appear like עָרַו, e. g. וַיִּרְדּוּ Prov. 29 : 6., וַיִּרְדּוּ Is. 42 : 4., וַיִּשְׁדּוּ Ps. 91 : 6.; once () with ו conv., viz. וַיִּרְדּוּ Ex. 16 : 20. In some verbs where the first radical has () in the future, the preformative usually takes (), perhaps to avoid the concurrence of two similar vowels, e. g. וַיִּתְּקַל Gen. 16 : 4, 5., וַיִּתְּקַל Ezek. 22 : 26.; also without ו conv., e. g. וַיִּתְּשֶׁם Gen. 47 : 9., וַיִּתְּשֶׁם Deut. 20 : 3. Is. 7 : 4., וַיִּתְּמַר Is. 24 : 9., וַיִּתְּחַם Eccl. 4 : 11. Ezek. 24 : 11., וַיִּתְּחַר Ezek. 24 : 10., וַיִּתְּחַר and וַיִּתְּחַר Is. 51 : 6, 7. Jer. 23 : 4. In a few instances ו as a *mater lectionis* accompanying () is inserted between the preformative and verb, e. g. וַיִּתְּחַם Ps. 19 : 14.

§ 407. *Imperative.* Occasionally on taking ה paragogic, Daghesch is inserted in the second radical, and *ō* accordingly shortened into *ū* (§ 101. 3. *b.*), for which however *ū* is found written, e. g. עֲרֹדָה Ps. 68 : 29. The imperative sometimes takes *a*, e. g. בִּלּ Ps. 119 : 22.; also with ה paragogic, e. g. בִּנְהוּ Ps. 80 : 16.; and once when the second radical is a guttural, which consequently does not receive Daghesch, viz. אֶרְהוּ Num. 22 : 6. In some instances, by the insertion of Daghesch in the second radical, Hholem is shortened into its corresponding Kamets Hhatuph (§ 101. 3. *a.*), e. g. בְּדִי Jer. 7 : 29., רִנִּי Zech. 2 : 14., רִנִּי Is. 44 : 23. 49 : 13.

§ 408. *Participle.* Once contracted, and א inserted as a second radical, to retain the vowels, e. g. שֹׁמֵר for שֹׁמֵר, which is generally the case in Syriac, e. g. מְסַב for מְסַב. Comp. Niph. יִמְצֵא for יִמְצֵא.

NIPH'HAL:

§ 409. *Preterite.* Verbs whose first radical is ה either retain () with the preformative, e. g. הָרַח Ps. 69 : 4. 102 : 4., הָרַח Mal. 2 : 5.; or lengthen it into (), e. g. הָרַח Is. 57 : 5.; as also those with א for the first radical, e. g. הָאֵר Mal. 3 : 9. In a few instances the first radical takes () for (), e. g. הָמַס Nah. 2 : 11. Ps. 22 : 15., הָקַל

2 Kings 20 : 10. Is. 49 : 6., נִסְבֵּה Ezek. 26 : 2.; and sometimes (), in consequence of which Dagghesh forte is not inserted in the following letter, e. g. וְנִבְקָה Is. 19 : 3., נִסְבֵּה Ezek. 41 : 7., נָזַל Judg. 5 : 5. Occasionally ך is taken for (), e. g. נָבִיז Amos 3 : 11., נָגִיד Nah. 1 : 12., נָזַל Is. 34 : 4., וְנָקַט Ezek. 6 : 9.; once וְנָחַל Ezek. 7 : 24. for וְנָחַל; and once () for ך, viz. נִשְׁדָּנו Mic. 2 : 4. In a few instances no vowel is inserted between the root and affirmative, e. g. נִחְלָה Ezek. 22 : 16. for נִחְלֹה; נִחְנָחִי Jer. 22 : 23. for נִחְנֹחִי (see § 224), נִמְלִיחַ Gen. 17 : 11. for נִמְלֹחַ.

§ 410. *Infinitive.* In the construct state the vowel of the rejected radical is sometimes given to the first, e. g. וְהָמַס Ps. 68 : 3. for וְהִמָּסַס.

§ 411. *Future.* The first radical appears with either *o* or *a*:—with *o*, e. g. יָהַס Ezek. 47 : 12., וְהָהַס Gen. 47 : 18., once וְהָהַס Ezek. 24 : 11. (as regards the difficulty which has been experienced in deciding whether those futures which have Dagghesh in the first radical are to be considered as belonging to the Kal or Niph'hal species, we may remark, that verbs which are used in both generally take *a* not followed by Dagghesh with the preformative in future Kal, and *i* in future Niph'hal);—with *a*, e. g. יָהַס Is. 19 : 1., וְהָהַס Zech. 14 : 12.: also וְהָהַס there were ended, Deut. 34 : 8. for וְהָהַס as in Num. 14 : 35.; and יָהַס Ex. 15 : 16. Job 29 : 21. Lam. 2 : 10. for יָהַס as in Jer. 48 : 2.; accordingly we are not obliged to consider one form an anomalous future Kal, and the other a future Niph'hal, as Prof. Gesenius in his Lexicon has done, since the signification of these verbs admits of their being construed as belonging to the Niph'hal species, and formed from the infinitive absolute. When the first radical is a guttural the preformative takes (), e. g. יָהַס Is. 7 : 8. Sometimes א, probably to retain the original vowels, is inserted in the place of the omitted radical, e. g. וְהָהַס Job 7 : 5. for וְהָהַס, וְהָהַס Ps. 58 : 7. for וְהָהַס. Once the preformative א of the first person takes ם for ם, viz. וְהָהַס Mic. 6 : 6. for וְהָהַס.

§ 412. 1. *Imperative.* Here we find the form וְהָהַס Num. 17 : 10.

2. *Participle.* Once נִסְבֵּה 2 Chron. 10 : 15. for נִסְבֵּה, and נָזַל Job 20 : 28. for נָזַל.

HIPH'HIL.

§ 413. *Preterite.* In some instances where the contraction does occur, the first radical takes *a* instead of *e*, especially with the pause-accents, e. g. וְהָהַס 2 Kings 23 : 15., וְהָהַס Is. 8 : 23., וְהָהַס Is. 18 : 5.; this is frequently the case with verbs whose third radical is a guttural,

e. g. הָפַר Gen. 17 : 14., הָמַר Ruth 1 : 20. Job 27 : 2. We find the first radical with *a* in some persons of verbs which in general regularly take *e*, e. g. הָסַבּר 1 Sam. 5 : 10. for הָסַבֵּר ; so הָמַסַּר Deut. 1 : 28., הָשַׁמַּר Jer. 20 : 25. Ps. 79 : 7., הָחַמַּר 2 Sam. 20 : 18. When the first radical is a guttural, the char. ה takes () in those persons where it would otherwise have (), in order to separate the gutturals, and thereby render them more distinct, e. g. הָחַלְתִּי Deut. 2 : 31., הָחַתָּה Is. 9 : 3.

§ 414. *Infinitive*. On the reception of an assyllabic suffix, the Dag-hesh of the second radical is restored, and the () of the first shortened into () by § 102. 2. *b.*, e. g. בָּהֲלֵי Job 29 : 3. for בְּהֻלֵּי (see § 244).

§ 415. 1. *Future*. In some instances *ā* is retained with the preformative, and Dag-hesh consequently inserted in the first radical, e. g. יִסְבֵּר Ex. 13 : 18., יִסְבֵּר 1 Sam. 5 : 8. 2 Chron. 29 : 6., תִּסְבֵּר Ex. 23 : 21., יִשְׁבִּים Jer. 49 : 20., יִרְחִם 2 Kings 22 : 4. Job 22 : 3.; and occasionally when the first radical is the strong guttural ה (§ 85. 2. *b.*), e. g. יִחַל Num. 30 : 3., אֶחָל Ezek. 39 : 7. Once the preformative takes *e*, viz. תִּחַל Lev. 21 : 9., which may also be construed as future Niph'al. In all those cases where the preformative with () is followed by Dag-hesh in the first radical, the accent on the ultimate retains its place when *ʾ* conversive is prefixed (see § 215. 4.); but if the preformative has (), the accent is drawn back one syllable, and () necessarily shortened into () (§ 215. 2.), e. g. יִיגַל Gen. 29 : 10., יִירָדָק 2 Kings 23 : 6., יִרְסַף Job 38 : 8.: this retraction of the accent and shortening of the final vowel likewise take place before a monosyllable, e. g. יִרְסַף Ps. 91 : 4.

2. *Participle*. Occasionally the first radical takes () for (), e. g. מִסֵּב 1 Kings 6 : 29., מִצֵּל Ezek. 31 : 3.

HOPH'HAL.

§ 416. 1. *Infinitive*. Occasionally the preformative takes *ō*, when the first radical receives Dag-hesh, e. g. הִשְׁמָה Lev. 26 : 34, 35.; in one case this *ō* is shifted to the prefixed preposition, thus בְּהִשְׁמָה Lev. 26 : 43. for בְּהִשְׁמָה.

2. *Future*. In a few instances the first radical has Dag-hesh after *ū* instead of *ā*, e. g. יִסְבֵּר Is. 28 : 27., יִשְׁדֵּר Hos. 10 : 14., יִרְשֵׁד Is. 33 : 1. Occasionally the preformative takes *ū* followed by Dag-hesh, e. g. יִכַּת Is. 24 : 12.; in plur. once יִחַקֵּר Job 19 : 23. for יִחַקֵּר, on account of the accent.

PI'HEL AND PU'HAL.

§ 417. Some verbs עָל form the intensive species like קָטַל, viz. by doubling the second radical with Daghesh forte, e. g. קָטַל, קָטַל; which of course can occasion no difficulty to the student: but there are others which form the same species by inserting a ׀ between the first and second radicals, e. g. סוּבַב, סוּבַב; and others again by doubling the first, and then transposing the two medial letters, e. g. סִבְבַּס, סִבְבַּס; both of which latter modes of formation cause them to present the appearance of verbs עָל (see §§ 380, 395). Hence the learner experiences considerable difficulty in ascertaining the root, which it is impossible for him to determine by the forms alone, although the manner of their origin is entirely dissimilar. As an explanation of the striking resemblance, we might almost say identity, in the inflection of verbs עָל and עָל, not only in the species immediately under consideration, but throughout the whole paradigm, we offer the following remarks.

§ 418. A careful investigation of the phenomena presented by these two classes of verbs has served to convince us that both derive their origin from biliteral roots; viz. that in קם and סב are contained the ideas conveyed by the fuller forms קים and סבב, and that to express these ideas neither the ׀ of the former nor the second ב of the latter was needed. At first then the verbs of both classes perfectly resembled each other; but in afterwards giving them the usual trilateral form, they were made to differ in appearance, by the contrary methods taken to accomplish this object: thus, some were extended by the insertion of a medial ׀, as קים; others by the reduplication of the second radical, as סבב; and others by the alternate adoption of both of these forms with the same or nearly the same meaning, e. g. קוץ = קָצַץ, צור = צָרַר, מוש = מוֹשַׁע, &c. (see § 115). Again, when in forming the intensive species a further reduplication became requisite, the same expedient was resorted to in the case of verbs עָל as that adopted in the first place by verbs עָל, viz. the insertion of the weak letter ׀ between the first and second radicals, thus סוּבַב, סוּבַב. And, on the other hand, verbs עָל occasionally assumed the form usually taken by verbs עָל (§ 395), e. g. עָרַר, עָרַר, עָרַר.

§ 419. The same theory suffices to explain the insertion of א and נ, the one a weak letter and the other a liquid, as medial radicals, e. g. מָאָס Job 7: 5. for מָאָס, שָׂאָס Jer. 30: 16. for שָׂאָס, בָּזָא Is. 18: 2. for בָּזָא, מָמָאיר Ezek. 28: 24. for מָמָאיר, צָאָל Job 40: 21, 22. for צָאָל.

לָלִים תִּמְנֶה Lam. 3 : 22. for תִּמְמֶה (§ 404); the insertion of מ and נ for the purpose of filling out the form, being far more natural and probable than the change of the second radical into those letters, as is usually taught,—a theory unsupported by the general analogy of the language, or by any solid argument whatever.

HITHPA'HEL.

§ 420. This species is always formed by prefixing the characteristic syllable הִתְ to the active voice of the intensive species, e. g. רִיץ, הִתְרִיצַל, גָּלַל, הִתְגָּלַל. Once we find א for ה, viz. אֶשְׁתַּחֲלֶלֶי Ps. 76 : 6. for הִשְׁתַּחֲלֶלֶי; and also the perfect form הִתְעַלְלָתִי Ex. 10 : 2. (see § 417). If the second radical is a guttural, which cannot receive Dagghesh, a contraction may take place here also, e. g. תִּתְבַּר 2 Sam. 22 : 27. for תִּתְבַּרְר, where the second ת takes the vowel of ב after the contraction, and consequently receives Dagghesh forte. The word תִּתְבַּר is asserted by Gesenius, for the purpose of making the verse in which it appears (2 Sam. 22 : 27.) correspond throughout to Ps. 18 : 27., to be an anomalous transposition of the second radical for תִּתְבַּרְר from תִּתְבַּר. A simpler mode of explanation would be to consider this word as belonging to the Hithpa'hel of פָּלַל, with its proper signification as the reflexive of Pi'hel (§ 153. 1.), by which the analogy of the verbs עָצַע is preserved; the sense would then be as follows: *To the pure thou showest thyself pure, but to the wicked thou showest thyself a judge.*

4. Verbs whose Third Radical is Aleph or He.

Verbs לָא (מָצָא).

§ 421. When the third radical letter is א, the deviations from the usual mode of inflection caused by the nature of this letter are but few in number, and as follows :

1. This weakest even among the weak letters (§ 87) can in no case terminate a mixed syllable; hence a preceding short vowel is regularly exchanged for its corresponding long one, and in this א rests, e. g. מָצָא for מִצָּא, נִמְצָא for נִמְצָא, הִמְצָא for הִמְצָא.

2. a. When א final is preceded by a long vowel, no change in the latter takes place; for the extreme weakness of the sound of this guttural allows it to rest in any vowel whatever: thus we have מָצָא

מִצָּא, מִצָּא, מִצָּא. *ב.* And this obtains not only at the end of a word but also in the middle, e. g. **מִצָּאָה**; in the latter case, however, it prefers to rest in the vowel *e*, which it does in all the derivative forms of verbs **לָצַא**, although the primitive retains its characteristic *a*. This peculiarity does not arise from the nature of the letter **צ**, which may quiesce in any vowel; but as *e* is the first modification of *a*, it is preferred as the vowel of the derivative species, e. g. **מִצָּאָה, נִמְצָאָה, מִצָּאָה, הִמְצָאָה, &c.** So too in the secondary tense of Kal, viz. the future, **צ** is preceded by *a* at the end of the word, but in the middle by *e*, e. g. third pers. masc. sing. **יִמְצָא**, third pers. fem. plur. **תִּמְצָאנה**.

3. Both the second and third persons of the fem. plur. take the short vowel (**ַ**) through all the species, probably as a compensation for the addition of the long syllable **נָה** to the end of the word.

4. A letter may be affixed to the root without a vowel of its own after **צ** quiescent, which, on account of its weakness, presents no obstacle to the passing over of the preceding vowel to form a mixed syllable with a following consonant, e. g. part. **מִצָּא, מִצָּאָה**; infin. **מִלָּא, מִלָּאת**.

Paradigm of Verbs לא.

PRETERITE.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	מָצָא	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּאָה	הִמְצָאָה	הִתְמַצָּאָה
2 m.	מָצְאתָ	נִמְצְאתָ	מָצְאתָ	מָצְאתָ	הִמְצִיָּאתָ	הִמְצָאתָ	הִתְמַצָּאתָ
2 f.	מָצְאתְ	נִמְצְאתְ	מָצְאתְ	מָצְאתְ	הִמְצִיָּאתְ	הִמְצָאתְ	הִתְמַצָּאתְ
1 c.	מָצְאתִי	נִמְצְאתִי	מָצְאתִי	מָצְאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
<i>Plur.</i> 3 c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיָּאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
2 m.	מָצְאתֶם	נִמְצְאתֶם	מָצְאתֶם	מָצְאתֶם	הִמְצִיָּאתֶם	הִמְצָאתֶם	הִתְמַצָּאתֶם
2 f.	מָצְאתֶן	נִמְצְאתֶן	מָצְאתֶן	מָצְאתֶן	הִמְצִיָּאתֶן	הִמְצָאתֶן	הִתְמַצָּאתֶן
1 c.	מָצְאֵנוּ	נִמְצְאֵנוּ	מָצְאֵנוּ	מָצְאֵנוּ	הִמְצִיָּאֵנוּ	הִמְצָאֵנוּ	הִתְמַצָּאֵנוּ
INFINITIVE.							
<i>Absol.</i>	מֵצֹא		מֵצֵא		הִמְצֵא		
<i>Constr.</i>	מֵצֶא	הִמְצֶא	מֵצֵא	מֵצֵא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
FUTURE.							
<i>Sing.</i> 3 m.	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי	תִּמְצִיָּאִי	תִּמְצָאִי	תִּתְמַצָּאִי
1 c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצִיא	אֶמְצָא	אֶתְמַצָּא
<i>Plur.</i> 3 m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִמְצְאוּ	יִתְמַצָּאוּ
3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּמְצְאֶנָּה	תִּתְמַצָּאֶנָּה
2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצִיאוּ	תִּמְצְאוּ	תִּתְמַצָּאוּ
2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּמְצְאֶנָּה	תִּתְמַצָּאֶנָּה
1 c.	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
IMPERATIVE.							
<i>Sing.</i> 2 m.	מֵצֵא	הִמְצֵא	מֵצֵא		הִמְצֵא		הִתְמַצָּא
2 f.	מֵצִיאִי	הִמְצִיאִי	מֵצִיאִי		הִמְצִיאִי		הִתְמַצָּאִי
<i>Plur.</i> 2 m.	מֵצְאוּ	הִמְצְאוּ	מֵצְאוּ		הִמְצִיאוּ		הִתְמַצָּאוּ
2 f.	מֵצְאֶנָּה	הִמְצְאֶנָּה	מֵצְאֶנָּה		הִמְצְאֶנָּה		הִתְמַצָּאֶנָּה
PARTICIPLES.							
<i>Active.</i>	מֵצֵא		מִמְצֵא		מִמְצִיא		מִתְמַצָּא
<i>Passive.</i>	מֵצֹא	נִמְצָא		מִמְצָא		מִמְצָא	

Remarks on Verbs לָא.

KAL.

§ 422. *Preterite.* Some of these verbs have () for the second vowel, and retain it throughout, e. g. מִלֵּא, מִלֵּאָה; יִרְאָה, יִרְאָהָ. In the third pers. fem. sing., where on the addition of the characteristic ה we have two weak letters in juxtaposition without distinctly hearing the sound of more than one, the hardened form of the augment, viz. ת (§ 73. 2. d.), is frequently employed, e. g. קָרֵאָה Deut. 31 : 29. Is. 7 : 14., חִטָּאָה Ex. 5 : 16. In a few instances the second radical takes () as in verbs לִיָּה (see § 439. 1.), e. g. בָּלֵאָה־י Ps. 119 : 101., רָצֵאָה־י Ezek. 43 : 27. The radical א is sometimes omitted, e. g. מִצָּה־י Num. 11 : 11., יִצָּה־י Job 1 : 21., מִלָּה־י 32 : 18., צָמָה Ruth 2 : 9., בָּלָה 1 Sam. 6 : 10., מָלָה Ezek. 28 : 16., נָשָׂה 39 : 26.

§ 423. *Infinitive.* The construct is sometimes formed by adding ה as a feminine termination, e. g. מִלֵּאָה Lev. 8 : 33. 12 : 4. Job. 20 : 22. Esth. 1 : 5., קָרֵאָה Judg. 8 : 1., שָׁנֵאָה Prov. 8 : 13.; occasionally with () under the second radical, e. g. קָרֵאָה, employed as a particle with the preposition ל, which then takes the vowel (), thus לְקָרֵאָה to meet, in occursum, for לְקָרֵאָה (see §§ 89. 2., 104. 1. a.). Sometimes the first radical takes (), giving the infinitive the appearance of the construct of a feminine noun ending in ה, e. g. שָׁנֵאָה Deut. 1 : 27. Here also א is occasionally omitted, e. g. הָטָה־י Gen. 20 : 6. for הָטָה־י Job 41 : 17. for שָׁטָה־י.

§ 424. *Future.* All verbs לָא have א for the principal vowel of the future like יִשְׁכַּב, with the sole distinction that () is taken instead of (), on account of the following א (§ 421. 1.), e. g. יִמְצָא for יִמְצֵא, &c. Occasionally, though rarely, the second radical takes () as in verbs לֵיָּה, viz. יִרְיָה־י 2 Chron. 16 : 12.; and once we have יִכְלָה Gen. 23 : 6. for יִכְלָה־י (§ 90 : 3.). Once (י־) appears in the sec. pers. fem. plur., viz. הִשְׁאִינָה־י Ezek. 23 : 49. Occasionally א is omitted, e. g. הִשְׁנָה־י Jer. 9 : 17. Ruth 1 : 14.

§ 425. *Imperative.* In the word יִרְאָה 1 Sam. 12 : 24. Ps. 34 : 10., י does not receive a vowel, and is retained in the orthography solely for the purpose of distinguishing the imperative of יִרְאָה from that of רָאָה. Once we have רָפָה Ps. 60 : 4. for רָפָה־י.

§ 426. *Participle.* In some instances א, instead of quiescing in the second vowel, takes it for its own, e. g. מִצָּה Cant. 8 : 10., נִשְׁאָה

1 Kings 10 : 22.; once א is omitted, viz. יִרְצֶה Deut. 28 : 57. And on the contrary, א is sometimes quiescent in the plural, e. g. חֲטָאִים 1 Sam. 14 : 33. for חֲטָאִים; so בִּרְדָּאִם Neh. 6 : 8. for בִּרְדָּאִם. Occasionally the second radical takes (ַ), as in verbs לָוֶה, e. g. מוֹצֵא Eccl. 7 : 26., חוֹטֵא 9 : 18. Is. 65 : 20.

NIPH'HAL.

§ 427. *Preterite.* In the third pers. masc. sing. Niph. of חָבֵא, the first radical of which is a guttural, the preformative takes (ַ), e. g. נִחְבְּאָה; and in the other persons (ְ), e. g. נִחְבְּאָה, נִחְבְּאָה, &c. Here also we find ה for א, e. g. נִחְבְּהָ Jer. 43 : 10. for נִחְבְּאָה; and in the following instance א is omitted, e. g. נִטְמְחָם Lev. 11 : 43. for נִטְמְחָם. Sometimes ה is taken as the characteristic affirmative of the third pers. fem. sing. for ה, as in Kal (§ 422), e. g. נִפְלְאָה Ps. 118 : 23., and with (ְ) under the second radical נִפְלְאָה Deut. 30 : 11.; in one instance both letters are employed, viz. נִפְלְאָה 2 Sam. 1 : 26.

§ 428. *Infinitive.* With ה added, הִנְבְּאָה Zech. 13 : 4.

§ 429. *Participle.* The second radical, which generally retains the vowel *a* in the plural, as נִמְצָאִים, in some instances takes Sh'wa, e. g. נִמְצָאִים Esth. 1 : 5. 4 : 16., נִחְבְּאִים Josh. 10 : 17., נִטְמְאִים Ezek. 20 : 30.

PI'HEL.

§ 430. *Preterite.* In this species we find מָלֵא Jer. 51 : 34. for מָלֵא, מָלֵא Ps. 143 : 3. for מָלֵא. Occasionally in those persons which receive a syllabic affirmative, א rests in (ְ) instead of (ַ), e. g. רָפְאָה 2 Kings 2 : 21.

§ 431. *Infinitive.* Sometimes ה is added as in Kal, e. g. מָלְאָה Ex. 31 : 5. 2 Chron. 36 : 21.

§ 432. *Future.* Once א rests in (ַ) as in verbs לָוֶה, viz. יִנְבְּאָה Job 39 : 24.; and in the following instance it is replaced by ה, thus יִמְלֶה Job 8 : 21. for יִמְלֵא.

HIPH'HIL.

§ 433. *Preterite.* Sometimes א is omitted, e. g. הִחֲטִי 2 Kings 13 : 6. for הִחֲטִי, so הִמְצִיחָה 2 Sam. 3 : 8. In the third pers. fem. sing. we find הִחְבְּאָה Josh. 6 : 17. for הִחְבְּאָה (see § 427).

§ 434. *Infinitive*. The same omission occurs in the infinitive, e. g. **הַחֲזִיק** Jer. 32 : 35. for **הַחֲזִיקָא**.

§ 435. *Future*. And in this tense likewise, e. g. **יִשְׁעִי** Ps. 55 : 16. for **יִשְׁעִיא**.

HOPH'HAL.

§ 436. *Preterite*. Third pers. fem. sing. **הִבָּאת** Gen. 38 : 11. for **הִבָּאתָ**, as in Kal.

Verbs לָהּ (זָלָה).

§ 437. Those verbs whose third radical is **ה** deviate in their mode of inflection from the paradigm of **קָטַל**, not only in changing the vowel of the second radical like the verbs **לָא**, but also in changing or altogether rejecting the last letter of the root. These peculiarities of formation are all to be ascribed to and illustrated by those of the weak letter **ה**, in like manner as the apparent anomalies of the verbs **לָא** are explained by a knowledge of the nature and powers of **א**. We will here briefly repeat the peculiarities of **ה**, in order to deduce from them the mode of formation.

§ 438. 1. The second guttural **ה** (§ 6) has a stronger sound than the first **א**, and forms one of the connecting links between this latter and the palatals (see § 73. 2. c. d.): consequently it is not like **א** a mere quiescent, scarcely exerting any influence on the vowel in which it rests, but prefers to be preceded by either the guttural vowel *a* or the palatal *e* (§ 85. 4. b.); except in those cases where some other vowel is characteristic of the species, &c., and is therefore retained.

2. As **ה** is a weak letter, and consequently incapable of ending a mixed syllable, it always has the effect of lengthening a preceding (_) into (,), e. g. **גָּלָה** for **גִּלָּה**, **נָגְלָה** for **נִגְלָה**: at the same time its strength of aspiration causes it to rest in (,),—which is long in comparison with (_), § 102. 2. a.,—rather than in the longer (,), e. g. **רִגְלָה** for **רִגְלָה**, **רִגְלָה** for **רִגְלָה**, &c.; except where the ultimate bears a strong emphasis, as in the imperative **גִּלָּה**.

3. The tenses of perfect verbs are distinguished in part by means of their principal vowels, the preterite taking *a*, and the future its modification *o*; so also in verbs **לָהּ**, where the nature of the last radical requires that the vowel preceding it should be either *a* or *e* (§ 85. 4. b.),

the second radical takes (ַ) in the preterite, and (ֿ) in the future. As *o* is the characteristic vowel of the infinitive, it is retained.

§ 439. 1. The above are the peculiarities affecting this letter at the end of the word, where it is almost entirely quiescent. But in any other situation—as when the root takes a syllabic affix, where if ה were retained, it would of necessity be pronounced in passing over to the following syllable with its full aspirate sound—it cannot be preceded by a long vowel; for this would cause the formation of a long mixed syllable in the middle of a word, contrary to the rules of Hebrew orthoëpy (§ 185). As ה, on the other hand, has not sufficient strength of sound to end a mixed syllable when preceded by a short vowel, it is usually changed into ו, which, being the weakest of the palatals (§ 6), is the most nearly related to ה (§ 438. 1.); and this ו causes the preceding vowel to be changed into one in which it can rest, viz. *i* in Kal, and in the secondary species *e*, e. g. נְגִלְיָהּ for נְגִלְהָהּ, נְגִלְיָהּ for נְגִלְהָהּ, נְגִלְיָהּ for נְגִלְהָהּ.*

2. When ה has a vowel of its own, and is preceded by Sh'wa, it is usually rejected and its vowel given to the preceding letter (§ 77. 3.), e. g. נָגַלְהּ for נְגִלְהּ, נְגִלְהּ for נְגִלְהּ. In the third pers. fem. sing. pret., where, upon the addition of the feminine characteristic ה to the root, two of these letters would concur, the first is hardened into its cognate ח, e. g. חָגַלְהּ for נְגִלְהּ (§ 73. 2. *d.*). In the part. pass. ה is changed into ו, which forms a diphthong with the preceding Shurek, e. g. וְגִלְהּ for נְגִלְהּ; since ה in no case terminates a syllable containing a semi-vowel.

* The substitution of ו for ה, and a single instance where ו is found in the same situation, viz. וְגִלְהּ Job 3:26., as also a knowledge of the fact, that the ultimate radical of many verbs which is ח in Hebrew is in Arabic ו, have led some late writers to conclude that all Hebrew ח verbs were originally either "ו or "ו. This ו or ו they suppose to have been first changed into ח on account of the preceding (ַ), which was then lengthened into (ֿ), thus וְגִלְהּ = וְגִלְהּ = וְגִלְהּ; and to have been restored wherever in the course of inflection it occurs in the middle of a word.

Paradigm of Verbs לָחַ.

	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
PRETERITE.							
<i>Sing.</i> 3 m.	לָחַ	נָלַח	לָחַ	לָחַ	הִלָּח	הִלָּח	הִתְלָחַח
3 f.	לָחְחָה	נָלְחָה	לָחְחָה	לָחְחָה	הִלָּחְחָה	הִלָּחְחָה	הִתְלָחְחָה
2 m.	לָחִיתָ	נָלִיתָ	לָחִיתָ	לָחִיתָ	הִלָּחִיתָ	הִלָּחִיתָ	הִתְלָחִיתָ
2 f.	לָחִיתְּ	נָלִיתְּ	לָחִיתְּ	לָחִיתְּ	הִלָּחִיתְּ	הִלָּחִיתְּ	הִתְלָחִיתְּ
1 c.	לָחִיתִי	נָלִיתִי	לָחִיתִי	לָחִיתִי	הִלָּחִיתִי	הִלָּחִיתִי	הִתְלָחִיתִי
<i>Plur.</i> 3 c.	לָחוּ	נָלְחוּ	לָחוּ	לָחוּ	הִלָּחוּ	הִלָּחוּ	הִתְלָחוּ
2 m.	לָחִיתֶם	נָלִיתֶם	לָחִיתֶם	לָחִיתֶם	הִלָּחִיתֶם	הִלָּחִיתֶם	הִתְלָחִיתֶם
2 f.	לָחִיתֶן	נָלִיתֶן	לָחִיתֶן	לָחִיתֶן	הִלָּחִיתֶן	הִלָּחִיתֶן	הִתְלָחִיתֶן
1 c.	לָחִינוּ	נָלִינוּ	לָחִינוּ	לָחִינוּ	הִלָּכִינוּ	הִלָּכִינוּ	הִתְלָכִינוּ
INFINITIVE.							
<i>Absol.</i>	לָחַ	נָלַח	לָחַ	לָחַ	הִלָּח	הִלָּח	הִתְלָחַח
<i>Constr.</i>	לָחוֹת	הִתְלָחוֹת	לָחוֹת	לָחוֹת	הִלָּחוֹת	הִלָּחוֹת	הִתְלָחוֹת
FUTURE.							
<i>Sing.</i> 3 m.	יִלָּח	יִלָּח	יִלָּח	יִלָּח	יִלָּח	יִלָּח	יִתְלָחַח
3 f.	יִלָּחְחָה	יִלָּחְחָה	יִלָּחְחָה	יִלָּחְחָה	יִלָּחְחָה	יִלָּחְחָה	יִתְלָחְחָה
2 m.	יִלָּחִיתָ	יִלָּחִיתָ	יִלָּחִיתָ	יִלָּחִיתָ	יִלָּחִיתָ	יִלָּחִיתָ	יִתְלָחִיתָ
2 f.	יִלָּחִיתְּ	יִלָּחִיתְּ	יִלָּחִיתְּ	יִלָּחִיתְּ	יִלָּחִיתְּ	יִלָּחִיתְּ	יִתְלָחִיתְּ
1 c.	יִלָּחִיתִי	יִלָּחִיתִי	יִלָּחִיתִי	יִלָּחִיתִי	יִלָּחִיתִי	יִלָּחִיתִי	יִתְלָחִיתִי
<i>Plur.</i> 3 m.	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִלָּחוּ	יִתְלָחוּ
3 f.	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִתְלָחִינָה
2 m.	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִתְלָחִינָה
2 f.	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִלָּחִינָה	יִתְלָחִינָה
1 c.	נִלָּחַ	נִלָּחַ	נִלָּחַ	נִלָּחַ	נִלָּחַ	נִלָּחַ	נִתְלָחַח
IMPERATIVE.							
<i>Sing.</i> 2 m.	לָחַ	הִתְלָחַח	לָחַ		הִתְלָחַח		הִתְלָחַח
2 f.	לָחִי	הִתְלָחִי	לָחִי		הִתְלָחִי		הִתְלָחִי
<i>Plur.</i> 2 m.	לָחוּ	הִתְלָחוּ	לָחוּ		הִתְלָחוּ		הִתְלָחוּ
2 f.	לָחִינָה	הִתְלָחִינָה	לָחִינָה		הִתְלָחִינָה		הִתְלָחִינָה
PARTICIPLES.							
<i>Active.</i>	לָחֵה		מִלָּחֵה		מִלָּחֵה		מִתְלָחֵה
<i>Passive.</i>	לָחוּי	נִלָּחֵה		מִלָּחֵה		מִלָּחֵה	

Remarks on Verbs ל"ו.

KAL.

§ 440. *Preterite.* In the third pers. fem. sing. we occasionally find ת, the hard form of the feminine characteristic, affixed; the third radical being rejected, and its vowel given to the second (see § 77. 3.), e. g. עָשָׂה Lev. 25: 21. for עָשְׂתָה; and once in the same person ה rad. is changed into י, as in those persons of which the affirmatives are syllabic, viz. חָסְיָהּ Ps. 57: 2. Once ה is changed into ו mobile, viz. שָׁלַחְתִּי Job 3: 26. Sometimes י for ה is rejected when the second radical is י, e. g. וְהִיָּה 2 Sam. 10: 11. 15: 33. In the third pers. plur. also we find ה changed into י, e. g. חָסְיָהּ Deut. 32: 37., נָטִיָּה Ps. 73: 2. in K'ri.

§ 441. *Infinitive. Absol.*—Sometimes ה is omitted, e. g. בָּכִי Is. 30: 19. Jer. 22: 10. 50: 4. Lam. 1: 2. for בָּכֹה, as a final vowel-less ה is never immediately preceded by a quiescent semi-vowel (§ 439. 2.); so also רָאָה Gen. 26: 28. Is. 6: 9., הָרָוֹ 59: 4., מָרוֹ Lam. 1: 20., שָׁרוֹ Is. 22: 13. In some instances the ה of the absolute is hardened into ת, e. g. שָׁרוֹת Is. 22: 13., רָאוֹת 42: 20. *Constr.*—In the infinitive construct of all the species ה is regularly hardened into ת; occasionally however, though but seldom, ה is retained, e. g. רָאָה Gen. 48: 11., קָנָה Prov. 16: 16., עָשָׂה 21: 3. Ps. 101: 3.

§ 442. *Future.* Sometimes in the third pers. fem. sing. ה is changed into י, which rests in (), e. g. וְתִזְנֶי Jer. 3: 6. for וְתִזְנֶה; and also in the sec. pers. masc., e. g. תִּמְחִי 18: 23. for תִּמְחֶה. Occasionally ה rests in (), as in the preterite, e. g. תִּכְלֶה 1 Kings 17: 14. for תִּכְלֶה, אָשַׁע Ps. 119: 117. for אָשַׁע. On the reception of ו conversive, the vowel of the second radical is drawn back to the first, and ה in consequence rejected (§ 217. 1.), e. g. fut. יִפְקֶה, with ו conv. יִפְקֶה Ex. 2: 12. 7: 23.; sometimes, especially in the first and second persons the () of the preformative is lengthened into (_), e. g. וְתִרָא Gen. 3: 6., וְאִפְקֶה Deut. 9: 15., וְנִפְקֶה 2: 9. The same takes place in the future apocopate without ו conversive, e. g. יִרָב Gen. 1: 22., יִקֵּל Job 20: 28. 36: 15., יִקֵּל 33: 21., תִּפְקֶה Deut. 9: 27. If the first or second radical is a guttural, the preformative takes () or (_), and the first radical (_), e. g. וְיִחַךְ Ex. 19: 2., וְיִחַךְ Num. 16: 15.; וְיִשַׁע Gen. 4: 4., וְתִחַע 21: 14., וְתִחַע 47: 13., וְתִחַע Job 17: 7. If the first radical is ח, the preformative also sometimes takes (_), e. g. וְיִחַךְ Gen. 22: 8., וְיִחַךְ Mic. 4: 11.; more frequently if ה or ר, e. g. וְיִרָא

Gen. 1 : 4., **וַתְּהִי** 4 : 1. ; and if **ע**, always, e. g. **וַיֵּעַשׂ** Gen. 1 : 7., **וַיַּעַל** 17 : 22., **וַיַּעַן** Job 3 : 2. When the first radical is a guttural, and **ו** conversive is not prefixed, the preformative takes either (**ו**) or (**וּ**) e. g. **וַתְּחַנֶּה** Ps. 27 : 3., **וַתְּחַנֶּה** Ex. 18 : 21., **וַתְּחַנֶּה** Job 10 : 17. When the **ו** of the third pers. plur. is retained, **ו** instead of being rejected is changed into **י**, e. g. **וַיְחַיֶּה** Is. 17 : 12., **וַיְחַיֶּה** 26 : 11., **וַיְחַיֶּה** Ps. 36 : 8., **וַיְחַיֶּה** 78 : 44., **וַיְחַיֶּה** Deut. 8 : 13., **וַיְחַיֶּה** Ps. 36 : 9 ; also in the singular with **ו** paragogic, e. g. **וַיְחַיֶּה** Ps. 77 : 4. In some verbs, on the reception of **ו** conversive the first radical remains without a vowel, e. g. **וַיִּשָּׁב** Jer. 41 : 10., **וַיִּשָּׁב** Job 31 : 27. ; also with (**וּ**) under the preformative, e. g. **וַיִּשָּׁב** Gen. 9 : 21., **וַיִּשָּׁב** 27 : 38. 2 Sam. 3 : 32. (in Ex. 18 : 9. we find **וַיִּחַד** for **וַיְחַד**, where **ח** as a guttural receives Pattahh furtive (§ 23), as is shown by the Daghesh lene in **וַיְחַד**); the same form is assumed by the future apocopate, e. g. **וַיִּשָּׁב** Prov. 7 : 25., **וַיִּרְד** Num. 24 : 19., Ps. 72 : 8. In verbs whose second radical is **י**, on the rejection of **ו** after receiving **ו** conversive, the first radical takes (**וּ**), and that of the preformative is rejected (§ 217. 1.), e. g. **וַיְחַיֶּה**, **וַיְחַיֶּה**, **וַיְחַיֶּה** : and also in the future apocopate without **ו** conversive, e. g. **וַיְחַיֶּה** Gen. 1 : 3., **וַיְחַיֶּה** Is. 38 : 21. Ps. 72 : 15. In a few instances **ו** is retained with **ו** conversive, e. g. **וַיְחַיֶּה** 2 Kings 1 : 10., **וַיְחַיֶּה** 6 : 23.

§ 443. *Imperative.* In verbs **פ** guttural, the letters **ע** and **ח** generally take (**וּ**), e. g. **וַיְחַיֶּה**, **וַיְחַיֶּה**; **ח** takes (**וּ**), e. g. **וַיְחַיֶּה**; and **א**, the weakest of all, (**וּ**), e. g. **וַיְחַיֶּה** Ex. 16 : 23., **וַיְחַיֶּה** Is. 21 : 12. In one instance we have **וַיְחַיֶּה** Is. 26 : 20. for **וַיְחַיֶּה**. In the plur. **ו** is changed into **י**, e. g. **וַיְחַיֶּה**, **וַיְחַיֶּה** Is. 21 : 12.

§ 444. *Participles. Active.*—In the construct state, the active participle, like other nouns of the same termination, usually changes **וּ** into **וּ**, e. g. **וַיְחַיֶּה** Gen. 4 : 2., **וַיְחַיֶּה** Ex. 15 : 11. Is. 64 : 4., **וַיְחַיֶּה** Jer. 4 : 29., **וַיְחַיֶּה** Ps. 147 : 2., **וַיְחַיֶּה** 2 Chron. 29 : 25. On the reception of a suffix the final **ו** is rejected (see § 489), thus **וַיְחַיֶּה** Is. 18 : 7. In feminine participial nouns the third radical, being accompanied by a vowel and followed by another **ו**, is changed into **י**, e. g. **וַיְחַיֶּה** Cant. 1 : 7. for **וַיְחַיֶּה**; sometimes the second radical takes (**וּ**) on account of the following **י**, which consequently receives Daghesh, e. g. **וַיְחַיֶּה** Ps. 128 : 3., **וַיְחַיֶּה** Prov. 7 : 11., **וַיְחַיֶּה** 31 : 27., **וַיְחַיֶּה** Lam. 1 : 16.; plur. **וַיְחַיֶּה** Is. 41 : 23. *Passive.*—In the passive, **ו** instead of being changed into **י** is occasionally rejected, e. g. **וַיְחַיֶּה** Job 41 : 25. for **וַיְחַיֶּה**, **וַיְחַיֶּה** 15 : 22. for **וַיְחַיֶּה**.

NIPH'HAL.

§ 445. *Preterite*. In some instances י rests in (.), as in Kal, e. g. וַיִּסְתֵּר Gen. 24 : 8., וַיִּסְתֵּר Ex. 33 : 16., וַיִּסְתֵּר 1 Sam. 14 : 8.

§ 446. *Infinitive*. *Absol.*—The absolute appears with ה preformative, e. g. הַרְאָה Judg. 13 : 21. 1 Sam. 3 : 21. *Constr.*—Sometimes without ה, e. g. נִגְלֹת 2 Sam. 6 : 20., where the word is repeated for the sake of emphasis.

§ 447. *Future*. With י conversive, ה as in Kal is rejected, e. g. וַיִּקַּח Num. 23 : 4.; and also in the apocopated form, e. g. תִּגַּל Is. 47 : 3. When the first radical is a guttural, (.) is changed into (..), e. g. וַיִּרָא Gen. 3 : 2.

§ 448. *Participle*. Occasionally the second radical takes (.), e. g. נִחְלָה Is. 17 : 11., נִחְלָה 56 : 3. Dan. 8 : 1.

PI'HEL.

§ 449. *Preterite*. Here also י frequently rests in (.) instead of (..), e. g. כָּלִיחַ Lev. 25 : 11., צִיחַ 25 : 21. 1 Kings 1 : 35., כְּסִיחַ Ps. 143 : 9. Job 31 : 33., דְּמִיחַ Is. 14 : 24. Cant. 1 : 9., גָּלִיחַ Is. 57 : 8.

§ 450. *Infinitive*. *Absol.*—Formed sometimes like the infin. constr. of קָטַל, e. g. צִיחַ Ex. 22 : 22., כָּלִחַ 1 Sam. 3 : 12. 2 Kings 13 : 17. 2 Chron. 24 : 10., נָקַח Ex. 34 : 7. Jer. 30 : 11.; we also find י for ה, e. g. חָכַי Hos. 6 : 9. for חָכַה.

§ 451. *Future*. Once ה rests in (.), viz. תִּגְלֶה Lev. 18 : 7. Here also י conversive causes the rejection of ה, and consequently of the Daghes in the second radical, e. g. וַיִּצַּח, וַיִּחַל, וַיִּגַּל. Sometimes, though seldom, the first radical takes (.), e. g. וַיִּחַר 1 Sam. 21 : 14.; and likewise in the future apocopate, e. g. תִּגַּל Prov. 25 : 9. In the plural, ה is occasionally changed into י, as in Kal, e. g. תִּדְמִיחַ Is. 40 : 18, 25., וַיִּסְתִּיחַ Ex. 15 : 5.

§ 452. *Imperative*. In a few instances ה is rejected, e. g. צֹר Deut. 3 : 28. Is. 28 : 10. for צֹרַה, חָס Amos 6 : 10. for חָסֶה. In the plural, ה is once changed into י, viz. דִּלִּי Prov. 26 : 7.; in which instance, as ל takes Sh'wa, the characteristic Daghes is omitted (§ 33. 2.).

§ 453. *Participle*. Here also (.) is changed into (..) in the construct state, e. g. מַצִּיחַ Is. 55 : 4., מַחֲכֶה 64 : 3., מַזְרֶה Jer. 31 : 10.

PU'HAL.

§ 454. No deviation from the paradigm of נָחַל.

HIPH' HIL.

§ 455. *Preterite*. Sometimes ה preformative takes (ֿ) for (ֿ), e. g. הִגְלָה Esth. 2 : 6.; and once ה is changed into י which rests in (ֿ), e. g. הִחֲלִי Is. 53 : 10. In a few instances, as in Kal, ה is affixed for the feminine characteristic of the third person, and ה radical rejected, e. g. הִרְצֵה Lev. 26 : 34., הִלָּאָה Ezek. 24 : 12. Occasionally י rests in (ֿ) instead of (ֿ), e. g. הִעֲלִיָּה Ex. 33 : 1. Num. 14 : 13., הִקְשִׁיָּה 2 Kings 2 : 10., הִרְאִיָּה, הִשְׁקִיָּה Ps. 60 : 5., הִרְבִּיָּה Is. 9 : 2. Once הִמְסִיָּה Josh. 14 : 8. for הִמְסִיָּה (a form of frequent occurrence in Chaldee, e. g. הִיחֲסִי, הִשְׁתִּיִּי Dan. 5 : 3.); perhaps י is thus deprived of its vowel that it may rest as usual in the preceding (ֿ) (see § 95).

§ 456. *Infinitive*. Once ה preformative appears with (ֿ) instead of (ֿ), viz. הִקְצֹוֹת Lev. 14 : 43. for הִקְצֹוֹת. The regular הִרְבֵּה is used only adverbially (see § 662); when employed as an inf. abs. it takes the form הִרְבֶּה.

§ 457. *Future*. With י conversive the preformative generally takes (ֿ), to accord with that of the first radical, e. g. יִהְיֶה Judg. 15 : 4., יִהְיֶה 2 Kings 18 : 11., יִהְיֶה Ps. 105 : 24.; it adopts the same vowel in verbs שׁ guttural, where the first radical has (ֿ), e. g. יִיחַס 2 Chron. 33 : 9.; and also in the future apocopate, e. g. יִהְיֶה Neh. 13 : 14. Jer. 18 : 23. In verbs whose first radical is a guttural the preformative takes (ֿ), e. g. יִיַּעַל Gen. 8 : 20. Num. 23 : 2. Ezek. 14 : 7.; these, having the same form as fut. Kal (see § 442), are to be distinguished from it by the context alone. Occasionally, on the rejection of ה after receiving י conversive, the first radical remains without a vowel, and the preformative takes its appropriate (ֿ), e. g. יִיַּשֶׁק Gen. 29 : 10.; and also in the future apocopate without י conversive, e. g. יִפְתָּה 9 : 27., יִרְהֵ Is. 41 : 2.

§ 458. *Imperative*. On the rejection of the third radical, the characteristic ה, like the future preformative, sometimes takes (ֿ), e. g. הִרְבֵּה Ps. 51 : 4., הִרְבֵּה Deut. 9 : 14. 1 Sam. 11 : 3.; but when the first radical is ע, both it and the preformative take (ֿ), e. g. הִעַל Ex. 8 : 1.

§ 459. *Participle*. In the construct state, the participle as in Kal takes (ֿ) for (ֿ), e. g. מִשְׁקָה Gen. 40 : 1. Hab. 2 : 15. The verb נָכַה sometimes retains (ֿ) in the construct, e. g. מְכָה Ex. 2 : 11. Is. 14 : 6.; where the emphasis of the first syllable required for the expression of Daghesch forte, lessens that on the ultimate, by which (ֿ) is usually changed into the longer (ֿ).

HOPH'HAL.

§ 460. *Preterite.* In a few instances the characteristic ה of verbs of guttural has *ō* for *o*, e. g. הִעֲלָה Judg. 6 : 28. for הִעֲלָה Nah. 2 : 8. for הִעֲלָה. In the third pers. fem. sing. ה is added as the feminine characteristic, and ה radical omitted, e. g. הִגְלָה Jer. 13 : 19. for הִגְלָה.

HITHPA'HEL.

§ 461. *Future.* The second radical sometimes takes (*ṣ*) for (*ṣ*), e. g. נִשְׁתַּעַר Is. 41 : 23. On the reception of ו conversive, ה is rejected, e. g. וַיִּתְחַל 2 Sam. 13 : 6.; and in the future apocopate without ו conversive, e. g. וַיִּתְחַל Ps. 45 : 12., וַיִּתְחַל Prov. 23 : 3, 6., וַיִּתְחַל Deut. 2 : 9, 19. The verb שָׁחַד appears in this species with ו as its third radical; but since the employment of this letter as a movable final radical would be contrary to all analogy, it is followed by the weak letter ה, e. g. pret. הִשְׁתַּחֲוֶה, fut. יִשְׁתַּחֲוֶה; fut. apoc., where ו rests in *ū*, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה. As the sibilant ש here constitutes the first radical, it is transposed with the ה of the characteristic prefix, according to § 74. 2. *b.*; in the formation of the other species this verb follows the paradigm of נָלַח.

§ 462. *Participle.* The Hithpa'hel participle of שָׁחַד occurs once with the affixed pronoun of the sec. pers. masc. plur., and construed with the pronoun of the third pers. masc. plur., viz. וַיִּתְחַלּוּ מִשְׁתַּחֲוִיָּתָם Ezek. 8 : 16., lit. *and they, you are bowing down*, a passage which has proved to grammarians a source of much perplexity. We would suggest that between the pronoun וַיִּתְחַלּוּ and the participle, is to be supplied the word *said, cried*, which the prophet, hurried onwards by the vehemence of his indignation, omits; the passage would then read, *and they (cried one to another, see Is. 6 : 3.) be ye bowing down, i. e. worship ye*. From the verb חָרַה arises the unusual form מִתְחַרְהָ, which appears in fut. תִּתְחַרְהָ Jer. 12 : 5., and in part. מִתְחַרְהָ 22 : 15.: the sense allows both of these instances to be construed reflexively, as Hithpa'hel for תִּתְחַרְהָ and מִתְחַרְהָ; the guttural ח like ה (§ 77. 3.) giving its vowel to the preceding letter with Sh'wa, which causes the (*ṣ*) of the preformative to be rejected. Comp. וַיִּתְחַלּוּ = וַיִּתְחַלּוּ (§ 217. 1.).

General Remarks on Verbs לָא and לָה.

§ 463. The intimate connection existing between these two species of verbs is shown, 1st. In those of לָא, by their occasionally taking either the vowels of לָה, e. g. כָּלְאֲרִי Ps. 119 : 101., חָטָא Eccl. 8 : 12. 9 : 18. ; Pi'hel מָלֵא Jer. 51 : 34., רָעֲאֲרִי 2 Kings 2 : 21., יָנַמָא Job 39 : 24. : or both vowels and ultimate weak letter, e. g. נִבְיָרָה Jer. 26 : 9. 2dly. In those of לָה, by their sometimes assuming the form of לָא, e. g. רָעֲאֲרִי Ezek. 43 : 27., infin. רָצִיא 1 : 14., יָשָׁנָא Lam. 4 : 1., וַיִּהְיֶה 2 Chron. 16 : 12., infin. נָשָׂא Jer. 23 : 39. ; Pi'hel שָׁנָא 2 Kings 25 : 29. ; Pu'hal יָשָׁנָא Eccl. 8 : 1., תָּלָאִים Deut. 28 : 66. Hos. 11 : 7., תָּלָאֻם 2 Sam. 21 : 12.

§ 464. The reason of the facility with which the verbs לָא and לָה adopt each the forms proper to the other, appears to exist in the fact, that they, as well as the verbs עָר and עָר, are in reality derived from roots consisting in every case of two perfect letters; and as in the latter class a semi-vowel is inserted in the middle (see § 397), so in the former a weak letter is added at the end of the primary root, for the sake of completing the usual triliteral form. These added imperfect letters are not essential to the signification, for this the two original radicals fully express; and hence the facility with which the cognate semi-vowels and weak letters of these verbs interchange, or assume the slight peculiarities of each other as respects the accompanying vowels, without in the least degree affecting their meaning (§ 115). This appears to us a more rational as well as more simple mode of viewing the subject than that adopted by Prof. Gesenius, who considers each of these forms to be derived from separate roots, which he accordingly inserts in his Lexicon; thus diminishing what he designates as "anomalies" in one way, by increasing them in another.

VERBS WITH TWO IMPERFECT LETTERS.

§ 465. The appearance of a liquid or weak letter as one of the radicals of a verb, gives rise to various deviations from the more usual mode of inflection, all of which we have detailed at length (see Verbs פָּנ, פָּא, פָּי, עָר, עָר, לָא, לָה). In like manner when two such letters occur in a root, each exercises its influence on the formation of the

verb, except in those cases where the peculiarities of one would interfere with those of the other. This interference takes place whenever the two are found in juxtaposition, viz. when they constitute the two first or two last letters of the root: thus, if a verb be at the same time both פָּלַ and עָרַ, the peculiarities of עָרַ alone will take effect; and if עָרַ and לָרַ, only those of לָרַ. As therefore all such verbs will come under one or other of the classes of which we have already treated, it is unnecessary to enter here into any details respecting them. There remains then for us to speak of those cases only in which each of the imperfect letters has a share in producing deviations from the paradigm of קָטַל; and these comprise all verbs which have imperfect letters both for the first and third radicals, viz. verbs which are both פָּא and לָרַ, or פָּי and לָא or לָרַ, or פָּנ and לָא or לָרַ.

Verbs פָּא and לָרַ.

אָבַה fut. יֵאָבַה Deut. 29 : 19. : with א omitted תָּבַה Prov. 1 : 10. Here א, the first radical, causes the preformative to take the vowel *o* (§ 272); and the second radical ב takes *e* on account of the final ה (§ 438. 2.).

אָלַה fut. יֵאָלַה; with ר conv. ה is rejected, and in consequence (.) is thrown back to the first radical (§ 442), e. g. יֵאָלַל 1 Sam. 14 : 24., which on account of the following אַר is perhaps to be rendered causatively, *he caused to swear*; or the particle אַר may be translated *with*, thus, *Saul swore with the people*. Gesenius, however, considers it as an irregular future Hiph'il.

אָפַה fut. יֵאָפַה Ex. 16 : 23., with א omitted יֵאָפְּהוּ 1 Sam. 28 : 24. Niph. fut. יֵאָפְּהוּ Lev. 6 : 10.; imp. אָפַה Ex. 16 : 23. for אָפְּהוּ, where on the rejection of ה, and the adoption of its vowel by the preceding letter (§ 77. 3.), which can no longer end the first mixed syllable, (.) is lengthened into (.) (§ 102. 1. c.).

אָתַה fut. יֵאָתַה Mic. 4 : 8., א resting in (.) ; but in Prov. 1 : 27. we find also יֵאָתַה; with ר conv. יֵאָתַר Is. 41 : 25.; in plur. ה is changed into ר, יֵאָתַרְיָן Is. 41 : 5. Job 3 : 25.; imp. אָתַר Is. 21 : 12. 56 : 9, 12. Hiph. imp. יֵאָתַרְיָן Is. 21 : 14. Jer. 12 : 9. for יֵאָתַרְיָן. In two instances א assumes the place of the final ה (see § 463), viz. אָתַר Is. 21 : 12., יֵאָתַר Deut. 33 : 21.

Verbs לָא and לָא.

הוֹצֵאתִי infin. הוֹצֵאת; imp. הוצא. Hiph. הוֹצֵאתִי.
 נִרְאָה fut. נִרְאָה; conv. נִרְאָה; inf. constr. לִרְאָה 1 Sam. 18 : 29. Niph.
 נִרְאָה.

Verbs לָא and לָא.

הוֹנֵה Hiph. הוֹנֵה Lam. 1 : 12. 3 : 32.; fut. הוֹנֵה Job 19 : 2.; part.
 with suff. מוֹנֵה Is. 51 : 23. Niph. part. pl. constr. מוֹנֵה
 Zeph. 3 : 18. for מוֹנֵה, so מוֹנֵה Lam. 1 : 4. Pi'el fut.
 הוֹנֵה Lam. 3 : 33. for מוֹנֵה, but which J. Kimhhi con-
 sidered as Hiph. for מוֹנֵה.
 יָדָה imp. י retained, יָדָה Jer. 50 : 14. Pi'el fut. יָדָה Lam. 3 : 53. for
 מוֹנֵה, but according to J. Kimhhi, Hiph. for מוֹנֵה.
 Hiph. הוֹדָה; fut. יוֹדָה; with suff. אוֹדָה Is. 12 : 1.,
 אוֹדָה Ps. 42 : 6, 12.; with ה retained, אוֹדָה Ps. 28 : 7.
 for מוֹדָה, so יוֹדָה Ps. 45 : 18., יוֹדָה Gen. 49 : 8.,
 יוֹדָה Neh. 11 : 17.; imp. הוֹדָה Is. 12 : 4. Hithp.
 הוֹדָה Lev. 5 : 5., הוֹדָה Num. 5 : 7.
 יָנָה fut. first pers. plur. with suff. נִינָה Ps. 74 : 8. Hiph. הוֹנֵה Ezek.
 22 : 7.; fut. מוֹנֵה Lev. 25 : 14.; part. with suff. מוֹנֵה
 Is. 49 : 26.
 יָפָה fut. יָפָה; with ו conv. יָפָה Ezek. 31 : 7. Sec. pers. fem. יָפָה
 Ezek. 16 : 13. Pi'el fut. יָפָה Jer. 10 : 4.; the inten-
 sive species is formed also by doubling the two first
 radicals, thus יָפָפָה Ps. 45 : 3. Hithp. fut. sec. pers.
 fem. sing. תִּפָּפִי Jer. 4 : 30.
 יָרָה infin. יָרָה, with preposition לָ, לִירָה Ps. 11 : 2. (§ 104. 1. a.),
 לִירָה 2 Chron. 26 : 15.; fut. first pers. plur. with suff.
 נִירָה Num. 21 : 30. Niph. י retained, יָרָה Ex. 19 : 13.
 Hiph. fut. מוֹרָה Ps. 45 : 5., יָרָה 2 Sam. 11 : 20.; with ו
 conv. נִירָה 2 Kings 13 : 17., יָרָה 2 Chron. 35 : 23.; also
 א for ה, נִירָה 2 Sam. 11 : 24.; part. מוֹרָה Is. 9 : 14.
 Job 36 : 22.

Verbs לָא and לָא.

נָבָא Niph. נָבָא Ezek. 12 : 27., נָבָא 37 : 7.; infin. הִנְבָּא Zech.
 13 : 4. Hithp. הִנְבָּא Ezek. 37 : 10.

נָשָׂא infin. נָשָׂא Is. 1 : 14., שָׂאָר Gen. 4 : 7. 44 : 1. Ex. 27 : 7., also שָׂאָר Ps. 89 : 10. ; fut. יִשָּׂא Gen. 32 : 21., אָשָׂא Ps. 16 : 4., רוּתָה Ruth 1 : 14. Jer. 9 : 17. ; imp. שָׂא Gen. 27 : 3. Ex. 10 : 17., fem. שָׂאִי 2 Kings 4 : 36.
נָשָׂא Hiph. הִשָּׂאתָ Jer. 4 : 10. ; infin. constr. with. prep. לְ, לְהִשָּׂאת 2 Kings 19 : 25. for לְהִשָּׂאת.

Verbs פָּלַ and לָהֵ.

נָהָה fut. יִהְיֶה Lev. 6 : 20., with וְ conv. יִהְיֶה 2 Kings 9 : 33., apoc. יִהְיֶה Is. 63 : 3. Hiph. הִהְיֶה Lev. 14 : 7. ; fut. יִהְיֶה Is. 52 : 15., with וְ conv. יִהְיֶה Lev. 8 : 11.
נָהָה fut. תִּהְיֶה Job 31 : 7. ; fut. apoc. יִהְיֶה Zeph. 2 : 13., תִּהְיֶה Prov. 4 : 27. ; with וְ conv. יִהְיֶה Gen. 12 : 8. Ex. 10 : 13, 22. Ps. 18 : 10. 40 : 2. Hiph. הִהְיֶה Ezra 7 : 28. ; inf. הִיְהוֹת Is. 10 : 2. ; fut. תִּהְיֶה Deut. 16 : 19. ; apoc. תִּהְיֶה Ps. 141 : 4., first pers. sing. אֶהְיֶה Job 23 : 11. ; with וְ conv. יִהְיֶה 2 Sam. 19 : 15. Ezra 9 : 9., יִהְיֶה Jer. 15 : 6. ; imp. הִשְׂתַּחֲוֶה Ps. 45 : 11. Hoph. part. מִשְׁתַּחֲוֶה Is. 8 : 8.
נָהָה Hiph. הִהְיֶה, הִכְיֶה, הִכְיֶה; infin. הִיְהוֹת; fut. יִהְיֶה 2 Kings 15 : 16. ; apoc. יִהְיֶה Hos. 14 : 6. ; with וְ conv. יִהְיֶה 2 Kings 15 : 14, 16., יִהְיֶה Ex. 9 : 15., יִהְיֶה Deut. 2 : 33. ; imp. הִכְיֶה, הִכְיֶה Ex. 8 : 12. Ezek. 21 : 19. ; part. מִכְיֶה Is. 9 : 12. 10 : 20. ; Hoph. part. הִכְיֶה Num. 25 : 14., once הִכְיֶה Ps. 102 : 5. (י) written for (י) (§ 241).
נָהָה Niph. נִצָּה; part. נִצָּחִים Ex. 2 : 13. Hiph. הִנָּחָה; infin. הִנָּחָה Num. 26 : 9. Ps. 60 : 2.
נָהָה Niph. נִשָּׂה. Hiph. הִנָּשָׂה Job 39 : 17. ; fut. יִנָּשֶׂה 11 : 6.

§ 466. Of those verbs whose second and third radicals are weak letters, the two הִיְהוֹת = הִיְהוֹת and הִיְהוֹת require a separate notice; as they possess some peculiarities to which the second radical has given rise, in addition to those of verbs לָהֵ.

הִיְהוֹת fut. יִהְיֶה, apoc. יִהְיֶה; the rejection of the final הֵ with the vowel in which it rests, produces the form יִהְיֶה; but as here two weak letters concur without a vowel, the first radical takes (י) on account of the following י, which rests in it, and the vowel of the preformative is rejected as superfluous, thus יִהְיֶה (§ 98. 1.), with וְ conv. יִהְיֶה (§ 217. 1.); and so too in one instance the future of הִיְהוֹת,

viz. יָחַץ Eccl. 11 : 3. for יָחַץ, where the resting of γ in \bar{u} causes the vowel of the preformative to be rejected. Infin. abs. חָץ Gen. 18 : 18. for חָץ (§ 441); constr. חָץ, once חָץ Ezek. 21 : 15.; with a preposition, בְּחָץ, לְחָץ. The same remarks apply to the verb חָץ.

חָץ fut. יִחָץ, apoc. יָחַץ, with γ conv. יָחַץ. We meet with a preterite of this verb formed according to the analogy of the verbs חָץ, viz. חָץ Gen. 3 : 22, as if from חָץ.

REMARKS ON THE IMPERFECT VERBS.

§ 467. Before concluding the final chapter on Imperfect Verbs, we may repeat the remark made in the outset, that the deviations from the general paradigm exhibited by the different classes of these verbs result necessarily from the nature of the letters which enter into their composition. Again, the apparently anomalous forms they sometimes exhibit, and which are detailed in the Remarks appended to each class, such as the occasional appearance of a verb חָץ as from a root חָץ, or of a verb חָץ as from a root חָץ or חָץ, and *vice versa*, are to be explained by the theory of the formation of the imperfect verbs from primary biliteral roots; those verbs which thus interchange, and which express the same or nearly the same idea, having two letters common to them all, while the third consists either of a prefixed γ or γ , an inserted γ or γ , a repetition of the second radical, or an affixed \aleph or \aleph .

§ 468. Besides the separate secondary roots formed from the same biliteral, as those from $\gamma\delta$, $\gamma\delta$, $\gamma\delta$, &c. (§ 115), and the commutation or rejection of the added imperfect letter without in the least affecting the sense, we meet also with verbs of which one species or tense appears to be formed from a root different from that in which the rest originate. These are commonly termed *Defective Verbs*, i. e. verbs not used in all the species, or in all the modes and tenses, of which their signification admits; those parts in which they are deficient being taken from a verb of another class, but formed from the same primitive biliteral root by the addition of a different imperfect letter, e. g. $\gamma\delta$ to be ashamed (abashed), fut. $\gamma\delta$, Hiph. $\gamma\delta$, as from $\gamma\delta$; $\gamma\delta$ to go, fut. $\gamma\delta$ as from $\gamma\delta$ (= $\gamma\delta$ walk); $\gamma\delta$ to be alienated, fut. $\gamma\delta$ as from $\gamma\delta$. Thus the Hebrew defective verbs are not like those of the Greek whose various modes and tenses are formed from

distinct verbal roots, as ὀράω (רָאָה), fut. ὁράμαι from ὄρω (רָבַח); εἶδον aorist from ἴδω (יָדַע); but rather resemble those of which the several parts are deduced from a single stem by different modes of conjugation, as θνήσκω, aorist ἔθανον as from θάνω, pret. τέθνηκα as from θνῆω; λαμβάνω, aorist ἔλαθον from λάθω (לָאָח, לָרַח). As all these particulars are given in the best lexicons under their respective heads, where they can be most conveniently referred to, any enumeration of them in a grammar would be a mere waste of time; we will therefore now leave the subject, content with having pointed out to the student the mode in which such appearances are to be accounted for.

QUADRILITERAL VERBS.

§ 469. The number of *Quadriliteral Verbs* in Hebrew is exceedingly limited. Their formation is as follows:

1. By far the greater part are derived from biliteral roots, which, instead of being made trilateral by the addition of an imperfect letter or the reduplication of one of the existing radicals, are formed into quadrilaterals by the repetition of both; hence they correspond both in appearance and in force to the intensive species of verbs עָלַע, e. g. טָאָטָא Is. 14 : 23., כָּלְכָל 1 Kings 8 : 27., כָּרְכָר 2 Sam. 6 : 14, 16., צָפַצַּף Is. 10 : 14., קָרַקַר 22 : 5., שָׁשַׁשׁ 17 : 11., שָׁעָשַׁע Ps. 94 : 19., תָּעַתַּע Gen. 27 : 12.

2. Others are formed from trilateral roots by the insertion of the liquid ר, e. g. כָּרְבַל = כָּבַל, כָּרְסַם = כָּסַם. In one instance ר is prefixed, viz. רָטַפַּשׁ = רָטַשׁ Job 33 : 25. The word פָּרַשָׁשׁ Job 26 : 9. may be considered as formed by the reduplication of the third radical, thus פָּרַשָׁשׁ from פָּרַשׁ, and the subsequent mutation of the sibilant שׁ into ז (§ 73. 1. d.).

§ 470. Those few verbs which consist of five letters are evidently formed from trilateral roots by the reduplication of the second syllable, e. g. חָמַרְמַר Lam. 1 : 20. 2 : 11. from חָמַר, סָחַרְסַח Ps. 38 : 11. from סָחַר. In one of these verbs the two first radicals are repeated, e. g. יָפַחְיָח Ps. 45 : 3. from יָפַח. These also, being formed on the principle of the P'hel and Pu'hal species, have a corresponding intensive signification.

CHAPTER VII.

VERBS WITH PRONOMINAL SUFFIXES.

§ 471. It is a distinguishing characteristic of the Hebrew in common with the other Shemitish languages, that the personal pronouns when governed in the oblique cases by a verb, do not constitute independent words, like those of the languages of Europe, as *amo eum, I love him*; but on the contrary the principal letter or letters of a pronoun so governed are closely connected with the verb, so as to form with it a single word, thus instead of *קָטַלְתִּי אֹתוֹ*, we have *קָטַלְתִּיהוּ* or *קָטַלְתִּיו* *I killed him*.* hence they have received the name of *affixes*, or *suffixes*. What are the fragmentary pronouns used for this purpose, as also the manner of their formation, have already been shown in the chapter on Personal Pronouns (§ 123). Accordingly, there remains only to state, 1st, to what verbs they are to be added; 2dly, to what parts of those verbs; and 3dly, the mode of connection, with the influence exercised by it on the vowels of the verbs.

§ 472. These fragmentary pronouns are affixed to all active verbs, whether transitive or intransitive, in the several relations indicated by the accusative, dative, and ablative cases of the Indo-European languages.

1. To transitive verbs they are joined chiefly in the accusative, as *קָטַלְתָּ* *he killed thee*; and sometimes in the dative, e. g. *עָשִׂיתִינִי*, not *I have made me*, but *I have made (it) for me*, Ezek. 29 : 3., *נָתַתְּנִי* *thou hast given (it) to me*, Josh. 15 : 19., *לָשָׁלְמוֹ* *to pay (it) to him*, Deut. 23 : 22., *הָשִׁיבֵנִי* *bring to me*, Gen. 37 : 14.

2. And to intransitive verbs in the dative or ablative, e. g. *הִזְקַתְנִי* *thou hast prevailed over me*, Jer. 20 : 7., *יָזְעִקְנָה* *they cry to thee*, Neh. 9 : 28.; *עַל יְגֹרָתָהּ* *evil does not dwell with thee*, Ps. 5 : 5., *תִּמְלֵאמוֹ נַפְשִׁי* *my soul shall be filled with them*, Ex. 15 : 9., *תִּשְׂבַּעְנִי* *thou art satisfied with it*, Prov. 25 : 16., *יָצְאוּנִי* *they went out from me*, Jer. 10 : 20.

§ 473. Each of these pronouns may be added to any person of the preterite or future tenses, with the exception of those cases in which

* Sometimes indeed, for the sake of emphasis, the entire pronoun is given in addition to the fragmentary suffix, e. g. *בְּרַכְּנִי גַם־אֲנִי* *bless me, also me*, Gen. 27 : 24.

the suffix would necessarily coincide with the subject of the verb, and thereby indicate a reflexive action, the expression of which has been assigned to a particular species, viz. the Hithpa'el; accordingly we find, not *קָטַלְתָּ*, but *הִתְקַטַּלְתָּ* *thou hast killed thyself*.* Hence all the affixed pronouns can be employed in the accusative with verbs in the *third* person only, where the subject and object, although of the same person, are not necessarily identical: thus the expression *קָטַלְהוּ* *he killed him*, means that he killed, not himself, but another; so *קָטַלְתֶּם* *they killed them*, not themselves. To verbs in the *first* person the pronouns of the second and third only can be added in the accusative; and to verbs in the *second* person, only those of the first and third: the latter rule of course includes the imperative.

§ 474. To the infinitive, in its quality of verbal noun (§ 156), the same fragmentary pronouns are affixed in the accusative; their use, as when joined to the other parts of the verb, being to point out the receiver of the action, thus *קָטַלְנִי* *killing me*, i. e. the killing performed *upon* me. For the purpose of designating the author of the action, or agent, the suffixes of the nouns are employed, thus *קָטַלְתִּי* *my killing*, i. e. the killing performed *by* me. This distinction of case obtains likewise in the suffixes of the participles: although, as the active participle itself denotes the agent, this can never be represented by the suffix, which in both cases denotes the object of the action, e. g. *עֹשֶׂהוּ* *one making me*, Job 32:22., *יֹצְרִי* *my creator*, Is. 49:5. With a passive participle, it of course denotes the subject of the action alone. For a more detailed exposition of all these points see the Syntax, Book III. Chap. VII.

§ 475. Many of these pronouns are affixed in two different modes, according as the word receiving them ends in a vowel, as *קָטַלְתִּי*, *קָטַלְתָּ*, or in a consonant, as *קָטַלְתָּ*, *קָטַלְתָּ*. To the former they are all added without any intermediate vowel, thus *קָטַלְתִּי*, *קָטַלְתָּ*; but when appended to the latter, the suffixes of the first and third persons both singular and plural are preceded by a connecting vowel, termed the *vowel of union*, which is given to the last letter of the verb, for the purpose of more closely uniting the verb and pronoun, and at the same time furnishing a simple syllable on which the accent can be placed, thus *קָטַלְתִּי*, *קָטַלְתָּ*. Of the suffixes of the second person singular,

* To express a reflexive action with intensity, the word נֶפֶשׁ *soul*, is frequently employed in the oblique cases, e. g. *שָׁמַר נַפְשִׁי* *take heed to thy soul*, i. e. to *thyself*, Deut. 4:9. (See § 873 et seqq.).

the feminine, which has no accompanying vowel, is constantly preceded by the vowel of union when the verb ends in a consonant; the masculine, only when the word is *in pause*, i. e. accompanied by a disjunctive accent (§ 107. 3.). The suffixes of the second person plural of both genders, which always have the accent, are joined to the verb without an intermediate vowel.

§ 476. The vowel adopted for the purpose of connecting the pronominal suffixes with the preterite of verbs, is the appropriate vowel of that tense *a* (_) or (_);* the future, imperative, infinitive, and participle employ its first modification *e* (_). The following table exhibits the whole of them at a single glance.

Table of Pronominal Suffixes of Verbs.

For the Future.			For the Preterite.				
SINGULAR.							
	נִי			נִי		C.	1.
כָּה	הָ	אֶ	הָ	הָ		M.	} 2.
כִּי	הָ	הָ	הָ	הָ		F.	
	וּ	הָ	וּ	הָ		M.	} 3.
	הָ		הָ	הָ		F.	
PLURAL.							
	נִי			נִי		C.	1.
כָּם			כָּם			M.	} 2.
כֶּן			כֶּן			F.	
מִן	ם	ם	מִן	ם		M.	} 3.
	ן		ן			F.	

* The only exception is יִסְרְיִי Is. 8: 11. for יִסְרְיִי, where the (_) of the first radical appears to have been shifted to the second, in order to serve as a vowel of union.

§ 477. The addition of suffixes to verbs gives rise to several changes in the vowels of the latter, the chief of which are as follows :

1. *a.* When the verb begins with a simple syllable, as is the case with nearly all the persons of the preterite Kal, the addition of a pronoun causes the rejection of the first vowel, thus קָטַלְתִּי, קָטַלְתָּ (§ 103. 1.). The same is the case with the future Kal and Hiph'hil of verbs עָרַ and עָע, whose first syllable is simple and its vowel mutable, e. g. יִבְרָאָה, יִשְׁרָאָה.

b. Some forms beginning with a simple syllable not only reject the first vowel, but also shorten the second, and shift it to the initial letter : as in the infinitive, קָטַלְתִּי for קָטַלְתִּי (§ 103. 2. *b.*); and occasionally in other parts of the verb, e. g. יִהְיֶה Gen. 43 : 29. for יִהְיֶה. Gr 101.3

2. *a.* When the first is a mixed syllable, the vowel of which is consequently immutable (§ 103), on the reception of a suffix preceded by a vowel of union (§ 474) the second vowel is rejected instead. This is the case with the future of perfect verbs, thus יִקְטַלְהוּ for יִקְטַלְהוּ (§ 103. 2. *a.*); and also with the Pi'hel species, thus קָטַלְתִּי for קָטַלְתִּי.

b. But when the suffix is syllabic, and without a vowel of union, the second vowel is merely shortened, to prevent the formation of a mixed syllable with a long unaccented vowel (see § 55. 1.), thus יִקְטַלְתָּ, יִקְטַלְתָּ.

§ 478. The influence of the suffixes extends also to the consonants of the verb, in which they give rise to the following changes :

1. When the third pers. fem. sing. of the preterite receives a pronominal suffix, its characteristic ה, which is thus brought into the middle of the word, and therefore can no longer rest in (,) (§ 439), is always hardened into its equivalent ח (§ 439. 2.); and consequently the syllable which it terminates becomes mixed and short, thus קָטַלְתִּי *she has killed me*, קָטַלְתָּ *she has killed thee*.

2. The sec. pers. fem. sing., on receiving a suffix, takes before the latter the feminine characteristic (י-) (§§ 127, 224) as a vowel of union, that it may not be preceded by two vowelless consonants, thus קָטַלְתִּי *thou (f.) hast killed him*.

3. The sec. pers. plur. masc. and fem., the ׁ and ׂ of which, as in plural nouns, seem to oppose the close connection of the verb and its suffix, reject these final consonants, and take the plural vowel of union (י) (see § 160, 3 pers. pl.), thus קָטַלְתֶּם *you (m. or f.) have killed me*.

§ 479. For the sake of greater perspicuity and facility of reference, we will now give the whole of Kal at one view, with all the suffixes of the different modes, tenses, and persons. And this will serve for the entire verb, as they are affixed in a precisely similar manner to those of the remaining species whose meaning admits of their reception.

Paradigm of Kal with Suffixes.

	SINGULAR.			PLURAL.		
	1 pers.	2 pers.	3 pers.	1 pers.	2 pers.	3 pers.
PRETERITE.						
<i>Sing.</i> 3 m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ m. קָטַלְתָּ f.
3 f.	קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ m. קָטַלְתָּ f.
2 m.	קָטַלְתָּ } קָטַלְתָּ		קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ m. קָטַלְתָּ f.
2 f.	קָטַלְתָּ		קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ m. קָטַלְתָּ f.
1 c.		קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ		קָטַלְתָּ	קָטַלְתָּ m. קָטַלְתָּ f.
<i>Plur.</i> 3 c.	קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ m. קָטַלְתָּ f.
2 c.	קָטַלְתָּ		קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ m. קָטַלְתָּ f.
1 c.		קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ m. קָטַלְתָּ f.
INFINITIVE.						
	קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ m. קָטַלְתָּ f.
FUTURE.						
<i>Sing.</i> 3 m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתָּ } יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ m. יִקְטַלְתָּ f.
<i>Plur.</i> 3 m.	יִקְטַלְתָּ	יִקְטַלְתָּ } יִקְטַלְתָּ	יִקְטַלְתָּ } יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ m. יִקְטַלְתָּ f.
IMPERATIVE.						
<i>Sing.</i> 2 m.	קָטַלְתָּ		קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ		קָטַלְתָּ m. קָטַלְתָּ f.

REMARKS ON THE SUFFIXES OF VERBS.

Preterite.

§ 480. 1. In a few instances ה appears as the suffix of the third pers. masc. sing., e. g. קָבוֹה Num. 23 : 8. for קָבוּה. The Mappik of the suffix ה of the third pers. fem. sing. is frequently omitted, e. g. הָשְׁמֶרָה Amos 1 : 11. for הָשְׁמֶרָה*, וְהִחְמֶרָה Ex. 2 : 3. for וְהִחְמֶרָה, הָשְׁמֶרָה 9 : 18. for הָשְׁמֶרָה. The ך of the suffix נִי occasionally receives Daghesh, e. g. הָנִי Gen. 30 : 6.

2. The suffix ה of the sec. pers. masc. sing. sometimes appears with ה final (see § 223), e. g. בָּאָהָה Gen. 10 : 19, 31. The fem. suffix ה of the same person occasionally receives the characteristic vowel (י) of the feminine (§§ 127, 224), e. g. הָמַעֲשֶׂרָה Ps. 103 : 4. These forms appear in like manner with the future (see Jer. 7 : 27. Ps. 137 : 6. 145 : 10.). In a few instances ה is preceded by (י) instead of (י), e. g. קָרָאָה Is. 54 : 6.; which frequently occurs when in pause, e. g. פָּאָרָה Is. 60 : 9.

3. Once the vowel (י) is used instead of (י) for connecting the pronominal ך of the third pers. m. pl. with the verb, viz. וּבְצִעָם Amos 9 : 1.

§ 481. The sec. pers. fem. sing. of the verb in a few instances takes (י) for the vowel of union instead of (י), which causes it to resemble the masculine, e. g. יָלְדָתְנִי Jer. 2 : 27. for יָלְדָתִי = יָלְדָתִי Josh. 2 : 17, 20. for יָלְדָתִי; and occasionally (י), e. g. הִרְדָתְנִי 2 : 18.

§ 482. In the affirmative ה (= ה) of the third pers. fem. sing. a Daghesh is inserted, on the rejection of the ה of the affixed pronoun ה (§ 77. 3.), in order to complete the mixed syllable, and thereby retain the preceding short vowel (י) (§ 34. a. note), thus קָטְלָתָהּ *she killed him* for קָטְלָתָהּ; the same effect is produced by the shifting back of the vowel of the fem. suffix ה, thus קָטְלָתָהּ *she killed her* for קָטְלָתָהּ.

§ 483. Verbs whose second radical has *e* in the preterite (§ 133) generally retain it on receiving a pronominal suffix, and reject the first vowel (477. 1. a.), e. g. אָהַבָהּ 2 Sam. 12 : 24. Is. 48 : 14., אָהַבָהּ Cant. 1 : 3., יִרְאָהָהּ Job 37 : 24., שָׁנְאָהּ Deut. 24 : 3., שָׁנְאָהּ Gen. 32 : 18., שָׁכַחָהּ Is. 49 : 14. Jer. 2 : 32. Those with *o* when thus making a mixed syllable in the middle of a word, change it into *o* (§ 477. 1. b.), e. g. יָכַלָתִי Ps. 13 : 5. for יָכַלָתִי.

* Gesenius, without sufficient reason, supposes this ה to be paragogic, with the accusative omitted. See his *Lexicon Manuale*, p. 1023.

Future.

§ 484. 1. In the future singular, before the suffixes masc. הוּ and fem. הָ of the third person, a נ termed Nun epenthetic (§ 81. 2.) is sometimes inserted, in order to avoid the hiatus caused by the weakness of ה, thus יִקְטִלְהוּ for יִקְטִלְהוּ, יִקְטִלְהָ for יִקְטִלְהָ; ה is then frequently rejected by § 77 : 3., and נ receives Dagghesh, in order that the preceding () may still form a mixed syllable, and thus remain unchanged (§ 34. a.), e. g. יִקְטִלְהוּ, יִקְטִלְהָ.

2. In like manner has arisen the Dagghesh following the short vowel (), in the suffix ה of the sec. pers. masc. sing., e. g. אֶרְאֶךָ Gen. 12 : 1., אֶקְבֹּצְךָ Is. 43 : 5.; in כָּה of the same person (see § 480. 2.), e. g. תִּנְצֹרְכָה Prov. 2 : 11.; and in נִי of the first pers. sing., e. g. יַעֲרִינִי Jer. 49 : 19.

§ 485. On receiving either of the pronominal suffixes הוּ or הָ, the final ך of the third pers. plur. (§ 162) is often retained, e. g. יִמְצְאוּנָה Jer. 2 : 24.; in such cases () is frequently written for (ך) (§ 100. 1. note), e. g. יַעֲבֹרְנָה 5 : 22. Sometimes ך is retained before the suffixes of the sec. pers. sing., e. g. וְשִׁאֲנֶךָ Ps. 91 : 12., וְשִׁרְתֶּנְךָ Is. 60 : 7.; and occasionally before that of the first, e. g. יִקְרָאנִי Prov. 1 : 28., where it once takes (), viz. תִּדְבָּרְנִי Job 19 : 2.

§ 486. Sometimes the preterite vowel of union *a* is employed instead of the future *e*, e. g. וְאָהַבְנִי Gen. 29 : 32., וְתִדְבְּקִנִי 19 : 19., וְיִבְהִילֵנִי Is. 56 : 3., וְיִשְׂפִיעֵנִי Job 9 : 18., וְיִוְשִׁיבֵנִי 1 Kings 2 : 24., וְיִתְרַאֲנִי Num. 22 : 33., וְיִרְאֵנִי Ex. 33 : 20., וְתִבְעֵתִי Job 9 : 34.; וְיִלְבָּשֵׁם Ex. 29 : 30., וְיִשְׁיִמָם Deut. 7 : 15., וְיִשְׁעֵן Ex. 2 : 17.

§ 487. The suffix ך of the third pers. plur., although generally changed into its cognate ך in the feminine (§ 123, p. 89), is occasionally retained in that gender also, probably to distinguish the suffix from the plur. term. ך, e. g. וְיִגְרְשׁוּם Ex. 2 : 17. for וְיִגְרְשׁוּן, וְיִנְאָסְרוּם 1 Sam. 6 : 10. for וְיִנְאָסְרוּן. See also Gen. 26 : 15, 18. Num. 17 : 3, 4. In poetry this suffix occasionally assumes the form מָה instead of מָה (see p. 89), e. g. וְיִכְסִימָה Ex. 15 : 5.

Infinitive and Imperative.

§ 488. The suffixes are added to the infinitive and also to the imperative with the vowel of union (). The former of these modes, when taking the suffixes of the second person, occasionally retains its *o* under the second radical, e. g. אֶכְלֶךָ Gen. 2 : 17., אֶכְלֹכָם 3 : 5.; and some-

times, though rarely, this vowel when shifted to the first (see § 477. 1. b.) is further shortened into (\), e. g. קָצַרְכֶם Lev. 19 : 9. 23 : 22. The latter mode, being formed from the future, takes in like manner Nun epenthetic, e. g. קָחֶנָּה Jer. 36 : 14. = קָחֶנָּה for קָחָה; so יִקְרָאֶנָּה v. 15., שְׁמִיעָנָה Job 5 : 27.

§ 489. As was before stated (§ 478), the suffixes are added to the remaining species in the same manner as to the Kal form; the changes in the vowels to which they occasionally give rise, are all to be explained by means of the general principles already laid down. These observations apply to all verbs whether perfect or imperfect. It may, however, be proper to add, that in verbs לָחַץ, the final ה, which the addition of a pronominal suffix brings into the middle of the word, is rejected in the preterite, and the vowel of the second radical is given to the first, thus נָלַחַ for נָלַחַהּ; so likewise in the third pers. fem. sing., where ה radical is regularly hardened into ח (§ 439. 2.), and on the reception of a suffix is rejected, thus נָלַחַחַ for נָלַחַחָהּ. In the future of these verbs, ה is in like manner rejected.

CHAPTER VIII.

THE NOUNS.

§ 490. THE words in Hebrew included in the general term *Noun* (Heb. שֵׁם) correspond to those of the same class in other languages, and like them may be divided into,

I. **CONCRETE Nouns** (שֵׁם עֵצוֹם), i. e. names of existences which are subjected to the observation of the senses; these names are each derived from some prominent attribute allowed by common consent to stand for all those of the object to which it belongs. They may be subdivided as follows:

1. *Proper nouns*, or names appropriated to individual existences, as אַבְרָהָם *Abraham*, יַרְדֵּן *Jordan*, כְּנָעַן *Canaan*.

2. *Appellative nouns*, or names of whole species of individual existences, whether found in nature, as אָדָם *man*, הָרַר *mountain*, עֵץ *tree*; or the work of art, as בֵּית *house*, גַּן *garden*, שִׁמְלָה *garment*.

3. *Material* nouns, or names of existences taken in their most extended sense, without respect to the form or organization which confers individuality, as *קֹרֶן* *corn*, *זָהָב* *gold*, *מַיִם* *water*.

II. **ABSTRACT Nouns** (*שֵׁם מְקֻרָה*), i. e. names of qualities or modes of existence, *abstracted* or taken from the objects with which they are found in combination, and consequently as such perceptible to the mind alone, as *אַהֲבָה* *love*, *גְּבוּרָה* *strength*, *חֵכְמָה* *wisdom*.

§ 491. With regard to *sex*, Hebrew nouns are divided, according to the form under which the objects they represent are found existing in animated nature, or to the aspect under which they present themselves to the mind, into two genders, *masculine* and *feminine*. They are likewise divided as to *number*, whether consisting of one or more, into *singular* and *plural*. Lastly, the relations nouns bear to each other are pointed out by certain inflections, which may be termed *cases*. Of all these we shall treat separately in their proper order.

§ 492. The formation of Hebrew nouns gives rise to another division, into *primitive* and *derivative*.

I. **PRIMITIVE Nouns** are in a manner self-existent, not deriving their origin from any other word, whether noun or other part of speech; they comprise most material-nouns, as well as the names of many animals and plants, and of the double members of the human body, e. g. *בָּשָׂר* *flesh*, *כֶּסֶף* *silver*; *סוּס* *horse*, *עֵץ* *tree*; *אָזֶן* *ear*, *יָד* *hand*.

II. **DERIVATIVE Nouns**. Under this head are comprehended all nouns derived either from *verbs* or from other *nouns*, by means of a change in the vowels, or by the addition of certain letters to the beginning or end. The following examples may suffice:

1. *Verbal Derivatives*, e. g. from *כָּתַב* *to write* are formed the noun of action *כְּתוּב* *writing*, the noun of agency *כָּתֵב* *writer*, and a noun denoting the product of the action, as *מִכְתָּב* *a writing*, that which is written; from *פָּתַח* *to open* are formed *פֶּתַח* *door*, that which opens, *מַפְתָּח* *key*, that which causes to open.

2. *Nominal Derivatives*, e. g. from *עֵבֶר* *Heber* is formed *עִבְרִי* *a Hebrew*, a descendant of Heber; from *רֹאשׁ* *head*, *רֵאשִׁית* *a beginning*.

G E N D E R S .

§ 493. The nouns as well as the verbs of the Hebrew language have but two genders, *masculine* (*זָכָר*) and *feminine* (*נְקֵבָה*); to one or the other of which every object, whether animate or inanimate, is conceived

to belong. The neuter gender of many Indo-European languages, i. e. a separate class containing those nouns which it is considered cannot with propriety be included in either of the above, is entirely unknown, not only to the Hebrew, but also to the whole family of tongues of which it forms a member. Some names of things which are neither masculine nor feminine by nature are used alternately in both genders, and thence receive the appellation of *common* (מִשְׁתָּה).

§ 494. The two genders masculine and feminine are in general to be distinguished either by the *termination* or by the *signification*.

I. *By the Termination*. 1. In the Hebrew language, nouns which belong to the masculine gender are of the simplest form, ending for the most part in a strong consonant; from these the corresponding feminine nouns are derived by softening the termination through the addition of the weak letter ה resting in the long open vowel (ֹ), e. g. אִישׁ *man*, אִשָּׁה *woman*; נָעַר *boy*, נַעֲרָה *girl*; מֶלֶךְ *king*, מַלְכָּה *queen*. This mode of formation is admirably adapted to the expression of the opposite qualities of force and delicacy which characterize the two sexes, and at the same time would seem to intimate the fact of the priority of man's creation.

2. As almost all words ending in ה־ are of the feminine gender, and as many masculine nouns may be converted into feminines by affixing this termination, it has been appropriately named the *feminine characteristic* (§ 160). We find, moreover, that ה is very frequently hardened into its cognate ח (§ 73. 2. d.), and hence this latter consonant is sometimes employed for the same purpose, e. g. זִמְרָה *song*, Ex. 15: 2. Is. 12: 2., נְחִלָּה *possession*, Ps. 16: 6., עֲזָרָה *help*, 60; 13. 108: 13., שְׁנָה *sleep*, 132: 4., פֹּרֵת *fruit-tree*, Gen. 49: 22. These at first were mere alternate forms with the preceding, as all the nouns which take ה־ usually terminate in ה־: but in process of time the hardened form of the feminine characteristic acquired a permanent place in certain nouns, preceded by (ֹ), e. g. גִּבּוֹרָה *lady*, תְּקַאֲרָה *glory** (especially in feminine participial nouns, thus קֹשֶׁלֶת); by (וֹ), e. g. יְלֻדוּת *youth*, מְלֻכּוּת *kingdom*; or by (יֹ), e. g. רֵאשִׁית *beginning*, שְׁאֲרִית *remainder*. Hence arises the rule, that feminine are to be distinguished from

* When the last radical is a guttural, the term. חֶ is changed into חֵ. A few have a feminine ending which are masculine by their signification, e. g. שָׂרָה *governor*, קֹהֵל *preacher*. The ח of the latter is supposed by some to be added to form a *nomen muneris*, as פִּכְרָה Ezra 2: 57., and by others to correspond to the *excellentiæ* in Arabic.

masculine nouns by the termination הָ, or ת preceded by one of the vowels above enumerated.*

II. *By the Signification.* 1. The gender of nouns is frequently to be determined by their meaning; thus the following are *feminine*: *a.* All names of females, whether belonging to the human race or to the brute creation, e. g. אִם *mother*, מִלְכָּשׁ *concubine*; רֶחֶל *ewe*, אֶחָד *she-ass*. *b.* Names of countries and cities, e. g. אֶרֶץ *land*, אֶדֹם *Edom*, כְּנָעַן *Canaan*, מִצְרַיִם *Egypt*, מוֹאָב *Moab*; עִיר *city*, יְרוּשָׁלַיִם *Jerusalem*, צִיּוֹן *Zion*: these by the poetical writers are frequently personified in the feminine with the epithet בַּת *daughter* prefixed, thus מִצְרַיִם בַּת *Daughter of Egypt*, צִיּוֹן בַּת *Daughter of Zion*. *e.* Those members of the bodies both of men and animals which are double, e. g. זְרוֹעַ *arm*, יָד *hand*, עֵין *eye*, רֶגֶל *foot*, אָזֶן *ear*.†

2. All nouns are *masculine* by termination which do not end in הָ, with the exception of those mentioned in the preceding paragraph. As to their *signification*, masculine nouns comprise, *a.* All names of males, whether men or brutes, e. g. אָב *father*, בֶּן *son*, אֲדֹנָי *lord*, מֶלֶךְ *king*; אֲרִי *lion*, חֲמוֹר *he-ass*. *b.* Names of nations, e. g. אֶדֹם *Edom*, מוֹאָב *Moab*, יִשְׂרָאֵל *Israel*, אֶפְרַיִם *Ephraim*. *c.* Names of rivers and mountains, e. g. יַרְדֵּן *Jordan*, פִּישׁוֹן *Pishon*, יַבֵּק *Jabbok*; חוֹרֵב *Horeb*, סִינַי *Sinai*, לְבָנוֹן *Lebanon*. *d.* Names of months, e. g. אָבִיב *Abib*, זִיף *Zif*, אֶתָן *Ethan*, בּוּל *Bul*. *e.* Material-nouns, e. g. זָהָב *gold*, כֶּסֶף *silver*, דָּם *blood*, מַיִם *water*.

§ 495. The above general rules will be found to hold almost throughout; but, as inanimate objects have no gender except the ideal one attributed to them according to the light in which they happen to be regarded, it is by no means to be wondered at if any arbitrary classification made with a view to this particular should prove to be defective.

* A few nouns sometimes take the termination אָ for הָ; they are as follows: לְבִיָּא Jer. 50:11., וְרָא Num. 11:20., חֲמָא Is. 19:17., חֲמָא Dan. 11:44., לְבִיָּא Ezek. 19:2., מְרָא Ruth 1:20., מְשָׁרָא Lam. 3:12., קְרָחָא Ezek. 27:31., שִׁנָּא Ps. 127:2., which may be considered as Aramaisms.

† The words זְרוֹעַ Is. 17:5. and רֶגֶל Ps. 73:2., appear at first sight to be construed in the masculine. The difficulty, however, may be easily cleared up by prefixing to each of these words the preposition בְּ, whose omission is of such frequent occurrence. The first of the two passages would then read, "They are like one who gathers standing corn, and cuts it *with* his arm" (i e. inclosing it in his arm); the second, according to the K'thibh, "I should soon have fallen *with* my feet." There are a few instances, notwithstanding, in which these words are undoubtedly masculine, e. g. זְרוֹעַ Is. 51:5., רֶגֶל Prov. 1:16. 7:11. Jer. 13:16.

1. Accordingly we find some nouns which are feminine, although destitute of the characteristic termination of that gender, and not included among those which are feminine by signification, e. g. *אָבן* bowl, *אָז* brasier, *אָצבע* finger, *אַשד* step, *בְּאָר* well, *בֶּטֶן* belly, *חֶרֶב* sword, *יָהָר* peg, *כּוֹס* cup, *כֶּכֶר* talent, *נֶעַל* shoe, *עֵיֶשׂ* Great Bear, *עֶרֶשׂ* couch, *מֹרְסֵל* morsel, *צִלָּע* rib, *צָפוֹן* north, *רִבּוּא* myriad, *תֵּבֵל* world, *תֵּימָן* south.*

2. Other nouns of this sort are construed in both genders alternately, although in some of them the masculine prevails, and in others the feminine, e. g. *אָבֶן* stone, *אוֹת* sign, *אֶנִּי* ship, *אֲרוֹן* ark, *אֶרֶץ* road, *אֵשׁ* fire, *גֶּדֶר* wall, *גֶּן* garden, *גֶּפֶן* vine, *דֶּלֶת* gate, *דֶּרֶךְ* way, *הַמּוֹן* multitude, *זָקֵן* beard, *חִלּוֹן* window, *חֲצֵר* court, *יְמִין* right hand, *לֶחֶם* bread, *לָשׁוֹן* tongue, *מַטֵּה* staff, *נַפֶּשׁ* soul, *סִיר* pot, *עָב* cloud, *עָרֶב* evening, *עֵת* time, *צֶאֱן* sheep, *צֶבֶא* host, *צִפּוֹר* sparrow, *קִיר* wall, *קֶשֶׁת* bow, *רוּחַ* wind, *רֹחַב* street, *שְׂאֵל* hell, *שֶׁבֶט* rod, *שַׁבָּת* sabbath, *שֶׁמֶשׁ* sun, *שֵׁן* tooth, *תְּרוֹם* abyss, *תֵּצֵר* razor.†

* The fem. nouns *צַר* wine-press, *דֶּרֶךְ* decree, should be classed with those ending in the hardened form of the fem. char. (§ 494. 2.), the former being a contraction for *צָרָה* from *רָצַן* to press, and the latter for *דֶּרֶכָה* from *דָּרַן* to judge.

† Prof. Ewald has endeavoured, by the application of certain general principles, to include every noun which without the feminine termination is either feminine or common, in the category of those which are feminine by their signification. His arrangement of feminine nouns without the characteristic termination is as follows:

I. Names of persons and animals which belong to the female sex in a *physical* point of view, e. g. *אִם* mother, *יָהֵל* ewe.

II. Names of objects to which the feminine gender is attributed in an *ideal* manner, viz. 1. Names of objects to which is attached the idea of maternal care and support, e. g. *אֶרֶץ* earth, *עִיר* city, *שֶׁמֶשׁ* sun, &c. 2. Names of invisible agents, e. g. *נַפֶּשׁ* soul, *רוּחַ* breath, *אֵשׁ* fire, &c. 3. From the idea of dependence and subserviency attached to the weaker sex, especially in the East, the feminine gender is conferred upon, a. many names of limbs of men and animals, e. g. *יָד* hand, *רֶגֶל* foot, *עֵיִן* eye, &c.; b. names of articles of clothing, e. g. *נֶעַל* shoe; c. names of implements, e. g. *חֶרֶב* sword, *תֵּצֵר* razor, *כּוֹס* cup, &c.; d. names of plants and minerals made use of by man, e. g. *אָבֶן* stone, *בְּאָר* well. (See Krit. Gram. d. Hebr. Sprache, §§ 166, 167).

Ingenuous as his theory certainly is, and plausible as it may appear, still a slight examination of the foundations on which it rests, will suffice to prove it a theory and nothing more: for the majority of the nouns he has adduced as examples, of which we have given only a part, are common, and some of them more frequently masculine than feminine; while by far the greater part of the remaining nouns embraced by his statements, are employed in the masculine exclusively.

§ 496. This use of nouns as common, or of either gender, is not confined to the names of inanimate objects, but extends likewise to some names of animals: these latter consist of, 1. Nouns which constantly preserve the masculine form, the animals they denote being regarded as strong and bold; their gender is left to be determined by the adjective or verb with which they are construed, e. g. *גַּמֶּל* camel, *דָּב* bear, *זָאֵב* wolf, *חֲזִיר* swine, *כָּלֵב* dog, *תּוֹר* turtle-dove: these are employed in each gender alternately, e. g. masc. *גַּמְלִים* Gen. 24:63., fem. *מִינִיקוֹת* Gen. 32:16.; masc. *דְּבֵי* Hos. 13:8., fem. *חֲזִירֹת* 2 Kings 2:24., &c. 2. Names of animals, &c. which have the feminine termination, because considered weak and timid, and are still sometimes construed in the masculine, e. g. *אֲרֵנֶת* hare, *דְּבוּרָה* bee, *בַּת הַיַּעֲנָה* ostrich, *חֲסִידָה* stork, *יוֹנָה* dove.

§ 497. In Hebrew as in English, the names of many female animals, whether with or without the characteristic termination, differ totally from those of their males, e. g. *חֲמוֹר* he-ass, *אֲרוֹן* she-ass (not *חֲמוֹרָה*); *שׁוֹר* ox, *פָּרָה* cow from *פָּר* (not *שׁוֹרָה*); *אֲרִי* lion, *לְבִיָּא* lioness from *לָבִיא* (not *אֲרִיָּה*). The same is the case with some nouns denoting the titles and offices of human beings, e. g. *אֲדֹנָי* lord, *גְּבִירָה* lady (from *גִּבּוֹר*); *עֶבֶד* man-servant, *שִׁפְחָה* or *אֲמָה* maid-servant.

FORMATION OF NOUNS.

§ 498. As has been already stated, nouns may be divided, as regards their formation, into two classes, *primitive* and *derivative*. Of the latter by far the greater number derive their origin from verbs: thus we find nouns formed after the preterite, infinitive, and participles of Kal as well as of the other species. These are taken either from active-transitive verbs, denoting, 1st, the action of the verb, as *קָטַל* killing; 2d, the person acting, or agent, as *קָטַל* killer, *one killing*; 3d, the instrument of action, as *מַפְתֵּחַ* key (lit. opener); 4th, the place of action, as *מִזְבֵּחַ* altar (from *זָבַח* to sacrifice); 5th, the product of the action, as *כָּתַב* or *מִכְתָּב* a writing, something written (from *כָּתַב* to write): or from intransitive or neuter verbs signifying a state of being, to which the force of such derivatives corresponds, e. g. from *יָשַׁב* to sit, *יֹשֵׁב* session, *יֹשֵׁב* siller, *מִיֹּשֵׁב* seat; from *הָכֵם* to be wise, *הָכֵם* wise man, *חֲכָמָה* wisdom.

§ 499. These derivative nouns are all formed from or in imitation of different parts of the verb, by changing the vowels, or by prefixing or affixing one or more of the letters א, ה, ו, י, מ, נ, ת, which to aid

recollection have been composed into the technical word **הַאֲמִתִּי** (see § 8. note). Of these **א** is always prefixed, and **ה** generally affixed; the rest are added either at the beginning or end.

§ 500. We will now enter upon the classification of verbal nouns, arranging them with regard to their forms, in the order of the different modes, tenses, &c. from which they are derived. And as all the primitive nouns likewise present one or other of these forms, we shall include them under the same general heads, leaving the lexicographer, within whose province it falls, to make the requisite distinction between these two classes of nouns, and exhibit their fundamental meanings. All nouns, whether primitive or derivative, have the appearance of being constructed, like the verbs, from roots of three letters each, either consisting entirely of perfect consonants, or containing one or two imperfect ones; accordingly we shall employ in representing their forms the corresponding parts of the several paradigms of verbs.

NOUNS FROM PERFECT VERBS.

KAL.

Preterite.

§ 501. 1. *a.* **קָטַל**, (**קָטַל**, **קָטַל**); *f.* **קָטֹלָה**. Formed after the preterite of verbs whose second radical has (_), which in the nouns is changed for the sake of contradistinction into (,), e. g. *Masc.* **בָּשָׂר** *flesh*, **גָּמַל** *camel*, **דָּבָר** *word*, **זָהָב** *gold*, **חָדָשׁ** *new*, **חָכָם** *wise*, **יָשָׁר** *straight*, **עָמַל** *work*. *Fem.* **בְּרָכָה** *blessing*, **חֲדָשָׁה** *new*, **חֲכָמָה** *wise*, **צְדָקָה** *righteousness*. Some are formed by rejecting the first vowel, and lengthening the second, e. g. **זָמָן** *time*, **יָקָר** *dignity*, **כָּתָב** *writing*, **שָׂאָר** *remainder*; in a few instances the second vowel is not lengthened, e. g. **גָּבַר** *man*, **דָּבַשׁ** *honey*, **חָתָה** *fear*.

b. **קָטַל**, (**קָטַל**, **קָטַל**); *f.* **קָטֹלָה**, **קָטֹלָה** (**קָטֹלָה**). Formed after intransitive verbs whose second radical has (_), e. g. *Masc.* **גָּדַר** *wall*, **גָּזַל** *spoil*, **זָקֵן** *old man*, **חָמַץ** *leavened*. *Fem.* **אֲבֵדָה** *lost*, **בְּהֵמָה** *beast*, **גָּזָלָה** *spoil*, **שְׁחֹלָה** *ointment*, **תְּכֵלֶת** *purple*; **גְּבֵרָה** *lady*; **שְׂאִירִית** *remainder*. Some reject the first vowel in the masculine, e. g. **בָּאָר** *well*, **זָאָב** *wolf*, **בָּאָב** *pain*. Others take (_) for the first vowel, and (,) for the second, e. g. **נִכְר** *strangeness*, **שֵׁנָה** *hair*, **שִׁכָּר** *intoxicating drink*. As the preterite and participle of intransitive verbs are so nearly allied in signification (see § 233), these nouns may likewise be regarded as participials.

2. *a*. קָטַל; *f*. קָטְלָה (קָטְלָה, קָטְלָה). In forming some nouns, both vowels of the preterite are changed into *e* (ֵ), the first modification of *a*, whence they have received the name of *Cegholates*, the distinguishing characteristic of which is that by § 56. 2. they all have the accent on the penult, e. g. *Masc.* וַיָּרֶךְ *way*, מֶלֶךְ *king*, עֶבֶד *servant*. When the third radical is a guttural, either the second takes (ֵ), e. g. זָבַח *sacrifice*, זֶרַע *seed*; or the first takes (ֵ), e. g. נִזָּר *diadem*, נֶצֶר *branch*, סֵפֶר *book*; or the first takes (ֵ) and the second (ֵ), e. g. נִצָּח *splendour*, שִׁמֵּעַ *report*. When the second and third radicals are gutturals, both the first and second take (ֵ), e. g. נֶעַר *boy*, שַׁעַר *gate*, תַּעֲרַר *razor*; and also when the second alone is a guttural, e. g. נֶעַל *shoe*, מַעַם *step*. *Fem.* זִמְרָה *song*, שִׁפְחָה *maid-servant*; חֶרְפָּה *shame*; מַלְכָּה *queen*; נַעֲרָה *girl*, יְלָדוּת *youth*, מַלְכוּת *kingdom*.

b. קָטַל; *f*. קָטְלָה. Sometimes the first radical of a *Cegholate* takes *o*, e. g. *Masc.* אָכַל *food*, אָמַר *speech*, חֹזֶק *strength*, עֵמֶק *depth*, קִדְּשׁ *holiness*. When the second or third radical is a guttural, (ֹ) is exchanged for (ֵ), e. g. שִׁחָה *gift*, גִּבְהָה *height*. *Fem.* אָכְלָה *food*, חִכְמָה *wisdom*, חֲרָבָה *desolation*, עֲצָמָה *strength*; חֲתָמָה *seal*, כְּתָרָה *capital* of a pillar, עֲפָרָה *lead*, תּוֹלַעַת *worm*.

Infinitive.

§ 502. קָטַל, קָטַל; *f*. קָטְלָה (קָטְלָה). These comprise the nouns of action, or infinitives, formed from transitive verbs; and also nouns of existence, or attributives, from intransitive and neuter verbs, e. g. *Masc.* גָּדוֹל *great*, קָטוֹן *small*, קָרֹב *near*, רֶחֱוֹק *remote*, קָדוֹשׁ *holy*, שָׁלוֹם *peace*, כְּבוֹד *glory*, אָדוֹם *red*, שְׁחוֹר *black*, אָיִם *dreadful*. Some nouns take the form of the construct, e. g. סְגוּר *inclosure*, כַּפּוּר *cup*, יָקוּד *burning*; when the first radical is a guttural, it takes (ֵ), e. g. חֵלֶם *dream*; except א, which has (ֵ) instead (§ 88. 2.), e. g. אֶזְזֹב *hyssop*, אֶפְדוֹ *ephod*. *Fem.* בְּכוֹרָה *first-born*, עֲבָדָה *service*; יְבֵשֶׁת *dry*, יָכָלָה *ability*, כְּתָנִית *tunic*, נְחֹשֶׁת *copper*.

Participles.

§ 503. *Active*. 1. קָטַל; *f*. קָטְלָה. The regular form of the *nomen agentis*, e. g. *Masc.* חֹבֵל *sailor*, יוֹנֵק *suckling*, עוֹלֵל *child*, רֵגֵל *fuller*. *Fem.* שִׁחָה *shield*, שׁוּמָמָה *desert*, תּוֹעֵבָה *abomination*.

2. קָטַל. Here the second radical takes *a* instead of *e*, e. g. אוֹצֵר *treasure*, גּוֹרֵל *lot*, חוֹתָם *seal*, עוֹלָם *eternity*.

§ 504. *Passive*. 1. קטיל, קטול; f. קטילה, קטילה. Regular form of the *nomen patientis*, e. g. *Masc.* בָּחֹר male, *עָצוּם* mighty, *עָרֹם* naked. Some reject the first vowel, e. g. *גְּמוּל* deed, *זָבֵל* dwelling, *יָבֵל* produce, *כְּרוּב* cherub. When the first radical is א, it takes () (§ 88. 2.), e. g. *אָבוּס* crib, *אָטוּךְ* yarn. *Fem.* *אֲרוּכָה* bandage, *גְּבוּרָה* strength, *יְשׁוּעָה* help, *מְלוּכָה* kingdom, *שְׁמוּעָה* report; *אֲדָמָה* redness, *אֶלְמָה* sheaf, *חֶלְמָה* swathe, *סִגְלָה* possession.

2. קטיל, קטיל; f. קטילה, קטילה. Some, like the passive participle in Chaldee and Syriac, have (י-) for the second vowel instead of (י), e. g. *Masc.* *אָסִיף* harvest, *אָסִיר* prisoner, *אֲצִיל* joint, *בָּחֹר* chosen, *בָּצִיר* vintage, *גָּרִישׁ* stack of corn, *מְשִׁיחַ* anointed, *נָזִיר* consecrated. Some reject the first vowel, e. g. *בָּרִיחַ* bar, *דְּבִיר* adytum templi, *כָּסִיל* fool, *מְחִיר* price. *Fem.* *אֲכִילָה* food, *נְגִינָה* lyric; *יְדִידוּת* delight, *כָּסִילוּת* folly.

Dagheshed Nouns.

§ 505. Some nouns have () or () under the first radical, and consequently Dagghesh in the second. These may be regarded as formed from or after the intensive species.

PI'HEL.

Preterite.

§ 506. קטל, קטל, קטול, קטול; f. קטלה, קטלה. Examples: *אֵלֶם* dumb, *חָבֵל* mast, *כֶּסֶּא* throne, *עֵיִר* blind, *פֶּקֶחַ* seeing, *חָרֵשׁ* deaf (e for i by § 102. 1. c.), *אִלְלָה* foolishness, *עִוְרָה* blindness. Some have () instead of (), e. g. *אָבֵר* husbandman, *אָסֵר* vow, *כָּלֵר* talent: others (י), e. g. *גְּבוּר* strong, *צָפוּר* sparrow, *שָׁכוּר* intoxicated; *שֶׁבֶלֶת* ear of corn: and others (י), e. g. *בְּבוּר* first fruits, *לְמוּד* skilful.

Infinitive.

§ 507. קטל, קטל, קטיל, קטיל; f. קטלה, קטלה. Examples: *מַקֵּל* staff; *אֲדָרֵת* magnificence, *בִּפְרֵת* cover of the ark. Some nouns of this class take () for the second vowel, e. g. *גֵּנֵב* thief, *סָבֵל* burden, *שַׁבָּת* sabbath; *בִּקְשָׁה* request, *חַטָּאָה* sin. Others have (י-), e. g. *גָּדוֹל* great, *אֲמִיץ* strong, *מַטְיֵשׁ* hammer, *צַדִּיק* righteous, *שֹׁלֵט* ruler. And a few have (י), e. g. *עַמּוּד* pillar, *שָׁכֵל* childless, *בָּחוּר* youth.

PU'HAL.

§ 508. קָשַׁל ; f. קָשְׁלָה. A few are formed after the infinitive of this species, e. g. כֶּבֶד *thicket*, כֶּבֶד *burden* ; כְּתֹנֶת *tunic*.

Nouns formed by the Addition of a Servile Letter.

מ prefixed.

§ 509. The letter מ prefixed to verbal roots to denote the place or instrument of action is considered, and properly so, to be a fragment of one or other of the interrogative pronouns מַה *what* ? מִי *who* ? In addition to the participial nouns of the Pi'el, Pu'hal, Hiph'hil, and Hoph'hal species, e. g. מִבֶּשֶׁל *kitchen*, מִקְצֵעַ *corner*, מִשְׁכִּיל *didactic poem*, מִשְׁחָה *corruption*, there are other nouns formed by prefixing מ, which denote either the instrument, place, or product of the action, or the action itself considered abstractedly.

1. *Instrument.* מִקְטֵל (מִקְטוֹל) ; f. מִקְטֹלָה (מִקְטֹלָה). Examples : מִזְלָג *flesh-hook*, מִכְתָּשׁ *mortar*, מִכְתֵּשׁ *key* ; מִלְבוּשׁ *clothes*, מִנְעִיל *bolt*. Fem. מִחְרֶשֶׁת *plough*, מִכְשֵׁלָה *stumbling-block*, מִשְׁעָנָה *stay* ; מִאֲכֵלָה *knife*, מִחְמָצָה *leaven* ; מִכְמֶרֶת *fishing-net*.

2. *Place.* מִקְטֵל (מִקְטֵל), מִקְטֵל. Examples : מִזְרָח *sunrise*, מִשְׁכָּן *dwelling-place*, מִשְׁפָּט *place of judgment* ; מִזְבֵּחַ *altar* ; מִרְבֵּק *stall*.

3. *Product.* מִקְטֵל, מִקְטֵל. Examples : מִכְתָּב *writing*, מִרְחֹק *distance*, מִזְמֹר *song*.

4. *Abstract Nouns.* מִקְטֵל, מִקְטֵל ; f. מִקְטֹלָה (מִקְטֹלָה). Examples : מִמְכָּר *sale*, מִמְשָׁל *dominion* ; מִלְחָמָה *war*, מִמְשָׁלָה *dominion*, מִשְׁמָעָה *audience* ; מִעֲשֹׁר *tithe*, מִקְהָל *assembly* ; מִמְלָכָה *sovereignty*, מִמְלִכֻת *id.*

ח prefixed.

§ 510. 1. The letter ח is prefixed to the root in forming a large number of nouns. This affirmative, for whose explanation grammarians, after exhausting their ingenuity on the subject, have left little else than fanciful conjectures, may be assumed to be the principal letter of the particle חָא = חֵשׁ (see chapter on the Particles) ; which, being closely connected with the verbal root, points it out as denoting

either a concrete existence to which is attached the attribute contained in the root, or as the attribute itself taken abstractedly, e. g. **פָּאָר** *to glitter*, **תִּפְאָרָא** *glory* (that which glitters); **מָרַר** *to be bitter*, **תַּמְרוֹר** *bitterness* (the quality of being bitter).

2. **תַּקְטִילָה**, **תַּקְטִילָה** (תַּקְטִילָה), **תַּקְטִיל**, **תַּקְטִיל**, **תַּקְטִיל**, **תַּקְטִיל**; f. **תַּקְטִילָה** (תַּקְטִילָה), **תַּקְטִילָה**, **תַּקְטִילָה**. These comprise both abstract and concrete nouns, e. g. **תִּדְהָר** *elm*, **תִּדְעַל** *fear*; **תִּפְאָרָה** or **תִּפְאָרַת** *glory*, **תִּפְלָצַת** *dread*; **תִּכְרִיף** *checkered cloth*; **תַּבְּעָרָה** *Tabera*, **תִּרְדָּמָה** *deep sleep*; **תַּלְמִיד** *disciple*; **תַּאֲנִיָּה** *complaint* for **תַּאֲנִיָּה** *cleansing*, **תַּנְחוּמָה** *consolation*; **תַּחֲלוּכָה** *id.*, **תַּחֲלוּכָה** *procession*, **תַּחֲפִיכָה** *folly*.

א prefixed.

§ 511. **אָקטִיל**, **אָקטִיל**, **אָקטִיל**, **אָקטִיל**; f. **אָקטִילָה**. Examples: **אֶצְבַּע** *finger*, **אֶשְׁבַּע** *lattice*, **אֶשְׁבַּר** *gift* (a few have () under the first letter, as **אֶכְזָב** *false*, **אֶכְזַר** *hard*); **אֶצְעָדָה** *armlet*, **אֶזְכָּרָה** *memorial*, **אֶמְתָּחַת** *sack*; **אֶפְרִיחַ** *pullet*, **אֶשְׁכּוֹל** *cluster*; **אֶבְיט** *girdle*, **אֶכְזִיב** *Achzib*.

י prefixed.

§ 512. **יֶקְטִיל**, **יֶקְטִיל**, **יֶקְטִיל**. Examples: **יֶצְהָר** *oil*, **יֶצְחָק** *Isaac*; **יַעֲקֹב** *Jacob*; **יֶבֶקֶט** *bag*.

ן, or ן affixed.

§ 513. **קְטִילָן**, **קְטִילָן**, **קְטִילָן**, **קְטִילָן**; **קְטִילָן**, **קְטִילָן**, **קְטִילָן**, **קְטִילָן**. These consist either of abstract nouns or of nouns denoting the subject or object of the verbs from which they are derived, e. g. **אֶבְדָּן** *destruction*, **אֶלְמָן** *widower*, **אֶתְנָן** *gift*, **קְרִבָּן** *oblation*, **שִׁלְחָן** *table*; **יִתְרוֹן** *widow*; **אֶגְמוֹן** *caldron*, **אֶרְבוֹן** *drought*; **חֶסְרוֹן** *want*; **יִתְרוֹן** *gain*, **שִׁלְטָן** *powerful*, **פְּתוּרָן** *interpretation*; **בְּצִרוֹן** *hunger*, **זְכָרוֹן** *memo-ry*, **פְּקָדוֹן** *deposite*, **שִׁבְרוֹן** *breach*, **עֲרִבּוֹן** *pledge*; **דָּאָבוֹן** *pinning*, **פְּרִזּוֹן** *leader*. Occasionally this termination has a diminutive force, e. g. **אֶרְשׁוֹן** *mannikin*, the name given in Hebrew to the *pupil* of the eye.

ם, or ם affixed.

§ 514. A few nouns used adverbially are formed from others by affixing this letter, e. g. **יָדִימָם** *daily*, **אֶמְנָם** *truly*, **פְּתָאָם** (= **פְּתָעָם**) *suddenly*.

י־ affixed.

§ 515. These are derived from other nouns by affixing the letter י resting in its homogeneous vowel (.); their forms of course depend upon those of their primitives. They consist of,

1. Patronymic nouns, or ancestral appellations, e. g. גָּדִי *Gadite*, דָּנִי *Danite*, יִשְׂרָאֵלִי *Israelite*, יִשְׁמָאֵלִי *Ishmaelite*.

2. Gentile nouns, or national appellations, e. g. מִצְרִי *Egyptian*, עִבְרִי *Hebrew*, פְּלִשְׁתִּי *Philistine*, פְּרִזִּי *Perizzite*. The feminine of these nouns is formed by adding either the char. term. יָה, and inserting Daghesch in the final י of the masculine, in order to retain the preceding short vowel; or by merely affixing its hardened form ת, e. g. מִצְרִיָּה or מִצְרִית *an Egyptian woman*, עִבְרִיָּה or עִבְרִית *a Hebrew woman*.

3. Appellations which have reference neither to descent nor citizenship, but to some other prominent attribute, e. g. אֲדָמִי *red*, אֲכָזִרִי *cruel*, נְגִידִי *princely*, שֵׁנִי *second*, &c.

§ 516. 1. Feminine nouns ending in יָה, on receiving this termination, change the final ה into ת (see § 73. 2. d.), e. g. עֲזָה *Gaza*, עֲזָתִי *Gazite*, inhabitant of Gaza.

2. When a masculine noun which should receive an affixed י ends in ה, either this latter is rejected, as בְּרִיעָה *Beriah*, בְּרִיעִי *a descendant of Beriah*; or the noun is employed in the signification required without a change of termination, as לִימְנָה מִשְׁפַּחַת הַיִּמְנָה of *Jimna, the family of the Jimnites*, Num. 26 : 44.; or else ה is rejected, and replaced by the syllable נִי, as לְשָׁלָה מִשְׁפַּחַת הַשְּׁלָלִי of *Shelah, the family of the Shelanites*, Num. 26 : 20.

3. When the primitive ends in י, the affirmative is omitted, e. g. לִישְׁנֵי מִשְׁפַּחַת הַיִּשְׁוּרִי of *Jesui, the family of the Jesuites*, Num. 26 : 44.

NOUNS FROM IMPERFECT VERBS.

From Verbs פָּל and פָּי.

§ 517. מְנַשֵּׂה, מְנַשֵּׂה, מְנַשֵּׂה. The only nouns פָּל are those formed by prefixing מ with a vowel to the root; the initial liquid, as in the verbs, being assimilated to the letter following, which consequently receives Daghesch (§ 314). These comprise abstract and concrete nouns, which in form resemble participles of the Hiph'il species, e. g. Masc. מְנַשֵּׂה *expectation*, מְנַשֵּׂה *plantation*, מְנַשֵּׂה *expiring*, מְנַשֵּׂה *gift*, מְנַשֵּׂה

staff. Fem. מִשְׁרָח custody, מִפְּלֶה ruins; מִגָּפָה plague, מִפְּלֶה ruins. A few take *o* or *u* for the second vowel, e. g. מִשּׁוֹר *saw*; מִבְּרֵי *fountain*, מִדְּוִן *seduction*.

§ 518. 1. מוֹשֵׁב, מוֹשֵׁב, מוֹשֵׁב; f. מוֹשְׁבָה, מוֹשְׁבָה. Most nouns פִּי are formed by prefixing מ, and restoring ו, which rests in *o* or *u*. These also resemble the Hiph'il species, e. g. מוֹדָע acquaintance, מוֹשֵׁב seat; מוֹלָדָה Moladah, מוֹרְשָׁה possession, מוֹסְדָה foundation, מוֹלָדָה birth-place: מוֹעֵד appointed time, מוֹפֵת sign, מוֹקֵשׁ snare; מוֹסְרָה bond, מוֹעֵצָה counsel: מוֹסְדָה foundation, מוֹסֵר instruction; מוֹסְדָה foundation, מוֹעֲדָה asylum. In a few nouns ו remains, and rests in (.) or (.), e. g. מִשּׁוֹר plain, מִיטֵב the best part; מִינִיחָה nurse.

2. מִשְׁבֵּב, מִשְׁבֵּב; f. מִשְׁבָּה. Some nouns פִּי are formed like those of פִּנּוּ, e. g. מִדָּע knowledge, מִצָּב station; מִבּוּל deluge: מִצָּבָה pillar, מִצָּבָה id.

3. מוֹשֵׁב, מוֹשֵׁב; f. מוֹשְׁבָה. Some nouns are formed from these roots by prefixing ת in the same manner as מ, e. g. מוֹשֵׁב sojourner, מוֹכָחָה chastisement; מוֹשֵׁב must, מוֹשֵׁב south.

§ 519. שְׁבָה. A few feminine nouns are formed by affixing the char. fem. ה, and rejecting the first radical, e. g. נֶדְעָה knowledge, נֶעֱצָה counsel, נֶשָׁבָה sleep; and one by repeating the two last radicals, viz. יִצְחָק productions from יִצָּח.

From Verbs עָו or עָו.

KAL.

§ 520. 1. Preterite. קָם, קָם; f. קָמָה, קָמָה. Some nouns עָו are formed precisely like the preterite of verbs of the same species, viz. by rejecting ו together with its vowel, e. g. זָר stranger, עָב cloud, זָר enemy, רָע poor; זָר rival, קָמָה standing corn: or by rejecting ו, and giving the intransitive vowel (.) of the second radical to the first (§ 384), e. g. אֵל god, זָר stranger, זָר upright, מָת corpse, נֵר lamp; זָר witness, זָר food.

2. קוּם, קוּם; f. קוּמָה, קוּמָה. Some retain ו, which rests in *o* or *u*, e. g. אֹר light, בּוֹר purity, יוֹם day; קוּמָה stature, שׁוּאָה tempest, בֹּשֶׁת shame: אֹר flame, חוֹל hole, סוּס horse, רוּח wind; דִּיגָה fishing, דִּמָּה silence, צוּר form, שׁוּבָה return. These, however, may be considered as formed from or according to the infinitive absolute or construct.

3. קָנָם. In others ו is mobile, and takes the vowel (ֶ), e. g. אָנָן *vanity*, מָוֶת *death*, עָוֶל *iniquity*, מִדָּת *midst*. Once, where the third radical is א, it has (ֶ), viz. שָׁוָא *falsehood*.

§ 521. 1. בִּינָה, בִּינָה; f. בִּינָה. In nouns formed after the preterite of verbs עָי, either י rests in a preceding (ֶ), e. g. לֵימָ lime, נֵיב fruit, נֵיר posterity, עִיר city, צִיץ flower, קִיר wall, שִׁיר song; בִּינָה understanding, חִירָה *Hirah*, שִׁירָה song, : or it is mobile, and takes (ֶ) for its own vowel, e. g. זֵית olive, חֵיל strength, לַיַּל night, עֵינַי eye, שִׁית thistles; אֵיבָה hostility.

2. בִּינָן, קָמוֹן. Some are formed by affixing ון to the preterite, e. g. זָרוֹן *pride*, לָצוֹן *scorn*, שִׂשׂוֹן *joy*; חִיצוֹן *outside*, מֵדִינָה *medial*: once יִזְרוֹן *proud*, as from יָרָה.

§ 522. Infinitive. יָבִין, יָקוֹם. A few nouns are formed from the infinitive by prefixing י, e. g. יָבוֹל *produce*, יָקִים *being*, יָתַר *investment*; יָרִיב *adversary*.

מ prefixed.

§ 523. The majority of nouns from this part of verbs עָי are formed by prefixing מ; they generally denote the *place of action*.

§ 524. 1. Absolute. מָקוֹם; f. מְקוֹמָה. Examples: *Masc.* מָאוֹר *a light* (a place whence light issues), מְכוֹן *dwelling-place*, מְלוֹן *lodging-place*, מָקוֹם *place*; very seldom מ takes (ֶ), e. g. מְרוֹם *Merom* (high place), מְרוֹץ *race*. *Fem.* מְכוֹנָה *place*, מְצוּדָה *net*.

2. Construct. a. מָקוֹם; f. מְקוֹמָה. *Masc.* מְבוֹשׁ *pudendum*, מְבוֹשׁ *dwelling-place*, מְעוּפָה *darkness*, מְרִידָה *persecution*. *Fem.* מְבוֹשָׁה *trampling down*, מְבוֹקָה *emptiness*, מְלוּנָה *shed*, מְנוּחָה *rest*, מְצוּדָה *net*.

§ 525. תָּקוֹם; f. תְּקוֹמָה. A few nouns are formed after the infinitive construct by prefixing ת, e. g. תְּרוֹם *abyss*; תְּבוּנָה *understanding*, תְּכוּנָה *place*, תְּמוּנָה *image*, תְּקוּמָה *power of resistance*, תְּרִיפָה *medicine*, תְּשׁוּבָה *return*.

HOPH'HAL.

§ 526. Participle. מָדָם; f. מְדָמָה. The nouns of this form are few in number, e. g. מְדָם *darkness*, מְדָק *foundling*; מְדָקָה *weighty burden*.

From Verbs ע"ל.

§ 527. *Preterite*. סב, סב; f. סבה, סבה. These biliteral monosyllables take either (_), e. g. גן *garden*, דל *weak*, עז *strong*, קל *light*, חי *alive*; which in some is lengthened into (_), e. g. חם *warm*, תם *perfect*: or (_), e. g. חן *grace*, לב *heart*, עת *time*, קן *nest*, קץ *end*, שן *tooth*. Feminines are formed by adding the term. ה- and inserting Daghesh in the second radical, e. g. חיה *alive*, חמה *warmth*, כלה *bride*, שמה *desolation*; those which have (_) in the masculine changing it into (_) by § 101. 2. b., e. g. בצה *marsh*, גזה *fleece*, זמה *plan*, מלה *word*, נזה *abomination*; unless the second radical is a guttural, when the (_) is retained, e. g. גרה *cud*.

§ 528. *Infinitive*. סב; f. סבה. Examples: חם *warmth*, עז *strength*, על *yoke*, קר *cold*, תם *fulness*, תוך *oppression*. Feminines are formed by adding ה- and changing *o* on the insertion of Daghesh into *u*, by § 101. 3. b., e. g. גלה *a spring*, חפה *bridal bed*, חקה *statute*, סבה *booth*, קפה *tent*.

מ prefixed.

§ 529. מַסב, מַסב, מַסב, מַסב, מַסב, מַסב; f. מַסבה. These consist of nouns formed from ע"ל roots by prefixing מ, e. g. *Masc. Kal pret.* מַסב *covering*, מַגן *shield*; infin. מַעוֹז *fortress*: *Hiph. part.* מַסב *divan*, מַצַּר *strait*; מַכֶּס *tribute*, מַמֵּר *bitterness*; מַמְסֵךְ *running about*: *Hoph. part.* מַסְכָּה *covered walk*, מַוִּירָה *fear*. *Fem.* מַגֵּלָה *roll*, מַחְשָׁבָה *thought*, מַחְרָה *destruction*, מַסְלָה *high road*; when the second radical is a guttural, the first takes (_), e. g. מַאֲרָה *curse*, מַנְרָה *saw*; once with pref. נ, viz. נַסְבָּה *event*.

ת prefixed.

§ 530. תַּסב; f. תַּסבה. Examples: *Masc. תַּבֵּל* *defilement*, תַּמָּס *melting*. *Fem.* תַּהֲלָה *praise*, תַּחֲלָה *beginning*, תַּחֲנוּן *mercy*, תַּסְלָה *prayer*.

From Verbs ל"ה.

KAL.

§ 531. *Preterite*. גַּלָּה, גַּלָּה, גַּלָּה; f. גַּלָּה, גַּלָּה. The nouns of this class which end in ה- are masculine; those in ת- are feminine, of which this is the characteristic termination, the radical ה being rejected by § 77. 3., whence the forms גַּלָּה and גַּלָּה for גַּלָּה and גַּלָּה. Ex.

amples: *Masc.* חֶזֶק *breast*, עֵלֶף *leaf*, קֶנֶה *staff*, קֶצֶה *end*, קָשָׁה *hard*, שָׂדֶה *field*. *Fem.* אֵלֶף *oath*, מִנְחָה *portion*, קֶצֶה *end*, קָשָׁה *hard*, שֵׁפָה *lip*, שָׁנָה *year*. Some have () for the first vowel, e. g. *Masc.* נָאָה *proud*, נִכְחָה *reviling*, קֶצֶה *end*, רֶעָה *associate*. *Fem.* נָאָה *pride*, נִרְחָה *elevation*, מֵאָה *hundred*, פֵּאָה *corner*. Others take (), e. g. בִּבְחָה *weeping*, הִנְחָה *meditation*.

§ 532. גָּלִי, גָּלָה; f. גָּלִיחָה, גָּלִיחָה, גָּלִיחָה, גָּלִיחָה. In some לָּהּ nouns, ך mobile appears as the third radical, e. g. עָנִי *afflicted*, שָׁלֵי *quiet*. More frequently this letter rests in its homogeneous vowel u, e. g. *Masc.* אָדָה *meadow*, שָׁוָה *swimming*; and twice in the cognate o, rejecting the first vowel, viz. אָגָה *agate*, גָּזָה *gazelle*. *Fem.* גָּלִיחָה or גָּלָה *exile*, חֲגִיחָה *thought*, חֲסִיחָה *confidence*; others reject the first vowel, e. g. חֲנָה *whoredom*, רָאָה *vision*, פָּדָה *deliverance*, שָׁבָה *captivity*, עָנָה *affliction*. Some feminines are formed by adding the more usual termination הָ, e. g. חֲנָה *joy*, עָנָה *nakedness*, שָׁלָה *quietness*.

§ 533. גָּלִי, גָּלָה; f. גָּלִיחָה, גָּלִיחָה, גָּלִיחָה, גָּלִיחָה. In other nouns י takes the place of ה final, the first vowel being either retained or rejected, e. g. *Masc.* נָקִי *pure*, עָנִי *afflicted*, צָלִי *roast*, קָלִי *id.*, שָׁנִי *crimson*; חָלִי *water-bucket*, כָּלִי *vessel*, מָרִי *obstinacy*, פֶּרִי *fruit*, צָבִי *splendour*, קָשִׁי *hardness*, שָׁבִי *captivity*. *Fem.* Formed by the addition of the characteristic הָ, in consequence of which י receives Dagghesh conservative, e. g. עָלִיחָה *loft*, עָנִיחָה *afflicted*, שָׁבִיחָה *captive*, שָׁחִיחָה *drinking*; or by affixing the hardened characteristic ח, e. g. גָּזִיחָה *cutting*; בְּרִיחָה *covenant*, פְּרִיחָה *separation*, שָׁבִיחָה *captivity*, שָׁחִיחָה *pit*.

§ 534. גִּי. Some nouns of the preceding form whose second radical is also ה or ר, reject it according to § 93. 3. b., e. g. אִרְדִּי *aridity* for אִרְהִי; אִרְדִּי *howling* for אִרְהִי; בְּרִי *brand* for בְּרִי; עִיר *heap* for עִיר; אִרְדִּי *irrigation* for אִרְהִי.

§ 535. *Participle.* גָּלִי, גָּלָה; f. גָּלִיחָה, גָּלִיחָה, גָּלִיחָה, גָּלִיחָה. Examples: *Masc.* חֶזֶק *prophet*, יֶרֶחַ *early rain*, רָאָה *seer*. *Fem.* (see the form גָּלָה, § 531) שִׁוְיָה *storm*, חֲסִיחָה *impiety*. Occasionally ה is changed into ו (or perhaps we should rather say the original ו is restored, see § 439. 1. note), which rests in the vowel u, e. g. פֶּחִי *vacuity*, חֲסִיחָה *emptiness*; or into י, which rests in i, e. g. חֲסִיחָה *silence*, חֲסִיחָה *wheaten bread*, חֲסִיחָה *sickness*. *Fem.* Formed by the addition of the characteristic הָ, which causes the insertion of Dagghesh conservative in י (§ 32), e. g. חֲסִיחָה *brawler*, פְּרִיחָה *fruitful*; also with u for the first vowel, e. g. חֲסִיחָה *silence*.

מ prefixed.

§ 536. מְגִלָּה, מְגִלָּה; f. מְגִלָּה, מְגִלָּה. To these the letter מ is prefixed with either (.) or (.), the radical ה resting in (.), e. g. *Masc.* with (.), מְבִנָּה *building*, מְקִיָּה *hope*, מְקִנָּה *purchase*, מְקִרָּה *accident*, מְשֵׁנָה *the second*; with (.), resembling the *Hiph. part.*, מְסִיָּה *spinning*, מְרִאָּה *sight*, מְרִפָּה *greatness*. *Fem.* מְצִוָּה *command*, מְקִנָּה *reservoir*; מְרִבִּיָּה *multitude*, מְרִעִיָּה *pasturing*, מְשִׁפָּיָה *figure*.

ח prefixed.

§ 537. חֲגִלָּה, חֲגִלָּה, חֲגִלָּה, חֲגִלָּה. When the first radical is א, the weakest of the gutturals, the prefixed ח always has (.), e. g. חֲאִשָּׁה *wish*, חֲאָלָה *curse*, חֲאִנָּה *desire*. Otherwise it takes (.), e. g. חֲגִרָּה *strife*, חֲכָלָה *perfection*, חֲקָרָה *hope*; sometimes (.), e. g. חֲחָלָה *sin*, חֲרָמָה *deceit*; and occasionally (.), e. g. חֲלָאָה *labour*, חֲעָלָה *channel*. Some end in חַת or חִית (§ 494. I. 2.), e. g. חֲזִנָּה *idolatry*, חֲרָבִיָּה *offspring*; חֲבָלָה *destruction*, חֲבָנִיָּה *model*, חֲכָלָה *completion*, חֲרָבִיָּה *interest*.

א prefixed.

§ 538. אֲגִלָּה; f. אֲגִלָּה, אֲגִלָּה. [A few nouns are formed from roots לָה by prefixing א with (.) or (.), e. g. אֲרָבָה *locust*; אֲחָרָה *declaration*, אֲחִנָּה *gift*.

ן or ן affixed.

§ 539. גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן. Nouns receiving the termination ן either reject ה radical, e. g. גִּלְיוֹן *affliction* for גִּלְיוֹן (§ 77. 3.), so חֲזוֹן *sight*, חֲרוֹן *burning*, חֲזוֹן *leanness*, חֲצוֹן *delight*, חֲצוֹן *noise*; or change it into י, e. g. חֲבִיִּיִּן *poor*, חֲגִיִּיִּן *meditation*, חֲרִיִּיִּן *ransom*, חֲעִיִּיִּן *endeavour*. Sometimes the second radical has (.), and receives Daghesh conservative by § 32, e. g. חֲבִיִּיִּן *contempt*, חֲגִיִּיִּן *tablet*; but when the second radical is a guttural, the (.) of the first is lengthened into (.), e. g. חֲרִיִּיִּן *conception*. Some nouns take ן, and change the radical ה into י, e. g. חֲבִיִּיִּן *building*, חֲעִיִּיִּן *business*, חֲקִיִּיִּן *acquisition*. In one instance ן is simply affixed to the form גִּלְיָה, viz. גִּלְיָה *judge*.

From Verbs לָא.

KAL.

§ 540. מִצָּא, מִצָּא, מִצָּא. Those few nouns which are formed from roots לָא take either the precise form of the preterite or participle, or deviate from it in the vowels alone. None of them receive an additional letter, e. g. Pret. צָבָא *host*, צָמָא *thirst*; דָּשָא *grass*, טָנָא *basket*, פָּלָא *prison*, פָּלָא *miracle*. Part. גָּמָא *papyrus*, סָבָא *wine*.

PI'HEL.

§ 541. מִצָּא, מִצָּא. A few dagheshed nouns are formed from these roots, resembling either the preterite or infinitive of the intensive species of the verb, e. g. Pret. כָּסָא *seat*. Infin. דָּבָא *broken*, חָטָא *sinner*, קָנָא *jealous*.

QUADRILITERAL NOUNS.

§ 542. קָטְלִיל, קָטְלִיל, קָטְלִיל. These quadrilaterals are formed, not by affixing an additional letter to the root, but by doubling the third radical, with *ā*, *ō*, *ū*, or *i* for the intervening vowel, e. g. רָעֵנָן *green*, שָׁאָן *quiet*; נִהָלֵל *pasture*, נִירָחָא *pleasure*; בָּבְנֵן *knob*, נֶאֱפָרָא *adultery*, תְּצַרְיָא *thorn-hedge*, שְׂבָלִיל *snail*; חֲכָלִיל *obscure*, סִגְרִיר *rain*.

Nouns Reduplicating the First Radical.

From Verbs עָע.

§ 543. סְבָסְבָא, סְבָסְבָא; f. סְבָסְבָא, סְבָסְבָא. These nouns are formed like the intensive species of verbs of the same class, viz. by the reduplication and subsequent transposition of the first radical (see § 143. 3.). They may be ranged under the heads of preterite and infinitive, according to the vowels by which they are accompanied, e. g. Pret. צִלְצֵל *cymbal*, צִנְצֵנָא *pot*. Infin. קָרְקֵד *crown of the head*, גִּלְגֵּל *skull*; חֲרָחֵר *inflammation*; גִּלְגֵּל *wheel*, דָּרְדֵר *weed*, תִּתְחַח *fearful*, עֵפֶעֶף *eyelash*, קַעֲקַע *mark*; חֲחָלָה *pain*; נִרְנֵר *neck*, קַשְׁקֶשֶׁת *scale*; זִרְזִיר *girded*; this last form is also assumed by a noun whose root is not עָע, viz. זִרְזִיר *rain*.

Nouns Reduplicating the Final Syllable.

§ 544. קטלטל, קטלטל, קטלטל; f. קטלטלה. Names of colours double the last syllable, to form diminutives, e. g. אדם *red*, אדמדדם *reddish*; ירק *green*, ירקרק *greenish*; שחור *black*, שחורחור *blackish*. Some attributives of other significations assume these forms, e. g. הפספס *crooked*, עקלקל *devious*, פתלתל *perverse*, אספספס *rabble*. The word אבעבעת *pustules* is formed from the root ברע by reduplicating its principal letters and prefixing א prosthetic. In a few instances the reduplication is merely connected with the original word by Makkeph, e. g. יפודפיה *very beautiful*, פקדוקיה *wide opening*.

Nouns Affixing or Inserting a Liquid or Palatal.*

§ 545. Quadrilaterals formed by affixing a liquid to the root for the most part take ל, e. g. ברזל *iron*, ברמל *garden*, ערפל *darkness*, חרגל *locust*, קרסל *ankle*, גבעל *corolla*; some take ן, e. g. גרזן *axe*, צפרן *finger-nail*. The liquid most frequently inserted is ר, e. g. שרעה *thought*, חרצב *band*, קרהם *axe*, שרביט *sceptre*; in the following instance we have an inserted ל, viz. גלמוד *solitary*. The two following are formed by affixing the palatal ך, viz. גנזה *treasury*, חדרך *Hadrach*. A few affix the sibilant ש, e. g. חלמיש *flint*, חרמש *sickle*, עכביש *spider*.

Nouns of Miscellaneous Forms.

§ 546. The derivation of the following quadrilaterals has not hitherto been satisfactorily ascertained, viz. Masc. גזבר *treasurer*, פתגם *edict*, טפטר *satrap*, עכבר *mouse*, עקרב *scorpion*, פרעש *flea*, סנפיר *fin*. Fem. ארנבת *hare*, חבצלת *meadow-saffron*.

MULTILITERALS.

§ 547. A few nouns occur consisting of five or more letters, and which are not formed by reduplicating the final syllable (see § 544): they are mostly Chaldaisms, and are employed, with but few exceptions, only by the later writers, e. g. ארגמן *purple* (formed perhaps from the root רגם, with א prosthetic and ן affixed), אגרטל *basin* (א prosthetic and ר inserted), אדרכון *daric* (a Persian coin), אהשדראפן *satrap*, אהשדון *mule*, פרשנן or פחשנן *copy*, צפרדע *frog* (supposed to be compounded of צפר and רדע), שעטניו *a kind of cloth*.

Compounds.

§ 548. Some Hebrew multiliterals are composed either of two nouns, of a verb and noun, or of a particle and noun; they consist for the most part of proper names: 1. of two nouns, e. g. אֲרִיאֵל *Ariel* (lion of God), גַּבְרִיאֵל *Gabriel* (man of God), אֲבִימֶלֶךְ *Abimelech* (father of a king), חֲצַרְמַוֶּתַּי *Hazarmaveth* (court of death), עֲזַמְוֶתַּי *Azmaveth* (might of death), צֶלֶמֶת *shadow of death*, שֶׁלֶהֶבַת *fire-flame* (this word, which is commonly said to be of the Chaldee form שְׁמַעֵל, may be considered as compounded of שֶׁלֶם, whose א is rejected by aphæresis (§ 76), and לֶהֶבַת), פַּתֶּבֶג *food* (from פֶּתַח *bread* and בֶּגֶד *food*); 2. of a verb and noun, e. g. יְחִזְקֵאל *Ezekiel* (God strengthens), הֶזְעִיחַ *Hezekiah* (idem), יִשְׁמַעֵאל *Ishmael* (God hears), יִשְׁעִיָּה *Isaiah* (help, O God); 3. of a particle and noun, e. g. בְּלִיעַל *worthlessness* (without profit).

CHAPTER IX.

INFLECTIONS OF NOUNS.

FORMATION OF THE PLURAL.

§ 549. In Hebrew, as in most other languages, the *Plural number* (רַבּוּרִי פְּרָדִי) is distinguished from the *Singular* (רַבּוּרִי יְחִידִי) by a change of termination; and as its nouns are all either masculine or feminine (§ 493), there are but two different forms of the plural, one appropriated to each gender.

MASCULINE.

§ 550.. 1 The sign of the Plural Masculine of both nouns and adjectives is ם affixed to the singular form by means of the connecting vowel (י-), e. g. זָר *stranger* pl. זָרִים, גָּדוֹל *great* pl. גָּדוֹלִים. As the letter ם is the only essential part of the plural termination, the preceding י, which is merely the accompanying *mater lectionis* of the vowel of union, is in many instances omitted in writing, the quantity of the syllable remaining the same (§ 100. 1. note), e. g. תַּנִּינִים *sea-monsters* for תַּנִּינִיִּם.

2. When the singular, as in patronymics and gentile nouns, ends in י (§ 515), the vowel of union (־י) is generally omitted altogether, e. g. יהודי *Jew* pl. יהודים for יהודיים; though sometimes the י is suffered to remain as an otiant even here, e. g. יהודיים *Esth.* 4 : 7. 8 : 7., כשדיים *Chaldeans*, Ezek. 23 : 14. 2 Chron. 36 : 17., ערבים *Arabs*, 2 Chron. 26 : 7., פלשתיים *Philistines*, 1 Chron. 14 : 10. Occasionally the final י of the singular becomes mobile, and takes the vowel of union; in which case it receives Daghesh conservative on account of the preceding short vowel (§ 32), e. g. עבריים *Hebrews*, Ex. 3 : 18., כשתיים *Ethiopians*, Amos 9 : 7. : but when י is mobile and preceded by a long vowel, the *mater lectionis* is generally omitted, e. g. נציר *nation* pl. נצרים.

§ 551. In a few instances, which may be regarded as Chaldaisms, the cognate ך is adopted as the plural termination instead of ם, e. g. אחרין *others*, Job 31 : 10. for אחרים; so אִינן *islands*, Ezek. 26 : 18., חשין *wheat*, Ezek. 4 : 9., ימים *days*, Dan. 12 : 13., מלים *words*, Job 18 : 2., מלכין *kings*, Prov. 31 : 3.

§ 552. In some plurals the termination ם or ך is omitted, and only the vowel of union retained, as is generally the case in the verbs (§ 226), e. g. השלשי *2 Sam.* 23 : 8. for השלשים; so לכרי *2 Kings* 11 : 4, 19., מני *Ps.* 45 : 9., עמי *2 Sam.* 22 : 44. *Ps.* 144 : 2. *Lam.* 3 : 14. To these may be added the much disputed word כארי *Ps.* 22 : 17., which according to some is to be taken as a part.-plur. for כארים from כור, the weak letter ך being changed into א; this supposition is favoured by the forms שאטרים *Ezek.* 28 : 24, 26. and שאטרות *16 : 57.*, although to agree with them completely the א should be quiescent.

§ 553. A greater anomaly consists in the change of י־ into י־ besides the omission of ם, e. g. ירי *Ezek.* 13 : 18., הרי *Zech.* 14 : 5., נצרי *Amos* 7 : 1., חלני *Jer.* 22 : 14., חורי *Is.* 19 : 9., חשופי *20 : 4.* With these may be reckoned the *plurals of preëminence*, שני and אדני, the latter of which has (־) probably to distinguish it from אדני, the ordinary plural of אדון with the suffix of the first person. It may, nevertheless, be justly doubted whether the final י־ and י־ of all these instances are in reality anomalous plural terminations or pronominal suffixes. See Gesenius's *Lehrgebäude*, § 124, and Ewald's *Kritische Grammatik*, § 164.

FEMININE.

§ 554. The distinctive termination of the Plural Feminine is the feminine characteristic ת (§ 494. 2.) affixed to the singular by means of the connecting vowel (י), e. g. קול *voice* pl. קולות, כתף *shoulder*

pl. **חֲכָמוֹת**. Since the termination **ות** designates not only the plural number, but also the feminine gender of that number, all nouns and adjectives which in the singular end in either of the feminine characteristics **ה** or **ת**, reject it in the plural as superfluous,* e. g. **חֲכָמָה** *wisdom* pl. **חֲכָמוֹת**, **גְּדוֹלָה** *great* pl. **גְּדוֹלוֹת**; **אַגֶּרֶת** *letter* pl. **אַגְרוֹת**, **עַמּוּנִיּוֹת** *Ammoniteless* pl. **עַמּוּנִיּוֹת**; **מַלְכוּת** *kingdom* pl. **מַלְכוּתוֹת** for **מַלְכוֹת** (the **ו** of nouns in **ות**, becoming mobile in the plural, is changed into **י**, and receives Daghash on account of the preceding **ו**).

EXCEPTIONS.

§ 555. Although in the great majority of cases, the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in **וֹת**, as well as feminines which form it in **וֹת**, while some nouns of each gender take alternately both **וֹת** and **וֹת**. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular.

§ 556. The following masculine nouns form the plural by affixing **וֹת**, viz. **אָב** *father* pl. **אָבוֹת**; so **אֹיֵב** *conjuror*, **אֹיֵבוֹת** *treasure*, **אֹיֵבוֹת** *sign*, **אֹיֵבוֹת** *palace*, **אֹיֵבוֹת** *cluster*, **אֹיֵבוֹת** *thumb*, **אֹיֵבוֹת** *cistern*, **אֹיֵבוֹת** *roof*, **אֹיֵבוֹת** *lot*, **אֹיֵבוֹת** *goad*, **אֹיֵבוֹת** *tail*, **אֹיֵבוֹת** *breast*, **אֹיֵבוֹת** *vision*, **אֹיֵבוֹת** *dream*, **אֹיֵבוֹת** *reason*, **אֹיֵבוֹת** *hand-breadth*, **אֹיֵבוֹת** *throne*, **אֹיֵבוֹת** *tablet*, **אֹיֵבוֹת** *night*, **אֹיֵבוֹת** *altar*, **אֹיֵבוֹת** *flesh-fork*, **אֹיֵבוֹת** *rain*, **אֹיֵבוֹת** *tithe*, **אֹיֵבוֹת** *place*, **אֹיֵבוֹת** *staff*, **אֹיֵבוֹת** *wine-skin*, **אֹיֵבוֹת** *lamp*, **אֹיֵבוֹת** *skin*, **אֹיֵבוֹת** *dust*, **אֹיֵבוֹת** *herb*, **אֹיֵבוֹת** *host*, **אֹיֵבוֹת** *bundle*, **אֹיֵבוֹת** *voice*, **אֹיֵבוֹת** *wall*, **אֹיֵבוֹת** *war*, **אֹיֵבוֹת** *wind*, **אֹיֵבוֹת** *street*, **אֹיֵבוֹת** *chain*, **אֹיֵבוֹת** *table*, **אֹיֵבוֹת** *name*, **אֹיֵבוֹת** *trumpet*, **אֹיֵבוֹת** *column*, **אֹיֵבוֹת** *abyss*.

§ 557. The following feminines form the plural in **וֹת**, viz. **אֶבֶן** *stone* pl. **אֶבֶנוֹת**; so **אַלְמָנוּת** *widowhood*, **אֶבֶנוֹת** *live coal*, **אֶבֶנוֹת** *cake*, **אֶבֶנוֹת** *bee*, **אֶבֶנוֹת** *law*, **אֶבֶנוֹת** *idolatry*, **אֶבֶנוֹת** *branch*, **אֶבֶנוֹת** *wheat*, **אֶבֶנוֹת** *darkness*, **אֶבֶנוֹת** *dove*, **אֶבֶנוֹת** *pail*, **אֶבֶנוֹת** *spelt*, **אֶבֶנוֹת** *brick*, **אֶבֶנוֹת** *word*, **אֶבֶנוֹת** *ant*, **אֶבֶנוֹת** *measure*, **אֶבֶנוֹת** *concubine*, **אֶבֶנוֹת** *flax*, **אֶבֶנוֹת** *piece*, **אֶבֶנוֹת** *barley*, **אֶבֶנוֹת** *ear of corn*, **אֶבֶנוֹת** *acacia*, **אֶבֶנוֹת** *fig-tree*; **בָּצִים** *eggs* and **נָשִׁים** *women* are used only in the plural.

* An exception is found in the word **אֶמְהָה**, plur. **אֶמְהוֹת** Gen. 31:33. 2 Sam. 6:22. &c., where the final **ה** is retained, probably to distinguish it more completely from **אֶמְהוֹת** plur. of **אֶמְהָה**. A few nouns in **אֶת** and **יֶת** also retain the final **ה**, e. g. **דֶּלֶת** *door* pl. **דֶּלֶתוֹת** Ezek. 41:24., **קֶשֶׁת** *bow* pl. **קֶשֶׁתוֹת**; so **חֲנִיתוֹת** *spears*, Is. 2:4. Mic. 4:3., **שִׁחִיתוֹת** *pits*, Ps. 107:20. Lam. 4:20.

§ 558. The following form the plural in **ים** or **ות** indifferently, viz.
 1. Masc. **אָרִי** or **אַרְיָה** lion pl. **אַרְיִים** or **אַרְיֹת**; so **גֵּב** *hackle*, **דּוֹר** *generation*, **הֵיכָל** *temple*, **זֶבַח** *sacrifice*, **זִכְרוֹן** *remembrance*, **זְרוֹעַ** *arm*, **יוֹם** *day*, **יַעַר** *forest*, **בַּיִת** *basin*, **לֵב** *heart*, **מָאוֹר** *light*, **מִבְצָר** *fortress*, **מִגְדָּל** *tower*, **מִזְרָק** *dish*, **מַכְאוֹב** *pain*, **מַעְיָן** *fountain*, **מִשְׁכָּב** *couch*, **מִשְׁכָּן** *dwelling*, **נָהָר** *river*, **סָף** *threshold*, **עוֹן** *sin*, **עֵצֶם** *bone*, **עֵקֶב** *heel*, **פְּרֵץ** *breach*, **צְוֵנָא** *neck*, **קֶבֶר** *grave*, **קֶרֶדֶם** *axe*, **שָׂדֶה** *field*, **שִׁיר** *song*, **תַּעֲנוּג** *pleasure*.
 2. Fem. **אַמָּה** *tribe* pl. **אַמִּים** or **אַמּוֹת**; so **אַלְמָה** *sheaf*, **אַשִׁיָּה** *cake of dried grapes*, **חֲנִית** *spear*, **כְּתֹף** *shoulder*, **נֶעַל** *shoe*, **פֶּרֶסָה** *hoof*, **שָׁבִיעַ** *week*, **שָׁנָה** *year*. 3. Com. **חֲלוֹן** *window* pl. **חֲלֻזִּים** or **חֲלֻנוֹת**; so **חֲצֵר** *court*, **כֶּכֶר** *talent*, **כָּנָף** *wing*, **מִטָּה** *staff*, **סִיר** *pot*, **עָב** *cloud*, **עֵת** *time*, **פֶּעַם** *step*.

§ 559. This indecision of the language with regard to the gender of the plural we have purposely considered as an anomaly, and have presented accordingly all the instances in which it makes its appearance. For notwithstanding that rules might be given which would hold good to some extent, and that a ground of distinction might be affirmed to exist in the meanings of the two forms, which are sometimes found to differ more or less essentially, still the number of cases which, after all had been done, must necessarily be considered as exceptions, would render the attempt to reduce them to system far more perplexing than useful.* Indeed with regard to those names of things whose gender is not determined by their intrinsic qualities, but depends upon the light in which they present themselves to the mind, almost all nations differ more or less in their practice upon this point both from one another and among themselves.

§ 560. Some nouns, comprising both abstracts and concretes, are used only in the plural form, which indicates either protraction of time or space, or intensity of the idea they convey, e. g. **חַיִּים** *life* (periods of life), **מַיִם** *water* (waves), **פָּנִים** *face* (features), **שָׁמַיִם** *heaven* (heavens, *superna*), **תַּהֲמָיוֹת** *hades* (*inferna*). Many abstracts appear in the plural form with a singular but intensive signification: some of these end in **ים**, e. g. **אַהֲבָיִם** *loveliness*, **גְּאֻלָּיִם** *redemption*, **הֲדָיִם** *love*, **זִקְנִים** *old age*, **כְּפָרִים** *atonement*, **מִלְּאִים** *consecration*, **מַעֲדָנִים** or **מַעֲדָנִים** *delight*, **נְעֻרִים** *childhood*, **עֲלֻמִּים** *youth*, **רַחֲמִים** *compassion*, **שִׁכְלִים** *bereavement*, **תַּמְרוּרִים** *dismissal*, **תַּמְרוּרִים** *bitterness*; and others in **ות**,

* As a proof of the correctness of the above remark, we need only refer the reader to the signal manner in which Prof. Ewald has failed, after laying down a multitude of rules often contradictory and unsustained by facts, in adducing any satisfactory theory of the gender. See his *Kritische Grammatik*, §§ 173, 174.

e. g. בְּשִׁחוּת *security*, הִזְלָלוּת *foolishness*, חֲכָמָה *wisdom*, מִדְּלוּת *circumcision*, מִצְדָּנוּת *delight*, עִלְלוּת *gleaning*, קִנְאוּת *jealousy*, תוֹרְפוּת *swiftness*, תְּהַבְלוּת *guidance*. Add the *plurales excellentiæ*, or plurals used to signify preëminence, e. g. אֱלֹהִים *God*, אֲדֹנָי *Lord* (see § 553), בְּהֵמוֹת *hippopotamus*, &c.

§ 561. Others are employed in the singular with a plural signification; these are for the most part collectives, and consist of the generic names of animals, e. g. בָּקָר *catle*, בָּנִים *children*, עוֹף *fowl*, עֲיִט *birds of prey*, צֹאן *sheep*, שׁוֹר *oxen*.

FORMATION OF THE DUAL.

§ 562. The *Dual* (רִבְּרִי זִיגְרִי) may be considered as a secondary and derivative form of the plural, made by giving the () of יִם to the י which it before preceded, and inserting () in its stead, thus יִם. This termination may be affixed to masculine and feminine nouns ending in a perfect consonant, e. g. יָד *hand*, יָדַי *both hands*; נֶעֱל *shoe*, נַעְלַי *pair of shoes*; דֶּלֶת *door*, דְּלָתַי *gate of two leaves*; and also to feminines ending in הָ, after hardening ה into ת, e. g. שֵׁפָה *lip*, שֵׁפָתַי *pair of lips*.

§ 563. This form is not employed in Hebrew as in Greek to denote the number *two* applied to any object: it signifies more properly a *pair*;* whence its use is restricted to,

1. The names of things which in nature are found existing in pairs, e. g. אָזְנוֹת *the ears*, אֶפְסִים *the nostrils*, בְּרָכִים *the knees*, יָדַי *the hands*, יָרְכִים or יִרְכָתַי *the hips*, כְּנָפִים *the wings*, מִחוּזִים *the loins*, עֵינַי *the eyes*, רַגְלִים *the feet*, שִׁנַּי *the teeth* (i. e. the two rows), שֵׁפָתַי *the lips*. And hence the dual form is retained when even more than one pair is denoted, e. g. כַּרְעֵי *the legs*, applied to quadrupeds, שֵׁשׁ כְּנָפִים *six pair of wings*, Is. 6 : 2., שִׁבְעָה עֵינַי *seven pair of eyes*, Zech. 3 : 9.; and also after the word כָּל *all, every*, e. g. כָּל־יָדַי וְכָל־בְּרָכֵי *every pair of hands and every pair of knees*, Ezek. 7 : 17. 21 : 12.

2. The names of things made double by art, as דְּלָתַי *gate of two leaves*, מֵאֲזִנַּי *pair of scales*, מַלְקָחַי *pair of tongs*, רְחִים *handmill* (consisting of a pair of stones), נַעְלַי *pair of shoes*.

3. The dual is also occasionally employed as we use the word *couple*, in speaking of two things of a kind, whether belonging toge-

* On this account it is found in nouns only, and never in verbs.

ther in pairs or not, e. g. the numeral שְׁנַיִם, which in addition to its ordinary meaning, *two*, is used also to denote a *pair*, as in the phrase שְׁנַיִם שְׁנַיִם *in pairs*, Gen. 7 : 15. ; מֵאָתַיִם *a couple of hundred*. It is often applied to periods of time, e. g. יוֹמִים *a couple of days*, שָׁבָעִים *a couple of weeks*, עֶרְבִים *twilight*, צַהֲרִים *midday* (combining the double light of morning and afternoon). The word עֲצֵלְתָּיִם *slothfulness*, Eccl. 10 : 18., would appear at first sight to constitute an exception ; but it may be considered as referring to the inactivity of *both hands*, an interpretation favoured by the latter clause of the verse cited. Comp. Prov. 19 : 24.

§ 564. 1. The names of double members of the body appear also with the feminine plural termination וֹת ; this form, however, is rarely applied to the members of the natural body, but rather to factitious imitations of them, or by a figure of speech to inanimate objects supposed to bear to them some analogy, e. g. יָדִים *the hands*, יָדוֹת *artificial hands* ; כַּפַּיִם *the hands*, כַּפּוֹת *handles* ; קַרְנִים *the horns*, קַרְנוֹת *horns of the altar* ; כַּנְפַּיִם *the wings*, כַּנְפוֹת *extremities* ; עֵינַיִם *the eyes*, עֵינּוֹת *fountains* ; עֶקֶב *heel*, עֶקְבוֹת *footsteps*.

2. In a very few instances the plural is used in the same signification as the dual, e. g. שְׁפָחוֹת *the lips*, Ps. 45 : 3. 59 : 8. Is. 59 : 3. ; and on the other hand, the dual form occasionally appears with the figurative signification, e. g. יָרֵדִים *sides*. In one or two instances the dual is superadded to the plural form, e. g. חוֹמָה *wall*, pl. חוֹמוֹת *walls*, du. חוֹמוֹתַיִם *the two walls of Jerusalem* (this form may be explained in another manner, viz. by supposing the ה of the singular to have been hardened into ת on the reception of the dual termination (§ 562), and Kamets replaced by Hholem) ; לִיחָה *tablet*, pl. לִיחָוֹת *tablets*, du. לִיחָתַיִם *the two decks of a ship*.

Internal Changes of Nouns.

§ 565. We come now to consider the changes in form that nouns undergo, to indicate their various relations and modifications in the course of grammatical construction ; and here we have to show, 1st, in what cases and from what causes they suffer a change ; and, 2dly, what the changes are which they are subjected to.

1. With respect to the first subject of consideration, we find that changes take place, *a.* in singular nouns, when passing from the independent or *absolute* (Heb. מְבִרְחָה *cut off, free*) into the *construct*

state, or state of being connected with another noun (Heb. *סמיכות* *supported*); *b.* in singular nouns on receiving the plural termination, masc. *ים*, fem. *ות* (§§ 550, 554); *c.* in plural nouns, when passing from the absolute into the construct state.

2. As regards the changes themselves, we find that they are confined almost exclusively to the mutable vowels: thus a long mutable vowel becomes shortened or rejected, a short one lengthened or rejected, and sometimes in consequence of a rejection a new syllable is formed. The only changes that take place in the consonants, besides the addition of *ים* and *ות* to form the plural, are those of fem. sing. nouns ending in *ה*, which in the construct is converted into *ת*, and of masc. plur. nouns, which in the construct reject the final *ם*.

§ 566. It must here be remarked that all nouns do not suffer these changes, and that in those which are subjected to them they do not take place in precisely the same manner. It will therefore be necessary to treat separately of each of the cases above enumerated, showing what nouns undergo the changes referred to, and what those changes are. And here we find on examination that in each of the above cases, viz. in the formation, *a.* of the singular construct, *b.* of the plural absolute, and *c.* of the plural construct, the nouns may be divided into three classes, containing, 1. those which suffer no vowel-change; 2. those which suffer one vowel-change; and, 3. those which suffer two changes.

A. SINGULAR CONSTRUCT.

§ 567. The term *Construct* is applied to the condition of a noun which is followed and restricted by another, as compared with that of one not thus followed and restricted. As examples of the two states we may take the expressions, *יד* *hand*, *יד יהוה* *the hand of Jehovah*; in the latter of which the meaning of the word *hand* is not left unrestricted as in the former, but is qualified as being the hand of *Jehovah* and of no other. The closeness of this connection is shown moreover by a quick pronunciation of the first noun, in order to arrive sooner at the end of the whole compound expression. From this it results, that the noun in the construct shortens or rejects one of its vowels, or, if practicable, shortens one and rejects another; while the qualifying noun, which undergoes no restriction of its meaning, does not suffer any contraction of its form. And hence the relation of *possessor* and

possessed is exhibited in the Hebrew in a more philosophical manner than in the classical and other languages, where the qualifying noun is inflected to point out this relation, while that which is qualified remains unchanged.

§ 568. As the formation of the construct state consists in shortening or altogether rejecting one or more of the vowels of the absolute when practicable, it of necessity depends entirely upon the form of the word, and not upon its gender or signification, whether on entering this state it is to suffer any change or not, as also what change if any it shall undergo. In this respect all nouns may be divided into the following three classes, observing that those ending in ה־ change this termination into ה־ , as already remarked (§ 565. 2.), besides slightly differing from other nouns, as will be seen, in the internal changes which they undergo.

1. Nouns which in forming the construct suffer no change, but retain the form of the absolute; those with ה־ merely changing the termination into ה־ .

2. Nouns which suffer one change, viz. the shortening or rejection of a vowel; those in ה־ suffering a rejection.

3. Nouns which suffer two changes, viz. the shortening of one vowel and the rejection of another; those in ה־ undergoing both a rejection and the consequent formation of a new syllable.

First Class.

§ 569. I. The first division of the first class comprises,

a. All monosyllabic nouns with a long immutable vowel, i. e. one accompanied by a *mater lectionis*, e. g. אֹר light, יוֹם day; חֶמֶר he-ass, שָׁמַיִם leaven : סוֹס horse, רוּחַ wind; גְּבֻל limit, זְבוּל habitation : עִיר city, קִיר wall; בְּרִיל tin, גְּבִיר lord. As these nouns have but a single vowel, which can neither be shortened nor rejected (§ 100. 1.), the form of the construct must necessarily remain the same as that of the absolute. With them may be classed monosyllables with the vowel (.), which seldom suffer any change in the construct, e. g. בֶּן son, לֵב heart, עֵץ tree, שֵׁם name; * בְּאֵר well, זָאב wolf, כָּאֵב pain.

* Sometimes however, especially when followed by Makkeph, these nouns shorten their (.) into (.), e. g. בֶּן־ 1 Sam. 20: 30, 31., also בֶּן־ Deut. 31: 23., לֵב־ Prov. 20: 5. 22: 15., שֵׁם־ Gen. 16: 15.

b. Monosyllables with a short vowel, which of course admits neither of contraction nor rejection (§ 103), e. g. גַּג *roof*, דָּל *poor*, הָר *mountain*, פֶּת *piece*; דְּבֶשׁ *honey*, מִעֵט *a little*.

c. Dissyllables whose first syllable is short and mixed, and whose second is long and immutable, e. g. מִזְמוֹר *song*, מְכַשּׁוֹל *stumbling-block*; גִּבּוֹר *hero*, צִפּוֹר *sparrow*; מְלִבְדֵּשׁ *garment*, מְלִכּוּת *kingdom*; בֶּכּוֹר *early fruit*, צֶבֶר *heap*; מִבְּדִיל *division*, תַּלְמִיד *pupil*; אֲדִיר *mighty*, גָּבִיר *great*. Here the nature of both syllables forbids any contraction or rejection of the vowels (see §§ 100. 1., 103.); the same is the case when the last also is a short mixed syllable, e. g. בְּרִזָּל *iron*, אֵז *axe*.

d. Dissyllables whose first syllable is simple, with either a long or short vowel, and whose second is short and mixed. These comprise all that class of nouns usually termed Cegholates, from the Ceghol which constitutes their ultimate vowel, except when changed into Pattahh through the influence of a final guttural (§ 501. 2.). In passing into the construct state they undergo no change in either syllable:—for none can take place in the second, since it is both short and mixed (§ 103): and the first does not admit of rejection, on account of the accent which accompanies it; and if long, it cannot be shortened, as it forms a simple syllable, e. g. מֶלֶךְ *king*, זֶרַע *seed*, נֶעַר *boy*; סֵפֶר *book*, נִצָּח *splendour*; קֹדֶשׁ *holiness*, רֶמֶח *javelin*.*

II. All feminine nouns ending in הַ-תְּ, which being put into the state of construction change their termination into תְּ-ת, e. g. שִׁפְחָה *maid-servant* constr. שִׁפְחָת. The reason of this peculiarity appears to be, that the final long vowel offers a hindrance to that close connection of the two nouns which is the peculiar characteristic of the construct state: on this account the (ַ) is shortened into (ֶ); and as it cannot end a mixed syllable, it is hardened into its cognate ת

* Except שֶׁטֶר *fetus* constr. שֶׁטֶר, Deut. 7: 13. 28: 4, 18, 51., נִטֵּעַ *plant* constr. נִטְעָה, וָבֶל *vanity* constr. וָבֵל, Eccl. 1: 2. 12: 1., שֶׁבַע *seven* constr. שֶׁבַע, זֶרַע *seed* constr. once זֶרַע Num. 11: 7., חֲדָר *chamber* constr. חֲדָר; also dissyllables לוֹ and לֵי mobile, which in the construct incline to rest in their homogeneous vowels, e. g. אֲנִי *nothingness* constr. אֲנִי, מוֹת *death* constr. מוֹת, מִדְּת *midst* constr. מִדְּת, אָנָּה *naught* constr. אָנָּה, בֵּית *house* constr. בֵּית, וָלַי *valley* constr. וָלַי, לַיִל *night* constr. לַיִל.

† Nouns ending in הַ-תְּ, which are masculine, do not harden the final תְּ; this being a radical, and therefore remaining unchanged: but they lengthen (ֶ) into (ֶ) contrary to the principle of the construct, thus מִקְנֵה *possession* constr. מִקְנֵה, שָׂדֶה *field* constr. שָׂדֶה. The cause of this seems to be, that the close connection between the two nouns attracts the tone of the former more strongly towards the latter, and thus lengthens the syllable which it accompanies.

(§ 73. 2. d.). The following are the nouns which constitute the second division :

a. Feminine dissyllables ending in ה־ whose first vowel is long and immutable, e. g. צוֹאָה *dirt* constr. צוֹאָת, so קוֹמָה *height*, שׁוֹמָה *storm*, בְּשׂוֹרָה *good news* ; סוֹסָה *mare*, אֲנִידָה or אֲנִידָה *band*, מְלִיכָה *kingdom* ; שִׁירָה *song*, נְגִינָה *lyric*. Among these may be included feminine nouns formed from the preterite of verbs עָר, e. g. בָּמָה *high place*, קָמָה *standing corn*, whose first vowel is retained as supplying the place of the rejected ו.

b. Feminines in ה־, whose first syllable is short and mixed, whether ending in a vowelless letter, e. g. אִמְרָה *speech* constr. אִמְרָת, so שְׂמָלָה *garment* ; חֲרָפָה *scorn*, עֲרֻרָה *nakedness* ; נַעֲרָה *maiden*, עוֹלָה *unrighteousness* ; חֲכָמָה *wisdom*, עֲרֻמָּה *cunning* ; חֲפֻזָּה *liberty*, טְמֵאָה *impurity* : or in a letter with Dagghesh, e. g. חֲתָמָה *terror* constr. חֲתָמָת ; so נָדָה *impurity*, מְגִלָּה *roll*, תְּהִלָּה *praise* ; מִכָּה *smiting*, מִסָּה *temptation* ; חֻקָּה *law*, סִכָּה *tent*.

c. Feminine trisyllables in ה־ whose first syllable is short and mixed, and whose second is long and simple, e. g. מִהֲפָכָה *overthrow* constr. מִהֲפֻכָת, so מִכְשִׁילָה *ruin* ; בְּפִירָה *early fig*, חֲבִירָה *wound* ; בִּקְרָה *care*, בִּקְשָׁה *request*.*

Second Class.

§ 570. I. The second class comprises all nouns which in forming the construct either shorten or reject a vowel : the contraction takes place only in the ultimate, and the rejection only in the penultimate.

1. Those in which a vowel is shortened are :

a. Monosyllables with the long vowel (ֹ), which being mutable (§ 100. 2.) is shortened into (ו) on account of the quickness of pronunciation proper to nouns in the construct state, caused by the hastening onward of the voice, in order to arrive at the qualifying noun, e. g. דֵּג *fish* constr. דִּג, so דָּם *blood*, זָר *stranger*, יָד *hand*, רָשׁ *poor* ; זָמַן *time* constr. זִמָּן, so כָּתַב *writing*, יָקָר *honour*.

* Many nouns, however, which end in ה־ change each (ֹ) into its modification (ו), e. g. מְלִיכָה *kingdom* constr. מִמְלָכָה, so מִלְחָמָה *war*, מִמְשָׁלָה *dominion*, מִרְכָּבָה *chariot*, &c. ; and מִשְׁפָּחָה *species* constr. מִשְׁפָּחָת, where (ו) is taken instead of (ֹ) on account of the strong guttural ח (§ 84. 1.).

† Except עָב *cloud*, whose long vowel accompanying a weak guttural is occasionally found unchanged in the construct, e. g. כְּעָב מַלְאִי Is. 18 : 4. Ezek. 41 : 25. Prov. 16 : 15.

b. Dissyllables whose first vowel is long and immutable (§ 100. 1.), and whose second is (ַ), which is shortened into (ֿ) as in the preceding, and for the same reason, e. g. *אֹצֵר* *treasure* constr. *אֹצֵר*, so *כֹּכַב* *star*, *מוֹשֵׁב* *sitting-place*; *כְּרֵמֶז* *necklace*; *עֵינָב* *flute*; *הֵיכָל* *temple*, *מֵיטֵב* *best part*.

c. Dissyllables whose first syllable, being short and mixed, admits neither of contraction nor rejection (§ 103), and whose second vowel is (ַ), which as before is shortened into (ֿ), e. g. *מִקְדָּשׁ* *sanctuary* constr. *מִקְדָּשׁ*, so *מִשְׁכָּן* *dwelling*, *מִשְׁפָּט* *judgment*; *מִרְחָק* *space*, *מִרְחָק* *distance*; *מִשְׁחָת* *corruption*, *קָרְבָּן* *offering*: in some the initial mixed syllable is formed by Daghesh in the second letter, e. g. *אֶפֶר* *husbandman* constr. *אֶפֶר*, so *אֶפֶר* *vow of abstinence*, *כֶּפֶר* *talent*. In this class may be included some dissyllables whose ultimate vowel is (ֿ), which also is shortened into (ֿ) (§ 101. 2. c.), e. g. *מִזְבֵּחַ* *altar* constr. *מִזְבֵּחַ*, *מִשְׁאָח* *burden* constr. *מִשְׁאָח*; * *מִקֵּל* *staff* constr. *מִקֵּל* and also *מִקֵּל*.

2. Those in which a vowel is rejected are:

d. Dissyllables whose first vowel is (ַ), and whose second is long and immutable: these reject the first vowel, e. g. *אֲדוֹן* *lord* constr. *אֲדוֹן*, so *גָּדוֹל* *great*, *מָקוֹם* *place*, *שָׁלוֹם* *peace*; *בְּרֻכָּה* *blessed*, *עֲצוֹם* *mighty*, *עָרוֹם* *naked*; *קֹרֶנֶת* *corn-stack*, *נָגִיד* *prince*, *לִיבֵרָל* *liberal*, *קִצְוֵר* *harvest*, *נָקִי* *innocent*, *קִלִּי* *roasted grain*. And also some whose first vowel is (ֿ),† e. g. *מַלְיָץ* *interpreter* constr. *מַלְיָץ*.

e. Trisyllables whose first syllable is short and mixed by means of Daghesh in the second letter, whose second vowel is (ַ), and whose third syllable contains a quiescent semi-vowel. As both the first and third syllables are immutable (§§ 101. 1., 103), the vowel of the second is rejected in the construct, and generally also the Daghesh in the second letter, which is then no longer required (§ 33. 1.), e. g. *זְכָרוֹן* *memory* constr. *זְכָרוֹן*, so *בְּלִיּוֹן* *consumption*, *שְׁבָרוֹן* *destruction*. Sometimes, however, Daghesh is retained, e. g. *עֲצָבוֹן* *labour* constr. *עֲצָבוֹן*.

II. a. Feminine dissyllables in הֶ- whose first vowel is either (ַ) or (ֿ), making a simple syllable, which not being immutable is rejected, e. g. *קֶצֶה* *end* constr. *קֶצֶה*, so *שִׁפָּה* *lip*, *שָׁנָה* *year*; *דַּעַה* *knowledge*,

* A few nouns of the form *מִקֵּל* change the first vowel into (ֿ) and the second into (ֿ), viz. *מִפְתָּח* *key* constr. *מִפְתָּח*, so *מִרְבֵּץ* *lair*, *מִרוֹחַ* *outcry*, *מִשְׁבֵּר* *womb*, *מִשְׁעָן* *staff*.

† Except when the letter bearing this vowel is א, which on account of its weakness retains its vowel in the constr., e. g. *אָבִיס* *stall*, *אָזוּב* *hyssop*, *אָפֹד* *ephod* (see § 88. 2.).

מֵאָה *hundred*, **פֶּאֶה** *corner*. *b.* Some trisyllables whose first vowel is long and immutable reject the second, e. g. **תוֹעֵבָה** *abomination* constr. **תוֹעֵבַת**.

Third Class.

§ 571. The third class comprises all dissyllables which suffer two changes.

I. The following reject the first vowel, and shorten the second :

a. Dissyllables which have a (ַ) in each syllable; these, being mutable, are both affected, e. g. **בָּשָׂר** *flesh* constr. **בָּשֵׁר**, so **דָּבָר** *word*, **זָהָב** *gold*, **חָכָם** *wise*, **כָּנָף** *wing*.*

b. Dissyllables whose first vowel is (ַ), and whose second is (ִ); in passing into the construct state, the former is rejected, and the latter changed into the simplest short vowel (ַ) (§ 101. 2. c.), e. g. **זָקֵן** *old man* constr. **זָקֵן**, so **חֹצֵר** *court*, **שֹׁכֵן** *inhabitant*.†

c. Dissyllables which have (ִ) for the first vowel and (ַ) for the second, e. g. **לֵבָב** *heart* constr. **לִבָּב**, so **עֵנָב** *vine*, **שֵׁעַר** *hair*.

II. Feminine dissyllables in ה־ whose first syllable begins with a vowelless letter, and has a long mutable vowel. Upon the rejection of this vowel there will be two concurrent Sh'was at the commencement of the word, the first of which is changed by § 103. 4. into (ִ), e. g. **בְּרָכָה** *blessing* constr. **בְּרִכָּה** for **בְּרִכָּה**, so **צְדִיקָה** *righteousness*, **נִבְלָה** *corpse*; occasionally into (ֶ), e. g. **עֲגֻלָּה** *cart* constr. **עֶגְלָה** for **עֲגֻלָּה**; so **בְּהֵמָה** *beast*; and sometimes, especially when the second radical is a guttural, into (ֶ), e. g. **נִעְרָה** *rebuke* constr. **נֶעְרַת** for **נִעְרָה**.‡

* Except **חָלָב** *milk* constr. **חֶלֶב**.

† Except those from verbs **לָא**, e. g. **מָלֵא** *full* constr. **מִלֵּא**; a few others which retain the (ִ) of the absolute, e. g. **חֲמֵשׁ** *five* constr. **חִמֵּשׁ**, so **מִירָן** *mire*, **עֵקֶב** *heel*; and the following, which in the construct take two Ceghols, viz. **גִּידָר** *wall* constr. **גִּידָר**, so **יֵרֶךְ** *thigh*, **פֶּתֶח** *shoulder*, and once **כֶּבֶד** *heavy* Is. 1: 4. In Is. 11: 14. **פֶּתֶח** retains the absolute form.

‡ Except the two following which retain their first syllable unchanged, viz. **מַעְרָה** *cave* constr. **מַעְרָה**, **חַעְלָה** *channel* constr. **חַעְלָה**; and a few which in the construct ends in ה־, e. g. **עֲטָרָה** *crown* constr. **עֲטָרָה**, **הֶבְלָה** *cake* constr. **הֶבְלָה**.

Paradigm of the Singular Construct.

FIRST CLASS.

NO. I.

D.		C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
מֶלֶךְ	מֶלֶךְ	מְזֻמּוֹר	מְזֻמּוֹר	בֶּג	בֶּג	אוֹר	אוֹר
סֶפֶר	סֶפֶר	מְלַבּוּשׁ	מְלַבּוּשׁ	דֶּר	דֶּר	סוֹס	סוֹס
קֹדֶשׁ	קֹדֶשׁ	מְבֻדָּל	מְבֻדָּל	מַעַט	מַעַט	עִיר	עִיר

NO. II.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מְכַשֶּׁלֶת	מְכַשֶּׁלֶת	אֲמֻרָה	אֲמֻרָה	צוֹאֵת	צוֹאֵת
בְּפוּרָה	בְּפוּרָה	מְגִלָּה	מְגִלָּה	סוֹסֶת	סוֹסֶת
בְּקֻשָּׁה	בְּקֻשָּׁה	מִכָּה	מִכָּה	שִׁירָה	שִׁירָה

SECOND CLASS.

NO. I.

E.		D.		C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
זָכְרוֹן	זָכְרוֹן	אֲדוֹן	אֲדוֹן	מְקֻדָּשׁ	מְקֻדָּשׁ	אֲזַצֵּר	אֲזַצֵּר	דָּג	דָּג
שְׁבוּרוֹן	שְׁבוּרוֹן	נִגְדִיד	נִגְדִיד	אֲפֵר	אֲפֵר	עוֹנֵב	עוֹנֵב	יָד	יָד
עֲצָבוֹן	עֲצָבוֹן	מְלִיץ	מְלִיץ	מְשֻׁאֵת	מְשֻׁאֵת	הִיכָל	הִיכָל	זֶמֶן	זֶמֶן

NO. II.

B.		A.	
Const.	Abs.	Const.	Abs.
תּוֹעֵבָה	תּוֹעֵבָה	שִׁנָּה	שִׁנָּה
שְׂמִמָּה	שְׂמִמָּה	שָׁפָה	שָׁפָה
מוֹעֲצָה	מוֹעֲצָה	דָּעָה	דָּעָה

THIRD CLASS.

NO. II.

NO. I.

Const.	Abs.	Const.	Abs.
בְּרָכָה	בְּרָכָה	בָּשׂוּר	בָּשׂוּר
גִּשְׁתָּה	גִּשְׁתָּה	זָקֵן	זָקֵן
בְּרָמָה	בְּרָמָה	לָבַב	לָבַב

B. PLURAL ABSOLUTE.

§ 574. The affixing of the plural terminations masc. **ִים**, fem. **וֹת**, gives rise to certain changes in the vowels of nouns, similar in principle to those which occur in forming the singular construct; for, as the close connection of a noun in the construct with that which follows it causes the hurrying over of the voice to arrive at the principal accent of the compound term, which is that of the last word,—so in forming the plural, the addition of a syllable which must always receive the accent (§ 55. 1.) carries the tone forward, and this necessarily gives rise to changes in the vowels (§ 103. 1.). But although the producing causes are similar in the two cases, the effects are not always the same. This arises from the fact, that the plural terminations of both genders are asyllabic, and give their vowel to the final letter of the singular, whose ultimate vowel if long is retained, e. g. **דָּם** *blood*, **יָד** *hand*, **דָּבָר** *word*, plur. **דְּמִים**, **יָדַיִם**, **דְּבָרַיִם**;* or if short, must be lengthened to form a simple syllable, the accent being already occupied by the termination, e. g. **הָר** *mountain*, **מֶלֶךְ** *king*, plur. **הָרִים**, **מְלָכִים**. In the singular construct, on the contrary, where no such necessity exists, the vowel-change consists in shortening. But this distinction extends only to the change of one vowel into another; for the causes which effect the retention of the absolute form or the total rejection of a vowel in the formation of the singular construct, operate also in that of the plural absolute: thus, immutable vowels remain, e. g. **סוֹס** *horse*, **קוֹל** *voice*, **מְלִבְרֵשׁ** *clothes*, plur. **סוֹסִים**, **קוֹלוֹת**, **מְלִבְרֵשִׁים**; while others are rejected, e. g. **מָקוֹם** *place*, **פֶּקֶד** *overseer*, **מַלְיָץ** *interpreter*, plur. **מְקוֹמוֹת**, **פִּקְדִּים**, **מַלְיָצִים**. These are the principal rules to be observed in forming the plural absolute; and according as they severally apply, nouns may be divided into the three following classes:

1. Those which undergo no change whatever on receiving either of the terminations **ִים** or **וֹת**.
2. Those which reject a vowel.
3. Those which reject one vowel, and change another.

* Except **גִּמְלָה** *camel*, which in the plural shortens the (ֶ) of the second radical into (ִ), and consequently inserts Daghesth in the third, thus **גִּמְלִים**.

First Class.

§ 575. To the first class belong the nouns included in *a, b, c*, Div. I. of the first and second class of Construct nouns; and all nouns ending in הַ, with the exception of those whose first syllable is mixed.

1. Nouns in *a* of the first class, whose vowel is immutable, e. g. אֲזָרוֹת, קִלּוֹת, חֲמוּרִים, סוּסִים; גְּבוּלִים, שִׁירִים; * with (_) זֶאֱבִים, בְּאֲרוֹת †; שֵׁם, עֵד, נֵר, גֵּר, from שָׁמוֹת, עֲדִים, נֵרוֹת, גֵּרִים.

2. Those in *b* of the first class with (_) retain this short vowel, and, being derived for the most part from roots עָע, receive Dagghesh forte in the second radical, e. g. עֲמִים, דָּלִים, גָּלוּת; ‡

3. Those in *c* can likewise undergo no change, e. g. מִזְמוּרִים, גְּבוּרִים; אֲדִירִים; בְּבוּרִים, מְלִבְשִׁים.

4. Those in *a* of the second class retain their long vowel (_), which on the reception of the plural termination must form a simple syllable (see above, § 574), e. g. דְּמִים, זָרִים, יָדִים, כְּתָבִים, §. †

5. Those in *b* likewise suffer no change, e. g. אוֹצְרוֹת, || כּוֹכְבִים, || הִיכָלוֹת and הִיכָלִים; בּוֹמִזִים.

6. Those in *c* suffer no change, e. g. מְשַׁכְנֹת, ¶ מְקַדְשִׁים; כְּכָרִים, אֲסָרִים, אָפָרִים.

7. To nouns undergoing no vowel-change on the reception of the plural termination may be added the feminines in הַ, except dissyllables whose first is a mixed syllable ending in a vowelless letter, e. g. חֲבוּרוֹת, בְּבוּרוֹת; בָּמוֹת; נְגִינוֹת, שִׁירוֹת; מְלִיכוֹת, אֲגִידוֹת; צִוּאוֹת; מִגְלּוֹת, חֲקוֹת, מְכוֹת; בְּרָכוֹת, עֲדָקוֹת; פִּאוֹת, מֵאוֹת; בִּקְשׁוֹת.

* Except יוֹם pl. יוֹמִים for יוֹמִים pl. עֵר, עֵרִים pl. (see § 93. 3. b.) (once עֵרִים Judg. 10: 4., probably to correspond with the preceding עֵרִים from עָרָה, עָרָה pl. חֲנוּכִים 1 Sam. 13: 6., שׁוּר pl. שְׁוָרִים Hos. 12: 12., שׁוּק pl. שְׁוָקִים Cant. 3: 2., דֹּדַר pl. דּוּדִים and דּוּדִים 2 Chron. 35: 13.

† Except בֵּן pl. בָּנִים, and also monosyllables with (_) from roots עָע, which shorten (_) into (_) on account of the following Dagghesh forte, e. g. אֵר pl. אֲרִים, אֶמֶת pl. אֲמֹת, אֵץ pl. אֲצִים, עֵד pl. עֲדִים, קָן pl. קָנִים, אֵם pl. אֲמוֹת, § 101. 2. b.).

‡ Except הָר pl. הָרִים, פָּר pl. פָּרִים, שָׁר pl. שָׁרִים by § 84. 3., and מֵס pl. מְסִים, מֵד pl. מְדִים, מֵד pl. מְדִים, מֵד pl. מְדִים, § 5: 10.

§ The two following shorten (_) into (_), and take Dagghesh forte in the last radical, viz. יָמִים pl. יָמִים (to distinguish it from יוֹמִים pl. of יוֹם), זָמִים pl. זָמִים.

|| Except מוֹשְׁבִים pl. מוֹשְׁבִים, אוֹפֵן pl. אוֹפֵן.

¶ Except מְרַחֵק pl. מְרַחֵקִים or מְרַחֵקִים, מְשַׁמֵּן pl. מְשַׁמְּנִים, מְזַבֵּחַ pl. מְזַבְּחִים, מְקַלֵּל pl. מְקַלְלִים.

Second Class.

§ 576. To the second class, comprising nouns which reject a vowel in forming the plural, belong those in *d* and *e* of the second class Singular Construct, and all those of the first division of the third class, including some of the exceptions in the note to *b*.

1. Those in *d* of the second class reject the first vowel, as in the singular construct (see § 570. 2.), e. g. מְקוֹמוֹת, גְּדוּלִים, אֲדוֹנִים; נְדִיבִים, נְגִידִים, מְלִיצִים; עֲצוּמִים.

2. Those in *e* reject the second vowel, as in the singular construct, e. g. חֲזִיוֹנִים; שְׁגִיוֹנוֹת, זְכוּרֹנוֹת, גְּלִיוֹנִים.

3. Those of Class III. Div. I. reject the first vowel, e. g. דְּבָרִים, עֲנָבִים, לִבָּבוֹת; שְׂכָנִים, חֲצִירִים, זְקָנִים*; חֲכָמִים, זָהָבִים; as also those in the note to *b*, e. g. גְּדֻלּוֹת, גְּדָרִים; the plural of חֵמֶשׁ however is חֲמִשִּׁים.

Third Class.

§ 577. The third class comprises nouns which in forming the plural lengthen one vowel, and reject another, viz. those included in *d* of Class I. Div. I., termed Cegholates, and those in *b* of Class I. Div. II. whose first syllable ends in a vowelless letter.

1. Those of the Cegholates which have for their ultimate vowel either (ִ) or (ֵ), can retain it only so long as the last syllable remains mixed, which is always the case in the singular, both absolute and construct: but on the reception of one of the plural terminations יִם or וֹת, each of which gives a vowel to the last radical, the syllable containing the short vowel in question, now become the penult, must be made simple; and as the accent is necessarily given to the ultimate (§ 56. 1.), this can be accomplished only by lengthening its vowel, which in general is done by taking for the short (ִ) or (ֵ) the first long vowel (ֶ) (§ 102. 2. *b*.), at the same time rejecting the first vowel by § 103. 1., e. g. מֶלֶךְ, pl. מְלָכִים, זֶרַע, pl. זְרָעִים, סֶפֶר, pl. סְפָרִים, בֶּקָר, pl. בָּקָרִים, זֶרַע, pl. זְרָעִים, זֶרַע, pl. זְרָעִים.

* Except פָּרָשִׁים pl. פָּרָשִׁים.

† The plural of קֹדֶשׁ forms an exception: when alone, it retains its first vowel *ō* shortened into *ö*, thus קֹדֶשִׁים (*kōdashīm*); which, on the reception of the definite article or a preposition, is replaced by the compound Sh'wa (ְ), thus הַקֹּדֶשִׁים, בְּהַקֹּדֶשִׁים. Add also the following exceptions, אֲחֵל pl. אֲחֵלִים, שָׂרֵשׁ pl. שָׂרֵשִׁים, אֲבִל pl. אֲבִלִים, אֲבִל pl. אֲבִלִים, אֲבִל pl. אֲבִלִים, אֲבִל pl. אֲבִלִים, אֲבִל pl. אֲבִלִים.

2. The feminine nouns in *b* of the second division of the first class take the same form in the plural, with the exception of the termination, as the preceding, e. g. אֲמֵרוֹת, חֲרָפוֹת, שְׂמֵלוֹת, שְׂפָחוֹת.

§ 578. This division of the nouns according to their modes of forming the plural absolute, which are regulated entirely by the laws of euphony, will enable the learner to understand them as they appear in the paradigm, and to form for himself the plural of almost every noun in the language.

Paradigm of the Plural Absolute.

FIRST CLASS.							
4.		3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
הָגִים	הָג	מִזְמוֹרִים	מִזְמוֹר	גָּבוֹת	גֶּב	אוֹרוֹת	אוֹר
יָדִים	יָד	מַלְבוּשִׁים	מַלְבוּשׁ	הָלִים	הֵל	שִׁירִים	שִׁיר
פְּתָבִים	פְּתָב	אֲדִירִים	אֲדִיר	עַמִּים	עַם	גָּרִים	גָּר
7.		6.		5.			

Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
צוּאוֹת	צוּאָה	מִקְדָּשִׁים	מִקְדָּשׁ	אוֹצְרוֹת	אוֹצֵר
שִׁירוֹת	שִׁירָה	מִשְׁכָּנֹת	מִשְׁכָּן	בוֹמְזִים	בוֹמֵז
מִפּוֹת	מִפָּה	פְּפָרִים	פֶּפֶר	הַיִּכָּלִים	הַיִּכָּל

SECOND CLASS.

3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
הִבְרִים	הִבֵּר	גְּלִיּוֹנִים	גְּלִיּוֹן	אֲדוֹנִים	אֲדוֹן
זִמְנִים	זִמְן	חֲזִיוֹנוֹת	חֲזִיוֹן	עֲצוּמִים	עֲצוּם
לִבְבוֹת	לִבָּב	צוּרוֹנִים	צוּרוֹן	מְלִיצִים	מְלִיץ

THIRD CLASS.

2.		1.	
Plur.	Sing.	Plur.	Sing.
אֲמֵרוֹת	אֲמֵרָה	מְלָכִים	מֶלֶךְ
שְׂפָחוֹת	שְׂפָחָה	סִפְרִים	סֵפֶר
נִעְרוֹת	נִעְרָה	בָּקָרִים	בָּקָר

C. PLURAL CONSTRUCT.

§ 579. When a noun in the plural number is put in the *state of construction* (§ 565), it undergoes as in the singular some changes from the absolute form, the principal of which consists in rejecting the ם of the masculine termination ם־, and changing its () into (), e. g. סוסים *horses*, סוס־י פֶרעה *the horses of Pharaoh*. This change appears to be effected as follows: the long mixed syllable ם־ opposes or rather prevents that intimate connection of the two nouns which is the distinguishing feature of the construct state; and after the consequent rejection of ם, the remaining ם־ is changed into ם־, that it may not be confounded with the pronominal suffix of the first person singular (§ 123). The consonant of the feminine termination ו־, which is a soft lingual, seems not so strongly to oppose the required connection, and is therefore suffered to retain its place in the construct, e. g. אורות *lights*, אורות השמים *the lights of heaven*. Besides the rejection of the consonant of the masculine termination, the plural number of each gender in forming the construct undergoes vowel-changes analogous to those of the singular, and from the same causes (see § 567). It should be remarked, that the dual in construction assumes the same form as the plural. Plural nouns may then be divided, according to their manner of forming the construct, into the three following classes, viz.:

1. Those which deviate from the absolute form in the termination only.
2. Those which reject the penultimate vowel.
3. Those which in addition form a new syllable.

First Class.

§ 580. To the first class belong:

a. Dissyllabic plurals whose penult is long and immutable, e. g. *Masc.* סוס־י; אֲדוֹנֵי; חֲמוֹרֵי; גְבִירֵי. *Fem.* סוסות; צואות; מקומות; שירות.

b. Dissyllables whose penult is short and mixed, e. g. *Masc.* בָּנֵי, לְבוֹת, מְקֻלֹּת. *Fem.* חֲקִי; עֲמִי, הִלִּי.

c. Trisyllables whose antepenult is short and mixed, and whose penult is long and immutable, e. g. *Masc.* מְזֻמְרֵי, גְבֻרֵי, מְלֻבְשֵׁי. *Fem.* בְּבוֹרֹת, עֲקֻרֹנוֹת, אֲדִירֵי; בְּפוֹרֵי.

Second Class.

§ 581. To the second class belong :

a. Dissyllables whose first syllable consists of a single consonant and a rejectible vowel, e. g. *Masc.* שְׁנִי, דְּמִי, דְּגִי. *Fem.* שְׂמֹרֶת, שְׂדֹרֶת.*

b. Trisyllables whose antepenult is immutable whether long or short, and whose penult is mutable, e. g. *Masc.* כֹּכְבִי, מִקְדָּשִׁי, אֲוִצְרוֹת. *Fem.* הַיְכָלוֹת, אֲוִצְרוֹת.

Third Class.

§ 582. To the third class belong the plurals of both genders whose penult is a simple syllable, consisting of two consonants and a mutable vowel. In forming the construct this latter is rejected, and to prevent the concurrence of two vowelless letters at the beginning of a word, the first consonant takes a short vowel (§ 103. 4.), e. g. דְּבָרִים constr. דְּבָרִי = דְּבָרִי, אֲדָקוֹת constr. אֲדָקוֹת = אֲדָקוֹת. It matters little which of the short vowels is taken to form this new syllable, and accordingly we find them all employed in turn; still the original vowel has some influence in deciding the one to be adopted, thus :

a. Those whose first radical has *e* in the singular take either *e* or more commonly one of its modifications *i* or *ā* (§ 103. 4.), e. g. *Masc.* קָבֵר, קְבָרִים, קְבָרִי, מִלָּךְ, מְלָכִים, מְלָכִי, חֶלֶק, חֲלָקִים, חֲלָקִי. *Fem.* שְׂמֵלוֹת, שְׂמֵלוֹת, מְלָכוֹת, מְלָכוֹת, עֲגָלוֹת, עֲגָלוֹת.

b. Those whose first radical has *o* in the singular generally take *o* or its modification *ū* (§ 101. 3.). e. g. בָּקָר, בְּקָרִים, בְּקָרִי, קֶמֶץ, קֶמֶץ, קֶמֶץ.

§ 583. The above are the leading rules for the formation of the plural construct from the absolute. In these there is nothing arbitrary, nothing for which a reason cannot be given; indeed they all depend on the application of a few simple principles, by mastering which the learner will be enabled at once and without difficulty to form the plural construct of almost every noun from the absolute.

* We must except dissyllables from an *עו* or *עִי* root, e. g. שְׁטִי, שְׁטִי, עָרִים, עָרִי; or from an *על* root, e. g. הָרִים, הָרִי, שָׁרִים, שָׁרִי.

Paradigm of the Plural Construct.

FIRST CLASS.

Masculine.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מְזֻמְרִי	מְזֻמְרִים :	דְּלִי	דְּלִים :	סוּסִי	סוּסִים
מְלַבּוּשִׁי	מְלַבּוּשִׁים :	עַמִּי	עַמִּים :	אֲדוּנִי	אֲדוּנִים
אֲדִירִי	אֲדִירִים :	חֲקִי	חֲקִים :	גְּבִירִי	גְּבִירִים

Feminine.

זָכְרֹנּוֹת	זָכְרֹנּוֹת :	בָּנוֹת	בָּנוֹת :	סוּסוֹת	סוּסוֹת
חַזְיוֹנּוֹת	חַזְיוֹנּוֹת :	מְקֻלּוֹת	מְקֻלּוֹת :	שִׁירוֹת	שִׁירוֹת
גְּלִיוֹנּוֹת	גְּלִיוֹנּוֹת :	לְבוּשׁוֹת	לְבוּשׁוֹת :	מְקֻמוֹת	מְקֻמוֹת

SECOND CLASS.

Masculine.

B.		A.	
Abs.	Constr.	Abs.	Constr.
כּוֹכְבִי	כּוֹכְבִים :	דָּגִי	דָּגִים
מְקַדְּשִׁי	מְקַדְּשִׁים :	שָׁנִי	שָׁנִים
כְּפָרִי	כְּפָרִים :	דָּמִי	דָּמִים

Feminine.

אוֹצְרוֹת	אוֹצְרוֹת :	שָׂדוֹת	שָׂדוֹת
מִמְלָכוֹת	מִמְלָכוֹת :	שָׂמוֹת	שָׂמוֹת
בְּקָשׁוֹת	בְּקָשׁוֹת :	מֵאוֹת	מֵאוֹת

THIRD CLASS.

Masculine.

B.		A.	
Const.	Abs.	Const.	Abs.
בְּקָרִי	בְּקָרִים :	דְּבָרִי	דְּבָרִים
חֲדָשִׁי	חֲדָשִׁים :	מְלָכִי	מְלָכִים
קִמְצִי	קִמְצִים :	חֲלָקִי	חֲלָקִים

Feminine.

צִדְקוֹת	צִדְקוֹת
מְלָכוֹת	מְלָכוֹת
עֲגָלוֹת	עֲגָלוֹת

CHAPTER X.

NOUNS WITH PRONOMINAL SUFFIXES.

§ 584. THE Hebrew nouns as well as verbs receive the fragmentary pronouns, which are added to them in the genitive case, e. g. שׁוֹר *ox*, שׁוֹרִי *ox of me*, or *my ox*, שׁוֹרְךָ *ox of thee* (m.), or *thy ox*, &c. This use of the suffixes has already been shown in the chapter on Personal Pronouns (§ 123). We have now therefore to exhibit, 1st, the manner in which they are affixed to nouns singular and plural; and 2dly, the influence which their addition exercises on the vowels of nouns.

§ 585. Here also, as in the verbs, it becomes requisite to make a distinction between those suffixes which are preceded by a vowel of union and those which are not, and also between the forms of nouns receiving them, whether terminating in a consonant or in a vowel.

§ 586. With regard to the first particular, we find that suffixes consisting of or commencing with a vowel, as those of the first pers. sing. ׀, and of the third pers. sing. masc. ׀ and fem. הָ, are joined immediately to nouns without an assistant vowel. To these must be added the suffix of the sec. pers. masc. sing. הָ, which receives the accent when the noun does not end in a vowel (§ 58. 3.), and those of the second pers. plur. masc. כֶּם and fem. כֶּן, which are always accompanied by the accent (§ 58. 1.); in these cases the tone is thrown too forcibly on the suffix, to suffer it to be preceded by another vowel. Of the remaining suffixes those of the sec. pers. fem. sing. הָ and the first pers. plur. נָ are preceded by the connecting vowel (..), and those of the third pers. plur. masc. ׀ and fem. ׀ by (,).

§ 587. As to the forms of nouns, a distinction must be made between those of the singular and those of the plural. The reason of which is, that nouns receiving suffixes are always to be regarded as in the construct state, in which they really are, the expression *my house* being equivalent to *the house of me*.

1. Singular nouns of each gender when taking a pronominal suffix end generally as in the construct in a consonant, e. g. m. סוֹס *horse* constr. סוֹסִי, f. סוֹסָה *mare* constr. סוֹסֶתָה. To these therefore the syllabic suffixes are added by means of a connecting vowel, thus m. סוֹסִי, f. סוֹסֶתָה.

2. *a.* Masculine plural nouns, which in the construct constantly end in ־ (§ 579), receive every suffix without a vowel of union, whose place is supplied by the termination itself, thus סָרִיסִי , סָרִיסִיכֶם , סָרִיסִינוּ . The conjunction of the masc. plur. termination ־ (*e*) and the affixed pronoun of the first pers. masc. sing. ־ (*i*) produces the diphthong ־ (*ai*),* e. g. סָרִיסִי *my horses*. The same change of termination takes place on the reception of the suffix of the sec. pers. fem. sing. ־ : this added to the plural construct would form the ending ־־ (thus סָרִיסִי־־), to distinguish which in pronunciation from the singular ־־ (thus סָרִיסִי־־), the final ־ takes its corresponding vowel (־), thus סָרִיסִי־־ ; and to make the distinction more obvious, (־) is changed as in the first person into (־), thus סָרִיסִי־־ . Again, on the addition of the suffix of the third pers. masc. sing. ־ , which as a consonant would be expressed by the vowel termination of the plural construct ־ , the intervening ־ , in order to become distinctly audible, takes, as before the suffix ־ , its homogeneous vowel (־), thus סָרִיסִי־־ , which then becoming changed into ־ , thus סָרִיסִי־־ , is contracted into ־־ , thus סָרִיסִי־־ *sūsāv*. Before the suffixes of the sec. pers. masc. sing. ־ and third pers. fem. sing. ־ , the terminating ־ of the noun is for distinction's sake shortened into ־ , thus סָרִיסִי־־ , סָרִיסִי־־ . Before all the plural suffixes the terminating ־ remains unchanged, thus סָרִיסִיכֶם , סָרִיסִינוּ .

b. To the feminine plural the suffixes are added in a different manner; for since the consonantal termination ־ of the absolute is retained in the construct (§ 579), it is always necessary to insert a connecting vowel, in order to prevent the occurrence of a long mixed syllable in the middle of a word (§ 185). For this purpose are employed the same vowels as those which precede the suffixes to the masculine; so that, while the appearance is in both cases precisely similar, what in the latter constitute the termination of the construct or its contraction, are in the former mere vowels of union.

§ 588. The following table, showing the forms assumed by the suffixes when added to nouns of both genders, will prevent the necessity for further explanation.

* In the construct of certain nouns we have an instance of the opposite change of *ai* into *e*, thus בָּרִית־ constr. בְּרִית־ , צִי־ constr. צֵי־ , &c. (§ 569. *d. note.*).

Table of Pronominal Suffixes of Nouns.

For Plural Nouns.

For Singular Nouns.

SINGULAR.

	י		י	C.	1.
	יָ	כָּה	ךָ	M.	} 2.
יְכִי	יָךְ	כִּי	ךְ	F.	
יְהוּ	יָיו	הוּ	וּ	M.	} 3.
יְהִי	יָהּ	הִי	הָ	F.	

PLURAL.

	יְנֻ		נֻ	C.	1.
	יְכֻם		כֻּם	M.	} 2.
	יְכֻן	כְּנֻה	כֻּן	F.	
יְמֻ	יְהֻם	מֻ	הֻם	M.	} 3.
יְהֻן	יְהֻן	הֻן	הֻן	F.	

§ 589. The changes produced in the forms of nouns by the addition of the pronominal suffixes, are similar as regards the rejection of vowels to those which take place in forming the plural number: that is, nouns which do not contain a mutable vowel suffer no internal change, e. g. סִים plur. סִימִים, suff. סִימִי, סִימִי; while those which have a rejectible one take Sh'wa in its stead, e. g. אָדָם, plur. אָדָמִים, suff. אָדָמִי, אָדָמִי.

§ 590. There remains, however, a distinction to be noted, as respects the lengthening or shortening of original vowels, between those suffixes which are immediately connected with the noun, and those which consist of a vowel, or are added by means of one.

1. The suffixes of the second and third pers. plur. כֻּם, כֻּן, הֻם, הֻן, which invariably receive the accent (§ 58. 1.), whence they are termed *grave*, are not preceded by a vowel of union (see above, § 586). Hence nouns to which they are added retain in both numbers the form of the construct state (§ 587), e. g. דָּבָר, constr. sing. דָּבָר, suff. דְּבָרְכֶם, דְּבָרְהֶם; constr. pl. דְּבָרֵי, suff. דְּבָרֵיכֶם, דְּבָרֵיהֶם.

2. The remaining suffixes, which in contradistinction to the above are called *light*, are always preceded by a simple syllable formed by means either of their own vowel or of the vowel of union. And hence nouns receiving them take in both numbers the form of the plural absolute (§ 574), e. g. דָּבָר, plur. דְּבָרִים, suff. דְּבָרִי, דְּבָרֶיךָ. The suffix of the sec. pers. masc. sing. הָ likewise, although added to singular nouns without a vowel of union, and taking the accent, does not cause the ultimate vowel of the noun to be shortened; since the accent in this case is not so forcibly drawn towards the end of the word, as when the latter receives one of the grave suffixes, or is in construction with another noun. To avoid the formation of a long mixed syllable in the middle of a word, the ultimate vowel, if (ַ), takes Methegh (§ 63. 2.), thus דְּבָרֶיךָ d'bhār'chá.

§ 591. 1. Nouns ending in the mutable vowel (ֹ) shorten it into () on receiving a syllabic suffix, e. g. בֶּן, בָּנָה; אֵיבָה, אֵיבִי; and on receiving an asyllabic light suffix reject it altogether, e. g. בֶּן, בָּנִי; אֵיבָה, אֵיבִי.

2. a. Cegholate nouns in the singular on receiving a suffix, reject the second vowel (§ 103. 2. a.), and either retain the first, e. g. נָגַד, נָגְדִי, נָגְדֶיךָ; or shorten it, e. g. מָלַךְ, מַלְכִי, מַלְכֶיךָ; חָלַק, חָלְקִי, חָלְקֶיךָ.

b. In the plural, the *light* suffixes are added to the absolute form, e. g. מַלְכֵי, מַלְכֵיךָ; and the *grave* to the construct, e. g. מַלְכֵיכֶם, מַלְכֵיכֶם.

3. Nouns ending in ה־ reject the final ה on receiving a pronominal suffix (see § 489), e. g. מִקְנֶה, מִקְנִי, מִקְנֶה, מִקְנֵי, מִקְנֵיכֶם.

§ 592. In addition to the preceding paradigm, which exhibits the suffixes alone, we here present one showing the mode of their connection with nouns of both genders and numbers. For this purpose we have selected the nouns סוּס *horse*, סוּסָה *mare*, which suffer no internal change.

Paradigm of Nouns with Suffixes.

FEMININE.		MASCULINE.	
Plur.	Sing.	Plur.	Sing.
	Singular.		
סוסותי	סוסתי	סוסי	סוסי c. 1.
סוסותיה	סוסתה	סוסייה	סוסיה m. } 2.
סוסותיהן	סוסתן	סוסייהן	סוסיהן f. }
סוסותיו	סוסתו	סוסייו	סוסו m. } 3.
סוסותיהם	סוסתהם	סוסייהם	סוסיהם f. }
	Plural.		
סוסותינו	סוסתנו	סוסינו	סוסנו c. 1.
סוסותיכם	סוסתכם	סוסיכם	סוסכם m. } 2.
סוסותיכם	סוסתכם	סוסיכם	סוסכם f. }
סוסותיהם	סוסתם	סוסייהם	סוסם m. }
סוסותיהן	סוסתן	סוסייהן	סוסן f. }

REMARKS ON THE SUFFIXES OF NOUNS.

Singular Nouns.

§ 593. The suffix of the sec. pers. masc. sing. ה is commonly added without a vowel of union, thus דברך (§ 590. 2.); but when the word is in pause, the accent is placed immediately before the suffix, which has the effect of changing the preceding (,) into (,) (§ 107. 3.), e. g. דברך, דברך. In a few instances this suffix receives ה paragogic, e. g. ידך Ex. 13 : 16., שםך Jer. 29 : 25. In pause we find כה, e. g. כה Ps. 139 : 5.; and once fem. כה, viz. מלאכה Nah. 2 : 14. for מלאכה. A י appears inserted between the noun and suffix, viz. תהלתך Ps. 9 : 15.

§ 594. 1. The suffix of the third pers. masc. sing. is sometimes written ה instead of י, e. g. בעירו Ex. 22 : 24., בסותו v. 26., ברעה 32 : 17.; these the K'ri corrects, but not the following, viz. אלה Gen. 12 : 8., כלו Jer. 2 : 21. Ezek. 11 : 15. 20 : 40., לחו Deut. 34 : 7., שירו Ps. 42 : 9.

2. The Mappik of the suffix of the third pers. fem. sing. is occasionally omitted, and Raphe placed above ה (§ 45), e. g. ושמרה Lev. 13 : 4., בחטאה Num. 15 : 28., עונה v. 31., מבטחה Prov. 21 : 22. Once א- is found instead of ה-, viz. כלא Ezek. 33 : 5.

§ 595. The suffix of the first pers. plur. is preceded in a few instances by (,) as a vowel of union, e. g. מִדְּעָתָנִי Ruth 3 : 2., קִימְנוּ Job 22 : 20.

§ 596. The suffixes of the sec. and third pers. fem. plur. sometimes take ה paragogic, e. g. כְּזַמְחִנָּה Ezek. 23 : 48, 49.; לְבִרְנָה Gen. 21 : 29., קָרְבָּנָה 41 : 21., כְּלָנָה 42 : 36.

§ 597. A few nouns which form the construct by the addition of the vowel ה־, thus אֶבֶן constr. אֲבָנִי, receive all the suffixes without a vowel of union, whose place this termination supplies (§§ 474, 587. 2.) The mode in which this is effected is shown in the succeeding article on Anomalous Nouns.

Plural Nouns.

§ 598. The suffix of the first pers. sing. added to plural nouns sometimes assumes the fuller form נִי, e. g. תְּחִיתָנִי 2 Sam. 22 : 40. for תְּחִיתִי; and once appears as י־ alone, viz. עֲרִיתִי Ps. 132 : 12. for עֲרִיתִי.

§ 599. On receiving the suffixes of the sec. pers. sing., the intermediate י of the fem. plur. (see § 587. 2. b.) is occasionally omitted, e. g. masc. כְּגִבּוֹרֶתָּה Deut. 3 : 24. for כְּגִבּוֹרֶתֶּךָ Deut. 28 : 59. for מְבוֹתֶיךָ, fem. אֲחִיּוֹתֶיךָ Ezek. 16 : 52. for אֲחִיּוֹתֶיךָ. Sometimes before the feminine suffix ה־ the constr. term. י־ remains unchanged, e. g. אֲשֶׁרֶךָ Eccl. 10 : 17. for אֲשֶׁרֶיךָ; to which may be added the word שְׁלֵשְׁתֶּיךָ Ezek. 5 : 12., which, being a collective, and construed accordingly with a plural verb, assumes the plural form on taking the suffix (see § 587. 2. a.). To this suffix the characteristic י־ of the same gender is occasionally appended, the final י of the noun remaining without a vowel, e. g. תְּחִלָּתֶיךָ Ps. 103 : 3., חֲיִיךָ v. 4., נְעִירֶיךָ v. 5.

§ 600. The suffix of the third pers. masc. sing. sometimes takes the form הוּ, in which case the terminating י־ of the plural construct is retained unchanged, e. g. נְבִירֵהוּ Nah. 2 : 4., עֲרִירֵהוּ Job 24 : 23.; or else the י is omitted, and the vowel retained, e. g. מַעֲלֵתֵהוּ Ezek. 43 : 17., רֵעֵהוּ Prov. 19 : 7. Job 42 : 10. Occasionally the Aramaic form וְהִי occurs, e. g. תִּגְמְלוּהִי Ps. 116 : 12.; though perhaps we should rather consider the ו and י as here transposed for תִּגְמְלֵיהִי, which in the K'thibh. is frequently the case (comp. 1 Sam. 19 : 22. Prov. 23 : 5.). Sometimes the final י of the noun is omitted on the reception of the ordinary suffix י, e. g. בְּרִיחֵהוּ Ex. 35 : 11. for בְּרִיחֵי, וְהִי Ps. 58 : 8. for וְהִי, מִשְׁפָּחָהוּ 2 Sam. 22 : 23. 1 Kings 6 : 37. for מִשְׁפָּחָהוּ.

מִשְׁמָסִיר Is. 49:13. for עֲנִיָּי. The feminine suffix of the third person sometimes takes אַ paragogic instead of הַ, e. g. אֲמִיקֶּהָּ Ezek. 41:15.

§ 601. The suffix of the sec. pers. masc. plur. כֶּם is once in some editions preceded by י, viz. הַפְּעִיזוּתֵיכֶם Jer. 25:34. for הַפְּעִיזוּתֵיכֶם; and occasionally י is omitted, e. g. מִקְנֵיכֶם Deut. 3:19. for מִקְנֵיכֶם. The feminine כֶּן is found with הַ paragogic, e. g. כְּסִתּוֹתֶיכֶנָּה Ezek. 13:20.

§ 602. 1. The suffixes of the third pers. plur. likewise take הַ paragogic, e. g. masc. אֲלִיהֶמָּה Ezek. 40:16., fem. גְּרִיזֵיהֶנָּה 1:11. When added to the pronominal adjective כָּל *all*, which before the suffixes always shortens Hholem into Kibbutz (§ 101. 3. b.), the suffixes of this person sometimes assume the irregular forms masc. הֶם for הֵם, thus כָּלָהֶם 2 Sam. 23:6.; and fem. הֶנָּה for הֵנָּה, thus כָּלָהֶנָּה 1 Kings 7:37., so likewise בְּרוֹכָהֶנָּה Ezek. 16:53.

2. The suffix of the third pers. masc. plur. is sometimes added to fem. plurals in the form proper for singular nouns (see §§ 597, 598), e. g. סְבִלָהֶם Ex. 1:11. for סְבִלֵיהֶם, so אֲוִירָהֶם Ps. 74:4. Job 21:19., צִינָהֶם Is. 53:11.

§ 603. Nouns in the dual number receive the suffixes in precisely the same manner as in the plural.

ANOMALOUS NOUNS.

§ 604. A few Hebrew nouns present certain peculiarities of inflection which are not accounted for by the general rules already given. These, being of very common occurrence, deserve a particular notice; they are as follows:

אָב *father* forms the singular construct by adding י, which on the reception of the suffixes serves as a vowel of union, e. g. constr. אָבִי; suff. אָבִיךָ, אָבִירָם, אָבִיָּם, אָבִיָּהֶם, אָבִיָּהֶם; plur. אָבוֹת; suff. אָבוֹתֶיךָ (§ 556), אָבוֹתֵיכֶם, אָבוֹתֵיהֶם Ex. 4:5. Jer. 31:32.

אָח *brother*, like אָב, thus constr. אָחִי; suff. אָחִיךָ, אָחִירָם, אָחִיָּם, אָחִיָּהֶם, אָחִיָּהֶם; plur. אָחִים; constr. אָחִי; suff. אָחִיךָ, אָחִירָם, אָחִיָּם, אָחִיָּהֶם, אָחִיָּהֶם.

אָחִית *sister*, formed by affixing the fem. term ת by means of the vowel י to the preceding. This form it retains in the singular,

e. g. **אֲחֻזָּה**, **אֲחֻזָּתִי** : but in the plural it takes י before **וְ**, e. g. **אֲחֻזָּוֹת** ; suff. **אֲחֻזָּתִי**, **אֲחֻזָּתִיךָ**, as though from **אֲחֻזָּה**. **אִישׁ** *man* generally forms its plural from the obsolete singular **אִנְשִׁים**, thus **אִנְשֵׁיכֶם**, constr. **אִנְשֵׁי** ; the regular plural **אִישִׁים** is seldom used, and then conveys the accessory idea of *eminence, distinction* (see Ps. 141 : 5. Prov. 8 : 4.). The י of the later singular **אִישׁ** must not be considered as supplying the place of נ, to which it bears no kind of affinity, and with which it is never commuted : on the contrary the נ of **אִנְשִׁים** for **אִנְשֵׁי** is rejected, like that of the infinitive **אִנְשָׁה** (§ 77. 2.) ; and since the following final cannot receive Daghesth, the vowel (.) as a compensation is lengthened into (ִ). Comp. **קִימוֹשׁ** = **קִימוֹשָׁה** = **קִימוֹשָׁה**. In the feminine form, after the addition of the characteristic termination **ָה**, Daghesth can be and accordingly is employed, thus **אֲשֻׁחָה** ; the construct of this latter however adopts the mode of compensation followed by the masculine, viz. that of lengthening the vowel (.) into (ִ) (§ 102. 1. c.), thus **אֲשֻׁחָה**.

אִמָּה *mother* ; suff. **אִמָּתִי**, **אִמָּתֶךָ**, plur. **אִמּוֹת**.

אִמָּה *maid-servant*. This constitutes an exception to the generality of feminine nouns, in preserving the characteristic ה of the singular on the addition of the plural termination וֹת (see § 554. note.), thus **אִמּוֹתֶיךָ**, constr. **אִמּוֹת**.

אִשָּׁה *woman* for **אִנְשָׁה** ; in the construct נ is compensated by lengthening (.) into (ִ), thus **אִשָּׁתִּי** ; suff. **אִשָּׁתִּי**, **אִשָּׁתְךָ** or **אִשָּׁתְךָ** : plur. **אִשָּׁתִּים**, formed by rejecting the א of the masc. plur. **אִנְשֵׁים**. The form **אִשָּׁתִּי** appears as an absolute in Deut. 21 : 11. 1 Sam. 28 : 7. Ps. 58 : 9. ; the two first instances however may be considered as in the construct state. The regular plural **אִשָּׁתִּים** appears only in Ezek. 23 : 44.

בֵּית *house* = **בֵּיתִי** = **בֵּיתְךָ** (like **אִישׁ** = **אִנְשִׁי**) ; plur. **בֵּיתִים** (*bōtīm*) for **בֵּיתִים**, constr. **בֵּיתִי** ; this form is taken also on receiving the suffixes, e. g. **בֵּיתִיכֶם**, **בֵּיתֶיךָ**, &c., Methegh being placed on the first syllable by § 25. 2.

בֶּן *son* ; constr. **בֶּן**, also **בֶּן** Deut. 25 : 2. 31 : 23. Prov. 30 : 1. Jon. 4 : 10. ; suff. **בֶּנִי**, **בֶּנִיךָ** : plur. **בָּנִים** ; constr. **בָּנִי** ; suff. **בָּנִי**. In the construct form **בָּנִי**, which occurs Gen. 49 : 11., the final י may be considered as paragogic, as in the words **מִלְאָחִי** Is. 1 : 21., **רָבָחִי** Lam. 1 : 1., or as the termi-

nation of the plural construct for בְּנֵי; another form בְּנִי appears Num. 24:3, 15., in which בְּנִי is paragogic, as in בְּנֵי הָיִל Gen. 1:24.

בַּת *daughter* = בְּנִית = בְּנִית; suff. בְּתִי for בְּנִית; plur. בָּנוֹת; constr. בָּנוֹת.

גֵּיא *valley*; constr. גֵּיא; plur. גֵּיאוֹת 2 Kings 2:16.; suff. גֵּיאוֹתֶיהָ Ezek. 35:8.

חֵם *father-in-law*; חֵ- inserted before the suffix, as in אָבִיהָ, &c., thus חֵמִיהָ, חֵמִיהָ. From this is formed the feminine חֵמוֹת *mother-in-law*, in the same manner as אָחוֹת, which see.

יוֹם *day*: dual יוֹמִים; plur. יָמִים for יָמִים like the Chald. דָּנִן Dan. 12:13., poet. יָמוֹת Deut. 32:7. Ps. 90:15.; constr. יָמִי; suff. יָמִי.

כֶּלִי *utensil*: plur. כֵּלִים; suff. כֵּלִי.

מֵיִם *water*; constr. מֵי, and reduplicated מֵימֵי Ex. 4:9. 7:19. 8:2. 2 Kings 5:12.; suff. מֵימֵיהָ.

מִנְיָה *portion* for מִנְיָה from מִנְיָה; plur. מִנְיָוֹת Neh. 12:47. 13:10., also מִנְיָאוֹת 12:44.; suff. מִנְיָוֹתֶיהָ Esth. 2:9.

פֶּה *mouth*; constr. פִּי; suff. פִּי for פִּי, פִּיהָ, פִּי, פִּיהָ, פִּיהָ.

קֵץ *end*; plur. constr. קֵצֵי Job 18:2.

רֹאשׁ *head*: plur. רֹאשִׁים; suff. רֹאשִׁי Is. 15:2.

שֶׁהָ *sheep*; suff. שֶׁהָ Deut. 22:1. and שֶׁהָ 1 Sam. 14:34.

שִׁית *thorn*; suff. שִׁיתִּי Is. 10:17.

שֵׁם *name*; suff. שֵׁמִי; plur. שֵׁמוֹת; constr. שֵׁמוֹת; suff. שֵׁמוֹתָם.

CHAPTER XI.

ADJECTIVES.

§ 605. THE *Adjective* (שֵׁם הַתָּאֵר), or word joined to a noun for the purpose of qualifying its meaning, can hardly be considered as an independent part of speech in Hebrew ; since in this language it is merely a noun placed in apposition with the word to which it refers. Its derivation and inflection, therefore, do not require a detailed separate treatment.

§ 606. 1. As regards their derivation, Hebrew adjectives are nouns formed from neuter verbs, and consequently express a state of being, that is, some property or quality, e. g. חָכָם *wise* from הָכֵם *to be wise*, קָטָן *small* from קָטַן *to be small*.

2. These attributives are placed in apposition with the nouns which they qualify, and usually agree with them in gender and number, e. g. חָכָם אִישׁ *a wise man*, חָכְמָה אִשָּׁה *a wise woman*, חָכְמִים אַנְשִׁים *wise men*, חָכְמוֹת נָשִׁים *wise women*. To them are to be added all participial nouns, which serve as adjectives when placed in apposition with other nouns, e. g. מְיֻקָּוֹת גְּמֻלִים *camels which suckle*, שֶׁבֶרֶל דֵּב *a bear deprived of her young*.

§ 607. Besides the attributives properly so called, of which there are not many in Hebrew, we frequently find abstract nouns employed as attributives in construction with the nouns whose signification they restrict, e. g. קָדֹשׁ הָר *mountain of holiness*, i. e. *holy mountain*, עֵד שֶׁקֶר *witness of falsehood*, i. e. *false witness*.

§ 608. The inflections which adjectives undergo for the purpose of indicating the variations of gender, number, &c. being the same as those of other nouns, we have only to mention that the *comparative* degree is denoted by means of the preposition מִן prefixed to the noun with which the comparison is made, while the adjective itself remains unchanged, e. g. נְחֹמֵד מִזָּהָב וּמִחֹלֶקֶת מְדִבָּשׁ *precious from gold, and sweet from honey*, i. e. *more precious than gold, and sweeter than honey*; and the *superlative* by prefixing the same participle to the adjective לֵּל *all, every*, preceding the complement of the comparison, e. g. עָרוֹם מִכָּל הַיָּדָה *cunning from every beast*, i. e. *the most cunning of all beasts*. For a full treatment of this subject see Syntax, Chap. IV.

CHAPTER XII.

NUMERALS.

§ 609. The Hebrew *Numerals* (שְׁמוֹת הַמִּסְפָּר) are for the most part to be regarded as attributives denoting *quantity*. They are divided into two principal classes, *cardinals* and *ordinals*.

CARDINAL NUMBERS.

§ 610. The *Cardinals* (מִסְפָּר יְסוּדִי) from *one* to *ten* inclusive present both a masculine and a feminine form, each of which undergoes changes in the construct similar to those of other nouns. They are as follows :

FEMININE.		MASCULINE.		
Constr.	Absol.	Constr.	Absol.	
אַחַת	אֶחָדָה	אֶחָד	אֶחָד	<i>One.</i>
שְׁתֵּי	שְׁתֵּי	שְׁנֵי	שְׁנֵי	<i>Two.</i>
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁה	<i>Three.</i>
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַת	<i>Four.</i>
חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	<i>Five.</i>
שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשָׁה	<i>Six.</i>
שִׁבְעַת	שִׁבְעַת	שִׁבְעַת	שִׁבְעַת	<i>Seven.</i>
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	<i>Eight.</i>
תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעַת	<i>Nine.</i>
עָשָׂר	עָשָׂר	עָשָׂר	עָשָׂר	<i>Ten.</i>

§ 611. In nearly all of these numerals some peculiarity of construction appears; but that which prevails to the greatest extent, and which is apt to strike us as the most singular, is that from *three* to *ten* inclusive, those with *feminine* terminations are joined to *masculine* nouns, and those with *masculine* terminations to *feminine* nouns, thus שְׁלֹשָׁה אַנְשִׁים *three men*, שְׁלֹשׁ נָשִׁים *three women*.

§ 612. This mode of construction, which is peculiar to the Shemitish languages (it being found also in the Aramaic and Arabic), has occa-

sioned much perplexity to grammarians. The following attempt at its elucidation may therefore not be unacceptable. As the learned Schultens long ago observed (*Institutiones*, p. 217), the Hebrew numerals are in reality abstract nouns, and as such are of the feminine gender by signification, whether bearing the characteristic termination or not. Accordingly, when employed in connection with masculine nouns, they take the feminine termination ָה , which shows that they are in effect independent feminine nouns; thus שְׁלֹשָׁה בָּנִים *a triad of sons*, i. e. *three sons*. The same form would be retained by these numerals before feminine nouns; but as they are then pointed out by means of the nouns with which they are connected as of the feminine gender, the characteristic termination becomes superfluous, and is dropped for the purpose of making a distinction between the genders as well in the numerals as in the nouns themselves, thus שְׁלֹשׁ בָּנוֹת *a triad of daughters*, i. e. *three daughters*. The word עָשָׂר *ten*, which is added to the units to form the numbers from *eleven* to *nineteen*, is put in the masculine before masculine nouns, the units preceding it from *three* onwards being already feminine; and in the feminine before fem. nouns, the units being already masculine, e. g. $\text{חֲמִשָּׁה עָשָׂר בָּנִים}$, $\text{חֲמִשָּׁה עָשָׂר בָּנוֹת}$.

Remarks on the Cardinals.

§ 613. For אַרְבָּע we find אַרְבָּע Gen. 48 : 22. Is. 27 : 12. Ezek. 33 : 30. Zech. 11 : 7.; constr. אַרְבַּע . Sometimes א is rejected, thus רֹד Ezek. 33 : 30.; and once in the K'thibh we have the form אַר Ezek. 18 : 10. (comp. Sanscr. *eka*, Pehl. *yek*). Fem. אַרְבַּת for אַרְבָּת , as לָלֵת 1 Sam. 4 : 19. for לָלֵת (§ 77. 1 : *b.*); in pause אַרְבַּת Gen. 11 : 1. Plur. masc. אַרְבָּעִים Gen. 11 : 1. 27 : 44. 29 : 20.

§ 614. שְׁנַיִם , fem. שְׁתַּיִם . 1. The Daghesh in the ת of the feminine is usually considered to have arisen from the rejection of the נ of the original form שְׁנַתַּיִם or שְׁנַתַּיִם (§ 77. 2.). Some, however, maintain that the original was אַשְׁתַּיִם ; but to this they are led by the word מִשְׁתַּיִ Judg. 16 : 28., in which ת appears without Daghesh after Sh'wa mobile, while it receives one after Sh'wa quiescent, thus מִשְׁתַּיִ Jon. 4 : 11. Neither of these explanations is perfectly satisfactory; for an anomaly still remains in the reception of Daghesh by an aspirate after Sh'wa mobile. Our own opinion on the subject is, that although a נ has been rejected from the original form, the Daghesh in ת , which as it occurs after Sh'wa must necessarily be Daghesh lene (§ 37), like

every other of its kind is purely euphonic, i. e. is employed solely for the purpose of removing the original aspiration of the letter in which it is inscribed (§ 36). The necessity of this arises from the difficulty experienced in uttering an aspirate **ת** in conjunction with a sibilant (§ 74. 2.), in consequence of which recourse is had to the expedient of depriving the lingual of its aspiration, although by the general rules for the insertion of Daghesh lene this would not be required. A like principle of euphony sometimes gives rise to the insertion of Daghesh lene, contrary to general usage, in the first of two concurrent aspirates at the beginning of a word, when preceded by a word terminating in a vowel and with a conjunctive accent (§ 39. 4.). 2. When connected immediately with a noun, the masculine construct rejects the **ם** of the absolute, e. g. **שְׁנֵי גֵרִים** Gen. 25 : 23.; but when followed by another numeral, this letter may be retained, e. g. **שְׁנַיִם עָשָׂר** Gen. 17 : 20. Num. 7 : 84. The same is the case with the feminine, e. g. **שְׁתֵּי נָשִׁים** Gen. 4 : 19., **שְׁתַּיִם עָשָׂרָה** Num. 7 : 84.

§ 615. In the numerals from *three* to *ten* the feminine termination **ה** is hardened in the construct into **ת** (§ 572). The construct **שְׁלֹשָׁת** is found also with feminine nouns, e. g. **שְׁלֹשָׁת נָשִׁי** Gen. 7 : 13., **לְשֹׁלֶשָׁה** **אֲחֵיהֶם** Job 1 : 4.; with suffixes **שְׁלֹשָׁתָם**, **שְׁלֹשָׁתְכֶם** Num. 12 : 4. For **שִׁבְעָה** we have **שִׁבְעָנָה** Job 42 : 13.

§ 616. The numerals **אַרְבַּע** and **שְׁבַע** take the dual form when denoting *reduplication*, e. g. **אַרְבַּעַתַּיִם** *fourfold* 2 Sam. 12 : 6., **שִׁבְעַתַּיִם** *sevenfold* Gen. 4 : 24.

§ 617. The cardinal numbers from *eleven* to *nineteen* are formed by placing after the respective units the number **עָשָׂר** before masculine and **עָשָׂרָה** before feminine nouns. Thus,

FEMININE.

עָשָׂרָה {	אַחַת
	עֶשְׂרֵת
עָשָׂרָה {	שְׁתַּיִם
	שְׁתֵּי
עָשָׂרָה {	שְׁלֹשׁ
	אַרְבַּע
עָשָׂרָה {	חֲמִשָּׁה
	שֵׁשׁ

&c.

MASCULINE.

עֶשֶׂר	{	אֶחָד	Eleven.
		עֶשְׁרִי	
עֶשֶׂר	{	שְׁנַיִם	Twelve.
		שְׁנֵי	
עֶשֶׂר	{	שְׁלֹשָׁה	Thirteen.
		אַרְבָּעָה	
עֶשֶׂר	{	חֲמִשָּׁה	Fourteen.
		שֵׁשָׁה	
עֶשֶׂר	{	שֵׁשָׁה	Fifteen.
		שֶׁבַע	
עֶשֶׂר	{	שֶׁבַע	Sixteen.
		שְׁמֹנֶה	

Sixteen.

&c.

§ 618. The tens are formed from the units by affixing the plural termination **ים** ; except **עשרים** *twenty*, which is the plural of **עשר** *ten*. Thus,

ששים	<i>Sixty.</i>	עשרים	<i>Twenty.</i>
שבעים	<i>Seventy.</i>	שלשים	<i>Thirty.</i>
שמונים	<i>Eighty.</i>	ארבעים	<i>Forty.</i>
תשעים	<i>Ninety.</i>	חמשים	<i>Fifty.</i>

§ 619. When compounded with units, these latter are placed either before or after the tens, the last word receiving **ו** conjunctive, thus **אחד ועשרים** or **עשרים ואחד** *twenty-one*. The form remains the same whether connected with masculine or with feminine nouns.

§ 620. The word **מאה** *hundred* is feminine; constr. **מאת**, dual **מאתים**, plur. **מאות**. Once in the K'thibh **ה** is changed into **י**, viz. **מאות** 2 Kings 11:4, 9. The hundreds are numbered by placing before the word **מאות** the numerals proper to feminine nouns, thus **חמש מאות**, **שלוש מאות**.

§ 621. The word **אלף** *thousand* is masculine; dual **אלפים**, plur. **אלפים**. The units by which it is numbered are those of masculine nouns, thus **שלוש אלפים**, **אחד עשר אלפים**, **עשרים אלפים**. It will be perceived that the numerals preceding the words **מאות** and **אלפים** are placed in the state of construction; which is the effect of the close connection existing between the different parts of compound numerical expressions. The last term (viz. **מאות** or **אלפים**) may be put, like the units, either in the absolute or construct state.

§ 622. The word **רבוא** *ten thousand, myriad*, **רבבה** Deut. 32:30., is feminine; dual **רבבות**, plur. **רבאות**. In expressing compound numbers we may either begin with the units, and proceed to the numbers of larger denominations, in the order of their magnitude, e. g. **שתיים ואלף** Gen. 5:18.; or a different arrangement may be adopted, e. g. **אלף ושלש אלפים** 2 Chron. 2:16., **אלף ושבע מאות וחמשה** Ex. 38:25. Accordingly, to designate the current year we might make use of either of the phrases, **אלף ושמונה מאות וארבעים ושתי** *שנה*, or **שמונה מאות וארבעים ושתי** *שנה*.*

* The rabbinical writers employ the letters of the alphabet after the manner of the ancient Greeks for the purpose of numerical notation. The units from 1 to 9 are represented by the letters א—ט, the tens from 10 to 90 by י—ז, the hundreds from 100 to 400 by ק—ד (see the table, p. 3.). The intermediate numbers

ORDINAL NUMBERS.

§ 623. The Hebrew *Ordinals* (מספר סדורי), like those of other languages, are derived from the Cardinals. This is effected by affixing to the cardinals from *two* to *ten* inclusive the termination י- (see § 515. 3.), and inserting the same vowel between the second and third radicals. The masculine plural of the ordinals ends in ים- (§ 550), the feminine singular in ית- (§ 494. I. 2.), and the feminine plural in יות- (see § 554). Thus,

שְׁשִׁי	<i>Sixth.</i>	רִאשׁוֹן	<i>First.</i>
שְׁבִיעִי	<i>Seventh.</i>	שֵׁנִי	<i>Second.</i>
שְׁמִינִי	<i>Eighth.</i>	שְׁלִישִׁי	<i>Third.</i>
תְּשִׁיעִי	<i>Ninth.</i>	רְבִיעִי	<i>Fourth.</i>
עֲשִׂירִי	<i>Tenth.</i>	חֲמִישִׁי	<i>Fifth.</i>

Remarks on the Ordinals.

§ 624. ראשון *first*, Job 15 : 7. for ראשון, formed from ראש *head, chief, first*; fem. ראשונה, once ראשונה Josh. 21 : 10. for ראשונה, and once ראשונות Jer. 25 : 1.

§ 625. שני *second*; plur. שניים Gen. 6 : 16. Num. 2 : 16.

§ 626. The ordinals differ in form from the cardinals only as far as *ten*; for the mode of indicating the remainder, see Syntax, § 944.

from 11 to 19, 21 to 29, &c. are denoted by placing after י, כ, &c. the additional unit required; thus יא $10+1=11$ (except that for the number 15, instead of the regular combination יו $10+5$, which are the initial letters of the name יחידה, the letters טו $9+6$ are employed), כא $20+1=21$, &c. These again are affixed to the hundreds, to denote the intermediate numbers, thus קא $100+1=101$, קיא $100+10+1=111$, &c. The later Jewish authors also represent the hundreds from 500 to 900 by adding to ה 400 the letter required, thus חק $400+100=500$; the more ancient writers, however, including those of the Masora, employed for this purpose the five final letters of the alphabet, thus ח 500, ט 600, י 700, כ 800, ל 900. The thousands are denoted by the units with two dots placed above them, thus ס 1000, ט 2000, &c. The current year would therefore be represented by טהמב 1842. The Jewish books are dated from the creation of the world, which makes the present year according to their computation 5602; the 5000 however is usually omitted in writing, and this is intimated by the explanatory phrase לפרט קטון *by the small number*, abbreviated לפרט, thus ררל 5602, i. e. A. D. 1842.

FRACTIONAL NUMBERS.

§ 627. Of the *Fractional Numbers* (מִסְפָּר הַחֲלָקִי) the following only have forms peculiar to themselves, viz. חֲצִי *one half*, constr. חֲצִי, fem. מְחֻצֵּית, רִבֵּעַ or רִבְעָה *one fourth*, חֲמִישׁ *one fifth*, עֲשָׂרִיךְ *one tenth*. The remainder are expressed by the ordinals, whose altered value is denoted by a change of position; for when employed as fractions, they are placed *before* and in construction with the noun, instead of after it, e. g. שְׁנֵי הָרְבִיעִית *the fourth year*, רְבִיעִית הַשָּׁנָה *a quarter of the year*. As the fractional numerals are all abstract nouns, the feminine forms of the ordinals are employed exclusively for their representation. For all further particulars regarding the numerals, see Syntax, Chap. XI.

CHAPTER XIII.

THE ARTICLE, ETC.

DEFINITE ARTICLE.

§ 628. *The Definite Article* (הַא הַיָּדִיעַ), or that particle by means of which an indefinite noun is rendered definite, consists in Hebrew of a prefixed ה, which is generally accompanied by (), and followed by Daghesh in the initial letter of the word to which it is attached, e. g. סֵפֶר *a book*, הַסֵּפֶר *the book*. This ה is a fragment of the personal pronoun הוּא, which takes the homogeneous vowel of its principal letter ו (see p. 87) only while constituting an independent word: for when as a definite article it is prefixed to a noun or adjective, it resumes the simple vowel *a* of the verbal root from which it derives its origin (§§ 113, 214. 1.); whence we have the form הוּסֵפֶר, which by § 77. 3. becomes הַסֵּפֶר, Daghesh forte being inserted in the succeeding letter by § 32, in order to preserve the short vowel ().*

* A few vestiges of the original form are still to be met with, e. g. הַיָּדִיעַ 1 Sam. 30:24., הַיָּדִיעַ Jer. 29:23.

§ 629. 1. When the initial letter of a noun receiving the definite article is a guttural which cannot take Daghes, the short vowel () of the article is generally lengthened into its corresponding () (§ 84. 3.), e. g. הָאָרֶץ for הַאָרֶץ, הַהָר for הָהָר, הַעֵיר for הָעֵיר, הָרֹאשׁ for הַרֹאשׁ. Often, however, () is retained before the comparatively strong ה, e. g. הַחֶרֶב, הַחֹשֶׁךְ (§ 85. 2.); seldom before the weaker ה, e. g. הַהֵיכָל, הַהָיִן; and in a few instances before ע, e. g. הַעֲזָבִים Prov. 2 : 13, 17.

2. When an initial guttural, especially of a dissyllable, is accompanied by the vowel (), the () of the article is changed in general into its modification (), in order to give distinctness to the enunciation of the two successive gutturals (§ 101. 1. b.), e. g. הַחֵרִים, הַחֲרִים.

§ 630. When the initial letter of the word receiving the article is destitute of a vowel, Daghes may be inserted or omitted (§ 33. 1.), e. g. הַלְלוּיִם, הַסְפָּרִים, הַיְרִיעָה.

§ 631. 1. When preceded by one of the inseparable prepositions בּ, לְ, the article ה is rejected by § 77. 3., and its vowel given to such preceding letter, e. g. בְּהִירָה for בַּהִירָה, לְהִירָה for לַהִירָה; כְּמִים for כַּמִּים; כְּהִירָה for כַּהִירָה; לְהִירָה for לַהִירָה.

2. In some instances, however, the article is not rejected, and consequently the Sh'wa of the preposition is retained. This occurs but seldom with בּ, e. g. בְּהִירָה Ps. 36 : 6., בְּהִירָה Neh. 9 : 19. : more frequently with לְ before the word הִירָה, e. g. לְהִירָה Gen. 39 : 11. Deut. 6 : 24. 1 Sam. 9 : 13. Jer. 44 : 22. Neh. 5 : 11. 9 : 10. (although even in this case it is occasionally rejected, e. g. לְהִירָה Gen. 25 : 31, 33.); seldom before any other word, e. g. לְהִירָה Eccl. 8 : 1. : and sometimes with לְ, e. g. לְהִירָה Ezek. 47 : 22., לְהִירָה Neh. 12 : 38., לְהִירָה 1 Chr. 20 : 6, 8., לְהִירָה 2 Chr. 10 : 7.

DEMONSTRATIVE PRONOUNS.

§ 632. 1. The *Demonstrative Pronouns* (בְּנֵי הָרִמָּה) in Hebrew distinguish both gender and number. The chief constituent element of the *near demonstrative* is the sibilant ז, to which when referring to a masculine noun is affixed the weak letter ה resting in the vowel () as a masculine termination (see § 569. a. note.), thus זֶה *this, hic*; occasionally instead of ה is taken the weak letter ו resting in its homogeneous vowel u, thus זֶה Hab. 1 : 11. Ps. 12 : 8. When referring to a feminine noun, it receives the feminine termination ה (§ 494. I. 2.),

thus **זאת** *this, hæc*. Sometimes it appears without **ה**, and with the semi-vowel **י** instead of **א**, on account of the accompanying vowel **ô**, thus **זי** Hos. 7: 16. Ps. 132: 12.; and sometimes in Ecclesiastes with **ה**, e. g. **זי** Eccl. 2: 2, 24. 5: 15, 18. 7: 23. 9: 13.

2. The plural of this demonstrative, which is the same in both genders, is expressed by **ל** with the semi-vowel **א** prefixed, thus **אל** *these*, which besides the Pentateuch appears only in 1 Chron. 20: 8. Much more frequently **ה** is affixed, when **ל** receives Daghesth in order to preserve the original mixed syllable (§ 32), thus **אלה**; a formation precisely similar to that of **המה** from **הם** (see § 123).

§ 633. The article is regularly prefixed to these pronouns when they are placed as qualifying attributives after a definite noun, e. g. **ההבָּרִים הָאֵלֶּה**. In some instances the liquid **ל** is inserted after the article, to form a remote demonstrative, thus masc. **הַלֵּזֶה** *that*, Gen. 24: 65. 37: 19.; and once we find the fem. form **הַלֵּזָה** Ezek. 36: 35. Occasionally the final **ה** of the masculine is omitted, thus **הַלֵּז** masc. Judg. 6: 20. 1 Sam. 14: 1. 17: 26.; once employed as fem., 2 Kings 4: 25. But in general the remote demonstratives are expressed by a personal pronoun with the article prefixed, thus **הַהוּא**, *that*, **הֵם**, *those* (see § 892).

RELATIVE PRONOUNS.

§ 634. The definite article **ה** prefixed to a participle or verb supplies the place of a *Relative Pronoun* (**בְּנִי הַמֵּצֵרֶת**), e. g. **הַהֹלֵךְ** *who walks*; lit. *the* (person) *walking*, **הַהֹלֵכָה** *who went* (see § 726. *et seqq.*).

§ 635. When standing for a noun, the relative is expressed by the separable particle **אֲשֶׁר** *who, which*, of both genders and numbers, e. g. Gen. 1: 12, 21. 6: 4. 19: 8. For its use and construction, see Syntax, Chap. IX.

§ 636. The principal letter of **אֲשֶׁר**, viz. **ש**, is employed as a relative prefix to nouns, pronouns, and verbs. It is accompanied in general by the vowel (**ַ**), and occasionally by (**ִ**), in either of which cases the letter following, unless a guttural, receives Daghesth forte (§ 33. 1.); it also appears sometimes with (**ֶ**), and in a few instances without a vowel. Accordingly we have the following four forms in which this prefixed relative is found, viz. **שֶׁ**, **שִׁ**, **שֶׁ**, and **שִׁ**. It occurs chiefly in Canticles and Ecclesiastes, where it is used almost to the exclusion of the separable **אֲשֶׁר**, and occasionally in some of the other late writings,

e. g. שָׁעַל Judg. 7 : 12., שִׁיחָהּ Ps. 144 : 15., שָׁאֵל 146 : 5., שָׁדוֹן Job 19 : 29., שִׁקְוִינָה Lam. 2 : 16., שָׁהֵם Eccl. 3 : 18. It is found also a few times in the book of Judges, e. g. שִׁקְמָתִי Judg. 5 : 7., שָׁאֲתָה 6 : 17. In a few instances ש appears with the liquid ל for ר (see § 73. 4.), e. g. בְּשָׁלְמִי on whose account, Jon. 1 : 7., בְּשָׁלִי on my account. Once שָׁל אֲשֶׁר Eccl. 8 : 17.

§ 637. Another relative exists in the pronoun כִּי *who, which, what* (*qui, quæ, quod*), Gen. 3 : 19. 4 : 25. Is. 54 : 6. 57 : 20. Ps. 22 : 31. This word however is employed more frequently as a particle, signifying *that, so that* (*quod*); in which sense also אֲשֶׁר is often used. See § 1091.

INTERROGATIVE PRONOUNS.

§ 638. In Hebrew there are two *Interrogative Pronouns* (כְּפִי הַשְּׁאֵלָה) *מי* *who?* and *מה* *what?* the first relating to *persons* only, the latter to *things*.

§ 639. Although the pronoun *מה* is most frequently accompanied by (ְ), it also takes either (ִ) or (ֶ). *a.* When the initial letter of the following word is a guttural not accompanied by (ְ), the pronoun takes (ֶ), e. g. מֶה־אָמַעַל Ps. 8 : 5. Job 7 : 17., מֶה־רָבִי v. 20., מֶה־רָבִי Ps. 3 : 2., מֶה־רָב 31 : 20. *b.* When connected by Makkeph with a word beginning with ה or ח, (ִ) is sometimes employed, e. g. מֶה־חֹדֶס־אֶחָד Num. 16 : 11., מֶה־חֹדֶס־אֶחָד Job 21 : 21.; occasionally also without Makkeph, e. g. מֶה־חֲשָׁאֲתִי Gen. 31 : 36. *c.* When followed by a guttural with (ְ), (ֶ) is generally taken for the sake of distinctness (§ 101. 1. *b.*), e. g. מֶה־עָשִׂיתָ וְמֶה־חֲשָׁאֲתִי Gen. 20 : 9., מֶה־חָלָךְ Ps. 89 : 48.; and occasionally, though seldom, when followed by another letter, e. g. מֶה־כְּבוֹדִי Ps. 4 : 3., מֶה־לֹּא Job 7 : 21., מֶה־מִּשְׁפָּחָתָם 2 Kings 1 : 7., מֶה־עַל־מֶה־חָפְזִי Is. 1 : 5. *d.* Generally, however, when followed by any other letter than a guttural, *מה* takes (ִ); and as the final ה of this pronoun, which is almost always connected with the following word by Makkeph, is not regarded in its pronunciation, the initial letter of the following word takes Daghesch forte (§ 33. 1.), e. g. מֶה־דָּאֵת Gen. 12 : 18., מֶה־יִּקְרָא 2 : 19., מֶה־לֵּךְ 21 : 17., מֶה־מִּצָּאֲתָה 31 : 37., מֶה־מִּעֲשִׂיכֶם 46 : 33., מֶה־מִּשְׁעִי 31 : 36.

§ 640. In some instances this pronoun is connected with the following word so as to form with it but one; and then ה is rejected, e. g. מֶה־הָיָה Ex. 4 : 2. for מֶה־הָיָה, מֶה־לָּכֶם Is. 3 : 15. for מֶה־לָּכֶם, מֶה־הָלַךְ Mal. 1 : 13. for מֶה־הָלַךְ.

§ 641. This particle occasionally receives the prepositions **ב**, **ל**, **מ**, when it takes for its vowel either *a* or *e*. The two first, **ב** and **ל**, are usually accompanied by (_), which is followed by Daghesth in the initial letter of the pronoun, e. g. **בְּמֶה** Ex. 22 : 26. 33 : 16., **מֶה** Gen. 47 : 8. Job 13 : 23, **מֶה** Zech. 7 : 3. : the last, **ל**, takes (_), whether followed by Daghesth or not, e. g. **לְמֶה** Ps. 49 : 6. 2 Sam. 2 : 22., **לְמֶה** 1 Sam. 1 : 8.

HE INTERROGATIVE.

§ 642. The letter **ה** is used also as an interrogative prefix to verbs, nouns, or particles, and corresponds to the Latin *an? num?* It is then termed *He Interrogative* (**הַהֲשִׁאלָה**).

§ 643. This prefix is generally accompanied by the compound Sh'wa (_), e. g. **הַשְׂמֵר אֲנֹכִי** *am I the guardian?* Gen. 4 : 9., **הֲנִמְצָא** *can there be found?* 41 : 38., **הֲזֶה** *is this?* 43 : 29., **הֲמִבְּלִי** *because not?* Ex. 14 : 11.

§ 644. Before a guttural (_) is usually taken, in order that both letters may be sounded distinctly, which could not be done were **ה** to retain the Sh'wa, as the voice must then pass quickly to the letter following (§§ 391, 413), e. g. **הַאֲרָח** Job 22 : 15., **הַהֲיִמִּיר** Jer. 2 : 11., **הַהֲיִיחֶם** Num. 31 : 15., **הַעֵד** Hag. 1 : 4. ; and in one instance before the weak letter **י**, viz. **הַיֵּיטֵב** Lev. 10 : 19. for **הֵיטֵב**.

§ 645. Before a guttural with (_), like the article it generally takes (_) (see § 629. 2.), e. g. **הָאֱמֹר** Ezek. 28 : 9., **הָהֹשֵׁב** Gen. 24 : 5., **הָחֹפֵץ** Ezek. 18 : 23.

§ 646. Before a vowelless letter, it retains only the (_) of the compound Sh'wa (_), in order to avoid the concurrence of two Sh'was, e. g. **הַכְּזֹנָה** Gen. 34 : 31., **הַלְמַעֲנָה** Job 18 : 4. ; and frequently the initial letter receives a Daghesth, e. g. **הַבְּרֵב** Job 23 : 6., **הַלְכֵן** Gen. 17 : 17. ; **הַכְּעֲקָתָה** 18 : 21., **הַכְּתָנָה** 37 : 32.

HE DIRECTIVE.

§ 647. The letter **ה**, which when placed at the beginning of a word has the power of singling it out from others of its class, and rendering it definite, when added to the end of a noun, and resting in (_), signifies direction *towards* the object which the noun denotes, thus **הַבְּרִית**

the house, הַבַּיְתָה to the house (*olxónðe*); הַהָר the mountain, הַהָרָה to the mountain. From this it receives the name of *He Directive*, or, as it is usually termed, *He Local*.

§ 648. As this suffix is connected very loosely with the noun, the last syllable of which retains its accent (§ 56. 1.), it exerts but little influence on the vowels of the word, e. g. צָפוֹן north, צָפוֹנָה northward; חָרֵן Haran, חָרֵנָה to Haran; שָׁם there, שָׁמָּה thither; יָם sea, יָמָּה seaward, i. e. westward. It chiefly affects the vowel immediately preceding: this, when short and making a mixed syllable, is rejected on the addition of the directive particle, the (,) in which the latter rests being given to the final letter of the noun (§ 104. 2.), e. g. בֵּית, בֵּיתָה; שְׁמִים, שְׁמִימָה. This is especially the case with Cegholate nouns, e. g. נֶגֶב, נֶגְבָּה, קֶדֶם, קֶדְמָה, חֹרֶשׁ, חֹרֶשָּׁה; which sometimes shorten the first vowel also, e. g. אֶרֶץ, אֶרְצָה. The rejection occasionally takes place when the vowel is long, e. g. מִזְרָה, מִזְרָהָה Ex. 27: 13. and מִזְרָהָה Deut. 4: 41. When the ultimate syllable of the noun commences with a vowelless consonant, its vowel, whose rejection would cause the concurrence of two consonants neither immediately preceded nor accompanied by a vowel, is shifted to the first of them, e. g. שָׁכֵם, שָׁכְמָה Hos. 6: 9. In the following instance (,) is changed into (.) by § 101. 1. b.), viz. פָּדָן, פָּדְנָה.

§ 649. The words מַעֲלָה upwards, מַטָּה downwards, generally receive also the directing particle ל, which is prefixed for the sake of emphasis, thus לְמַעֲלָה, לְמַטָּה. The same is the case with the word לְשֹׂאֵלָה to hell, Ps. 9: 18. It also occurs with the preposition ב, e. g. בְּחֹרֶשָּׁה 1 Sam. 23: 15, 18, 19.

CHAPTER XIV.

THE PARTICLES.

§ 650. *Particles* (מְלִים) are words which do not represent ideas of actions, things, or attributes, as verbs, nouns, and adjectives; but are employed merely for the purpose of pointing out the various relations existing between one notional word and another, and one sentence and another, and thus serve to give clearness and precision to discourse. As these words do not belong to what may be called the essential part of language, it is obvious that they can be the most easily dispensed with, and that a language in its earlier stages of existence, before accuracy of expression has become an object, must necessarily be poor in particles, the number of which however gradually increases as the desire for perspicuity becomes more and more sensibly felt; so that the quantity and variety of particles in a language serves in some measure as the standard of its cultivation. Accordingly, as might have been anticipated, the Hebrew, which reached a certain degree of refinement while a living tongue, has a moderate number of particles. Of these but few are primitives, the majority being derived from other parts of speech.

§ 651. The Hebrew particles may be divided according to their various offices into,

§ 652. Adverbs, or words used to qualify the meaning of verbs and adjectives, e. g. *וַיֹּאכַל הָרֶבֶה* *he ate MUCH*, *וַיֵּתֶר מְעַט* *he left LITTLE*, *גָּדוֹל מְאֹד* *VERY great*.

§ 653. Prepositions, words or fragmentary prefixes used to show the relation borne to a noun or pronoun by a preceding word, e. g. *וַיֵּלֶךְ בְּבֵיתוֹ* *he went INTO the house*, *אִישׁ כְּלִבָּבוֹ* *a man AFTER his own heart*, *מִזְמוֹר לְדָוִד* *a song OF David*, *וּמַלְכִּים מִמּוֹה יֵצְאוּ* *and kings shall issue FROM thee*, *וַחֲשֹׁךְ עַל פְּנֵי תְהוֹם* *and darkness (was) UPON the face of the deep*.

§ 654. Conjunctions, words or fragmentary prefixes used to connect entire sentences or their principal members, e. g. *וַיְהִי הָקָדֵשׁ וַיֵּהָ אֶתֶּן* *Abel was a keeper of sheep, AND Cain was a tiller of the soil*, *וְקִין הָיָה עֹבֵד אֲדָמָה* *let us make ourselves a name, LEST we be scattered*, *לְנוּ שֵׁם פֶּן נִפְרָץ* *then sang Moses*, *וַיְבַרְכֵּהוּ אֱלֹהֵי יִשְׂרָאֵל* *AND the children of Israel this song*, *וַיֵּרָא הַיָּם רָאָה וַיִּלָּט* *the sea saw (it) AND fled*.

§ 655. Interjections, or words employed as exclamations, to express some strong emotion, e. g. **וְהוּרִי אֶרְיָאֵל** *woe to Ariel!*

§ 656. We will now discuss the several species of particles separately, showing from which parts of speech and in what manner they are derived.

ADVERBS.

§ 657. *Adverbs* (**הַפְעֵל**), as we have already observed, are words used to qualify verbs or adjectives. Some are derived from verbs. Of these the greater number are from the infinitive, e. g. infin. **כָּלֵךְ** *well* from **טוֹב** *to be good*; infin. **פִּיְהֵל** *quickly* from **מָהֵר** *to hasten*; infin. Hiph., **יִטֵּב** *well, correctly* from **טָב** *to be good*, **הִרְבָּה** *much* from **רַבָּה** *to be numerous*. A few are from the imperative, e. g. **הָבָה** *come* from **יָהֵב** *to give*, **לָכֵה** *come on* from **לָלֵךְ** *to walk*, **רְאֵה** *lo, behold* from **רָאָה** *to see*; and the following from the future, viz. **אֲכַן** *surely*, lit. *I affirm*, fut. apoc. Hiph. of **כָּן** *to stand firm*.

§ 658. Of the adverbs derived from nouns, which constitute a large majority, some are employed in the singular without any change of form, e. g. **אָפַס** *only* from **אָפַס** *cessation*, **בְּטָחוֹ** *confidently* from **בְּטָחוֹ** *confidence*, **טַרְם** *not yet* from **טָרַם** *beginning*, **יַחַד** *together* from **יַחַד** *union*, **כָּלָה** *surely, entirely* from **כָּלָה** *completion*, **כֵּן** *correctly* from **כֵּן** *right, just*, **מְאֹד** *very* from **מְאֹד** *strength*, **מְעַט** *little* from **מְעַט** *smallness*, **נָצַח** *for ever* from **נָצַח** *perpetuity*, **סָבִיב** *around* from **סָבִיב** *circuit*, **רֵגַע** *suddenly* from **רֵגַע** *moment*, **רַק** *merely* from **רַק** *thinness*, **תָּמִיד** *continually* from **תָּמִיד** *perpetuity*, **תְּמוּל** *yesterday*.*

§ 659. A few nouns are employed adverbially in the plural, e. g. **מִישְׁרִים** *righteously* from **מִישְׁרִים** *righteousness*, **פְּלִאִים** *wonderfully* from **פְּלִא** *wonder*; **חֲלִיפוֹת** *alternately* from **חֲלִיפָה** *change*.

¶ § 660. Adverbs derived from nouns by means of a change, are formed,

§ 661. By affixing to the noun the termination **־ם** or **־ים**, e. g. **אֱמָנִים** *truly* from **אֱמֵן** *truth*, **חֵנִם** *gratis* from **חֵן** *grace, favour*, **יּוֹמִים** *by day* from **יוֹם** *day*, **רִיקָם** *emptily* from **רִיק** *empty, empty-handed*, **פְּתָאִים**

* In Arabic many nouns are used adverbially in the accusative, thus **طَوْعًا** *obedience*, **طَوْعًا** *willingly*; **كَرْهًا** *hindrance*, **كَرْهًا** *unwillingly*. Comp. the Greek **τῇ ἀρχῇ**. These may all be explained by supposing the ellipsis of a preposition, thus **בְּטָחוֹ** *confidently* = **בְּבְטָחוֹ** *with confidence*.

(= פָּתָעִים) *suddenly* from פָּתָע *moment* (comp. Is. 29 : 15.), שֶׁלֹּשׁ *the day before yesterday* (three days ago) from שָׁלֹשׁ *three*.

§ 662. By affixing the termination יָתִיד, e. g. אֲחֵרִית *backwards* from אֲחֵרֹן *hindmost*, אֲרָמִית *in Aramaic* from אֲרָם *Aramæa*, אֲשֵׁדִישׁ *in Ashdodish* from אֲשֵׁדֹד *Ashdod*, יְהוּדִית *in Jewish* (or Hebrew) from יְהוּדָה *Judea*, קָדְרָנִית *mournfully* from קָדַר *mourner*; קֹמְמִיּוֹת *uprightly* from קֹמַח *height*.

§ 663. In one instance by affixing a personal pronoun, viz. יַחְדָּי = יַחְדָּי *together* (in its union) from יָחַד *union* and the pronominal suffix יַי-, written fully only in Jer. 46 : 12, 21. 49 : 3.

§ 664. By prefixing a preposition, e. g. בְּמֵאֹד *exceedingly* from מֵאֹד *strength*, כְּאֵין *almost* from אֵין *nothing*, לְאֵט *softly* from אֵט *murmur*, לְבָד *apart* from בָּד *separation*, לְבִטָּח *confidently* from בִּטָּח *confidence*, לְנֶכַח *straight forwards* from נֶכַח *presence*, לְנֶצַח *for ever* from נֶצַח *eternity*, לְשָׁלֵם *peaceably* from שָׁלֵם *peace*.

§ 665. The number of negative and affirmative adverbs is very limited. Some of those which must have been needed from the first are primitive. The negatives are אֵל *not*, לֹא *no*, *not* (א *privativum* whether prefixed or affixed expressing negation), אֵין *no*,* בְּלִי or בְּלֹתִי *without*. The affirmatives are יֵשׁ (= *yes*) *it is*, כֵּן *thus*.

PREPOSITIONS.

§ 666. *Prepositions* (מִלֵּי הַיָּחֹס) in Hebrew are words placed before nouns or pronouns, or more commonly fragments of words prefixed to them, in order to point out the kind of relation existing between them and some preceding word. They are termed *separable* or *inseparable*, according as they constitute independent words, or are prefixed to the noun or pronoun which serves as the complement of the relation.

§ 667. 1. The separable prepositions are mostly derived from nouns with little or no change, e. g. אַחֵר pl. אַחֲרֵי *behind* from אַחֵר *hinder part*, בֵּין *between* from בֵּינָן *interval*, מִוֶּלַּד *opposite* from מוֹלַד *front*, מִן or מִמֶּנִּי *from* from מִנְּהָ *portion*, עַד *unto* from עַד *progress*, עַל *upon* from עַל *height*. 2. Others are primitive, e. g. אֶל *to*, בְּעַד or בְּעֵד *by, near*, נֶגֶד *before*, לְבָח id., עֵמֶת *near*, תַּחַת *beneath*.

* For the differences in the use and signification of the negatives, see Syntax, Chap. XVIII.

§ 668. The inseparable prepositions, which occur by far the most frequently, are primitive particles, consisting of single letters, which are prefixed to words, instead of being merely placed before them. They are ב *in, by*, כ *like, as*, ל *to, of*, מ *from* for מן (see § 673).

§ 669. These fragments are prefixed to certain nouns and particles to form new particles, e. g. with ב are formed בגלל *because of*, בקרב *in the midst of*; with כ, כאשר *like, as*, כמו *like, even so*; with ל, למטה *downwards*, למעלה *upwards*, לעת *at the time*, לפני *before*; with מן, מאת *from*, מעל *above*, מתחת *beneath*. In a few instances an additional מ is prefixed, e. g. מלמטה *from below*, ממעל *above*, מפני *because of*.

§ 670. 1. The three fragmentary prepositions ב, כ, ל, are regularly prefixed with Sh'wa, e. g. בבית *in a house*, בספר *with a book*, לדוד *to or of David*; כמשה *like Moses*; but when they are added to a noun which has the definite article ה, this latter is rejected by § 77. 3., and its vowel given to the preposition, e. g. בדבר *for דבר*, בהדבר *for הדבר*, להארץ *for הארץ*. For a similar elision of the initial ה of the inf. Hiph. see § 244.

2. When prefixed to a word whose initial letter has simple Sh'wa, the prepositions generally take the shortest vowel (.) (§ 104. 1. a.), e. g. בדבר *for דבר*, כדבר *for דבר*, לדבר *for דבר*; but when the Sh'wa is compound, they take the short vowel which corresponds to it (§ 104. 1. b.), e. g. לעמד *for עמד*, לאכל *for אכל*, לחלי *for חלי*.

3. When a word commences with י, the preposition takes (י), and י rests in it, by § 97. 2. a., e. g. מימיני *for ימיני*.

§ 671. When prefixed to the pronoun מה, the two prepositions ב and כ generally take (), thus במה, כמה; and ל takes (), thus למה. They all receive () before certain monosyllabic pronouns accompanied by a pause-accent, e. g. להם, כזה, בכם. The ל also frequently takes () before other monosyllables, e. g. לרב, לעד, לכן; and likewise before dissyllabic infinitives whose accent is on the first syllable, e. g. לרדת, ללכת; or other penacuted dissyllables which have a disjunctive accent, e. g. למים Gen. 1 : 6., לבטה Ps. 16 : 9. The reason of the preposition's taking a vowel in these cases lies in the nature of the pause-accent, which prefers to be preceded as well as followed by a consonant with a vowel (see § 109. 2.).

§ 672. When the preposition מן is prefixed to a word, its ך is assimilated to the letter following, which is shown by a Daghesh forte inserted in the latter when capable of receiving one (§ 77. 2.), e. g. מןמלך *for מלך*, מןמקדש *for מקדש*. But when followed by a guttural,

its short vowel (.) is lengthened into (..) (§ 102. 1. c.), e. g. מֵאָרֶץ, מֵעַל, מֵהָר; except the strongest guttural ה, before which (..) generally remains unchanged (§ 85. 2. a.), e. g. מֵהָרֶץ.

Prepositions and Adverbs with Suffixes.

§ 673. The prepositions כ, ב, ל, receive the pronominal suffixes, and frequently in a manner peculiar to themselves. When the preposition כ receives a suffix, the syllable מו is inserted between them. When מ receives a suffix, it is doubled, the (.) of the second syllable changed into its modification (.), and its ך in each case assimilated to the letter following, which frequently takes a Daghesth, thus with suff. first pers. sing. מִמֶּנִּי = מִמְּנִי for מִמְּנִי. The following table shows the manner in which each of the inseparable prepositions, viz. ב, ל, כ, and מ, receives the pronominal suffixes.

SINGULAR.

מִמֶּנִּי	כְּמוֹנִי	לִי	בִּי	c.	1.
מִמָּה	כְּמוֹהָ	לָהּ	בָּהּ	M.	} 2.
מִמֶּה	כְּמוֹהוּ	לָהּ	בָּהּ	F.	
מִמֶּנּוּ מִמֶּנּוּ	כְּמוֹהוּ	לוֹ	בּוֹ	M.	} 3.
מִמֶּנָּה	כְּמוֹהָ	לָהּ	בָּהּ	F.	

PLURAL.

מִמֶּנּוּ	כְּמוֹנֵנוּ	לָנוּ	בָּנוּ	c.	1.
מִכֶּם	כְּכֶם	לָכֶם	בָּכֶם	M.	} 2.
מִכֶּן	כְּכֶן	לָכֶן	בָּכֶן	F.	
מִמֶּהֶם	כְּמֶהֶם	לָהֶם	בָּהֶם	M.	} 3.
מִמֶּהֶן	כְּמֶהֶן	לָהֶן	בָּהֶן	F.	

§ 674. The syllable מו inserted between כ and its suffixes is supposed to be the pronoun מה *what*, the ה of which is changed into ו on account of the accompanying vowel o, thus כְּמוֹנִי lit. *like* (that of) *me*, כְּמוֹהָ *like* (that of) *thee*. In poetry we find it attached to this and other prepositions to form an independent word, thus בְּמוֹ *in* (it), כְּמוֹ *like* (it), לְמוֹ *to* (it). The syllable מו is generally inserted between כ and its suffixes in those cases only where the accent is regularly on the penult, viz. before the suffixes of the singular number and that of the first person plural.

§ 675. The same is to be observed concerning the reduplication of the preposition *מן* *from*, which generally takes place before the *light* suffixes, viz. those of the first and third pers. sing. and first pers. plur. The ה of the sec. pers. sing. attracts the tone too powerfully to admit of the compensation of ך by the insertion of Daghesh, thus *מִמֶּךָ*; unless the word be in pause, when the accent falls on the penult (§ 107. 3.), thus *מִמְּךָ* for *מִמֶּךָ*. Before the *grave* suffixes, viz. those of the second and third pers. plur., which constantly receive the accent (§ 58. 1.), the reduplication does not take place, thus *מִכֶּם*, *מִכֶּם*; in the latter person, where the initial letter of the suffix is a guttural, the preceding (.) of the preposition is lengthened into (..). In poetry this preposition sometimes remains single when receiving the suffixes of the first and third pers. sing., e. g. *מִנִּי* Ps. 18 : 23. Job 21 : 16.; *מִנְּהוּ* Job 4 : 12., *מִנְּהוּ* Ps. 68 : 24. Occasionally *מן* without a suffix takes ך paragogically, e. g. *מִנִּי* Judg. 5 : 14. Is. 46 : 3., *מִנִּי* 30 : 11.

The Preposition and Illustrative Particle אֵת.

§ 676. The *Illustrative* אֵת (= *וְשׁוּ* *it is*, Chald. אֵתְרִי, Syr. ܐܬܝܬܝܬ, see § 73. 2. b.) is placed before the name of a person or thing, to point out its connection with a preceding or following verb, and corresponds nearly in its use to the Latin *scilicet*, or the English phrase *to wit*. When the verb is active transitive, this particle indicates the *object* of the action which the verb denotes, e. g. "In the beginning God created *אֵת הַשָּׁמַיִם* *to wit* the heavens," Gen. 1 : 1.; and as this is the most frequent use of אֵת, it has thence been termed the sign of the accusative. Occasionally however we find it employed after the passive of active transitive verbs, and also after neuter verbs; in which case it serves to point out the *subject* (see § 833. 3. note.). A striking proof that the value and use of this particle is such as we have described, is to be found in the passage *וְיָשְׁבוּ אִתָּנוּ דְּבַר אֵת־הַדֶּרֶךְ* "that they may bring us an answer, *to wit* the way," Deut. 1 : 22.

§ 677. The *Prepositional* אֵת *with, by, near*, is held to be a contraction for *אֵת־אֵת* *vicinity* from *אֵת־אֵת* *to be near* (§ 77. 2.). This particle is usually employed to denote intimate connection or companionship between one subject of an intransitive verb and another, e. g. "Enoch walked *אֵת־אֵת־אלהים* *with* God," Gen. 5 : 24., "fulness of joy is *אֵת־אֵת־פְּנֵיהֶם* *near* thy countenance," Ps. 16 : 11.

§ 678. Both the illustrative and the prepositional אֵת when connected with a following word by means of Makkeph, shorten the vowel

(...) into (.) (§ 70. 2. a.). Accordingly when placed before nouns as separate words, the context alone can determine whether *את* or *אחרי* in a given instance be the illustrative particle or the preposition. But when joined to the pronominal suffixes, they are distinguished from each other by taking different vowels, the illustrative particle receiving in such case the vowel *ō*, thus *אחרי* *me*; while the preposition shortens its former (...) into (.) (§ 101. 2. b.), and consequently receives Daghesh forte in *ת*, thus *אתי* *with me*. The following are the modes in which the suffixes are taken by each.

SINGULAR.

	אתי		אחרי	C.	1.
אתה	אתה	אתה	אחריה	M.	} 2.
אתה	אתה		אחריה	F.	
אתו	אתו		אחריה	M.	} 3.
אתה	אתה		אחריה	F.	

PLURAL.

אתם	אתם	אתם	אחריכם	C.	1.
אתם	אתם	אתם	אחריכם	M.	} 2.
אתם	אתם	אתם	אחריכם	F.	
אתם	אתם	אתם	אחריכם	M.	} 3.
אתם	אתם	אתם	אחריכם	F.	

§ 679. Both these particles appear occasionally with (...), although not followed by Makkeph, as in Ps. 47 : 5. 60 : 2. Prov. 3 : 12. With the illustrative particle the suffix of the sec. pers. masc. sing. is once written in pause with *ה* paragogic, viz. *אתה* Ex. 29 : 35. for *אתה*; and also that of the third pers. fem. plur., viz. *אתה* Ex. 35 : 26. for *אתה*. The suffix of the sec. pers. fem. sing. is once added to the preposition *את* with its proper vowel of union (.) instead of (,), viz. *מאתה* Is. 54 : 10. for *מאתה*.

§ 680. To some prepositions the fragmentary pronouns are prefixed by means of the vowel (*י*), thus *אחריני*; the prepositions in such cases assuming the form of nouns in the plural construct, which they really are (§ 667. 1.). They consist for the most part of such as include the idea of a substantive, e. g. *אחרי* *after* (hinder part), *בין* *between* (interval), *עד* *unto* (progress), *על* *over* (height), *תחת* *under* (lower part). The same vowel of union is taken by the preposition

אל *to*, probably to distinguish it from אל *god*. Frequently they assume the form of the plural construct when without a suffix, e. g. עלי Num. 24 : 6. Job 6 : 25. 29 : 3., ערי Num. 24 : 20, 24., אלי Job 3 : 22. 5 : 26. 29 : 19. The preposition בין occasionally takes the feminine plural termination וֹת, to which the suffixes are added as to nouns in the feminine plural (see § 587. 2. *b.*), thus בינוֹתֵינוּ. To the four prepositions אַחֵר, אֵל, עַל, and בֵּין, the suffixes are joined as follows.

SINGULAR.

	בִּינִי	עָלִי	אֵלִי	אַחֲרִי	C.	1.
בִּינָה	בִּינָה	עָלֶיהָ	אֵלֶיהָ	אַחֲרֶיהָ	M.	} 2.
	_____	עָלֶיהָ	_____	אַחֲרֶיהָ	F.	
בִּינוֹ	בִּינֵיו	עָלָיו	אֵלָיו	אַחֲרָיו	M.	} 3.
	_____	_____	_____	אַחֲרָיו	F.	

PLURAL.

	בִּינֵינוּ	עָלֵינוּ	אֵלֵינוּ	אַחֲרֵינוּ	C.	1.
	בִּינֵיכֶם	עָלֵיכֶם	אֵלֵיכֶם	אַחֲרֵיכֶם	M.	} 2.
	_____	_____	_____	אַחֲרֵיכֶן	F.	
	בִּינֵיהֶם	עָלֵיהֶם	אֵלֵיהֶם	אַחֲרֵיהֶם	M.	} 3.
	_____	_____	_____	אַחֲרֵיהֶן	F.	

§ 681. The remaining prepositions receive the suffixes without any peculiarity, e. g. בְּעַד, לְבַד, בְּגִלְל, בְּלָתִי, *first. pers.* בְּעַדִּי, לְבַדִּי, בְּגִלְלִי, בְּלָתִי; *sec. pers.* בְּעַדָּה, לְבַדָּה, בְּגִלְלָה, &c.

§ 682. Some adverbs are by their meaning rendered capable of receiving the fragmentary personal pronouns; and as they include for the most part the idea of action or existence, they take the suffixes of the verbs, and frequently with an intervening נ epenthetic, e. g. הֵן or הִנֵּה *behold*, עוֹד *yet*, יֵשׁ *it is*, אֵין *it is not*, אַי *where*.

1. הֵן, with הַ parag. הִנֵּה. *First pers.* הִנֵּה הֵנִי *behold me*, Is. 65:17, 18., הִנֵּה הֵנּוּ *behold us*, Jer. 3 : 22.; when in pause, the first נ retains its vowel (..), and consequently receives Daghesh conservative (§ 33. 1.), e. g. הִנֵּנִי Gen. 22 : 11. Is. 65 : 1., הִנֵּנִי Job 38 : 35.; occasionally it takes (,) for (..), which gives rise to an additional Daghesh in the second נ, e. g. הִנֵּנִי Gen. 22 : 7. 27 : 18., הִנֵּנִי Gen. 44 : 16. 50 : 18. Num. 14 : 40. *Sec. pers.* masc. sing. הֵנָּה, once הֵנָּה 2 Kings 7 : 2., in pause הֵנָּה; fem. הֵנָּה, in pause הֵנָּה Gen. 16 : 11.; masc. plur.

הַנָּקָם Deut. 1:10. *Third pers. masc. sing.* הָנוּ Num. 23:17. or הַנָּהוּ Jer. 18:3., plur. הָנָם Gen. 47:1.

2. עוֹד. *First pers.* עוֹדֵנִי. *Sec. pers.* עוֹדְךָ. *Third pers.* עוֹדָם for עוֹדָהוּ Gen. 18:23., עוֹדָם.

3. בְּלָתִי. *First pers.* בְּלָתִי Hos. 13:4. *Sec. pers.* בְּלָתְךָ 1 Sam. 2:2.

4. יָשׁ. *Sec. pers.* יָשָׁה or יָשָׁכָם or יָשָׁכָם Deut. 13:4. *Third pers.* יָשָׁנוּ Deut. 29:14. 1 Sam. 14:39. 23:23.

5. אֵינִי constr. of אֵין. *First pers.* אֵינִי. *Sec. pers.* אֵינְךָ. *Third pers.* אֵינָם, אֵינָהּ for אֵינָהוּ Gen. 7:8., אֵינָם, poet. אֵינִימוּ Ps. 73:5.

6. אֵי constr. of אֵי, with הָ parag. אֵיהָ Gen. 22:7. *Sec. pers.* אֵיכָה Gen. 3:9. *Third pers.* אֵיהֶּ Ex. 2:20., אֵיָם Is. 19:12.

CONJUNCTIONS.

§ 683. *Conjunctions* (מְלֵי הַחֲבִיר) are particles which connect two or more simple sentences, or those parts of such sentences as do not coincide, and thus serve to combine them into one. They are mostly derivative, and consist of one, two, or three letters each; they are formed from other particles, from pronouns, or lastly from verbs. We shall divide them according to their force and signification into copulative, conditional, causative, and disjunctive.

§ 684. The simple *copulative* conjunction *and* is represented in Hebrew by the inseparable particle וְ, called וְ conjunctive, which is used to point out a close connection between the word to which it is prefixed and the one preceding it, e. g. אָדָם וְאִשְׁתּוֹ *Adam and his wife*. There are likewise two separable copulatives, גַּם and אֲפִלּוּ *also*. The וְ conjunctive is originally prefixed with Sh'wa; but frequently the laws of Hebrew orthoëpy cause it to receive a vowel. Thus,

1. When prefixed to a word whose first letter has Sh'wa, in order to prevent the concurrence of two vowelless letters, the conjunction וְ, instead of the vowel *i*, which it should take by the general rule § 104. 1. *a.*, prefers its homogeneous *u*, in which it quiesces (§ 92. 3.), e. g. וּבְבָרָךְ for וּבְבָרָךְ, וּבְבָרָהִים for וּבְבָרָהִים.

2. When followed by וְ, the latter causes the conjunction to take its homogeneous vowel *i*, in which it then rests, e. g. וְיָהִי for וְיָהִי, וְיָמִי for וְיָמִי. The influence of וְ reaches the conjunction even through an intervening הָ or הָ, and causes it to take the same vowel (§ 19. 3. *note.*), e. g. וְהָיָה Josh. 8:4. Zech. 8:13. for וְהָיָה, וְהָיָה Ezek. 37:5, 6, 14.

3. *a.* When followed by one of the letters ב, פ, מ, of the same organ (§ 6), ך conjunctive rests in its homogeneous *u*, even when, such initial letter being provided with a vowel of its own, the first rule above given does not apply, e. g. רַב־בָּרֶךְ, רַב־פָּסַח, רַב־מִשְׁפָּחָה. This peculiarity arises from the difficulty of enunciating two labials in immediate succession;* which must be done were the utterance of the ך allowed to depend on the vowel of the succeeding letter, as רַב־בָּרֶכֶּה, &c. : to prevent this, the laws of euphony compel the labial ך to resign its consonantal power, and rest in its homogeneous *u* (§ 92. 3.).

b. When the first syllable of a word bears a disjunctive accent, a prefixed ך conjunctive generally takes (ך), in order that the accent may be preceded by a vowel (see § 671), e. g. וְלִיָּלָה Josh. 1 : 8., וְשָׁמָּה Ezek. 27 : 17. And even if the first letter be a labial, e. g. וְנָהָה Gen. 1 : 2., וְנָבָא 1 Sam. 18 : 16., וְנָפְחָה Is. 24 : 17., וְנִמְחִי Gen. 19 : 19., וְנִמְחִיָּה Ezek. 28 : 8.

§ 685. The *conditional* conjunctions are אִם and כִּי *if*, אִם כִּי *if not*, but, אָז *then*, לֵךְ *if*.

§ 686. The *causal* conjunctions are אֲשֶׁר *that, because* (ὅτι, *quòd*), כַּאֲשֶׁר *as, so as* (quemadmodum), יַעַן *because*, לָכֵן or כֵּן *therefore*, כֵּמָּה *wherefore*, לְמַעַן *on account of*, עַקֵּב *because*, פֶּן *lest*.

§ 687. The *disjunctive* conjunctions are אֶל, לֹא and בִּלְבֹד *not*, אֲדָּה *but*, רַק *only*, אוֹ *or*, אֲלֵכִי *unless*.

Remarks on Wav Conjunctive.

§ 688. The particle *Wav Conjunctive* (וְ הַחֲבִיר), the explanation of whose origin was long left unattempted, has lately been fancifully supposed to derive its connecting power from the meaning of its name, וְ *a hook* ! We hope, however, to be able to show satisfactorily that both the origin and force of this particle are to be found like those of ך conversive in the verb of existence הָיָה = הָיָהָ.

§ 689. If we examine into the nature of the simple conjunction, we shall find that its chief use is to connect nouns and verbs, or the names of things and actions, by means of the fundamental idea common to both, viz. that of *existence*. In the phrase, "Moses and Aaron preached

* For the same reason in both Sanscrit and Greek, when two aspirated syllables concur, the first aspirate is changed into a mute, e. g. *πεφίληκα* for *φεφίληκα*.

and prayed," the first *and* serves to connect the state of existence implied in the name *Moses* with that of *Aaron*, and the second to connect the verbs *preached* and *prayed* by the common medium of the existence inherent in both. It thus prevents the necessity for repeating those parts of two or more simple sentences which coincide by connecting together those which do not. So that the single proposition, "God created the heavens *and* the earth," is equivalent to "God created the heavens," "God created the earth," and by connecting both their subjects and predicates, the phrase given above is made to contain the four following distinct statements, viz. "Moses preached," "Moses prayed," "Aaron preached," "Aaron prayed."

§ 690. The Hebrew conjunctive particle ו is, we are satisfied, a fragment of the verb of existence $\text{הָיָה} = \text{הָיָה}$, which, being prefixed to the name of a person, a thing, or an action, connects with it the essential part, viz. the existence, of a preceding noun or verb.* When employed as a mere conjunction, it is destitute of a vowel; but when prefixed to a verb in the future tense for the additional purpose of converting it into an imperfect, it takes the vowel (.) (see § 214. 1.). As the two particles ו and וּ have thus an identity of origin, it is easy to conceive in what manner the latter acquires its conjunctive as well as conversive power (§ 214. 1.).

§ 691. This hypothesis, which deduces the definite article הַ , ו conjunctive, and וּ conversive, from the same source, presents us with the means of throwing light on certain phenomena which have not hitherto been satisfactorily explained. We allude to the fact, that in the Samaritan text of the Pentateuch we find ו employed for וּ conversive, e. g. וּדְמוּתֵךְ Gen. 1:15. for וּדְמוּתֵךְ , וּדְמוּתֵךְ 7:12, 17. for וּדְמוּתֵךְ , וּדְמוּתֵךְ 7:23. for וּדְמוּתֵךְ , וּדְמוּתֵךְ 14:13. for וּדְמוּתֵךְ , &c., and for ו conjunctive, e. g. וּדְמוּתֵךְ Gen. 1:16. for וּדְמוּתֵךְ , וּדְמוּתֵךְ Ex. 3:19. for וּדְמוּתֵךְ , &c.; and *vice versa* that ו is sometimes used for the article הַ , e. g. וּדְמוּתֵךְ Gen. 17:21. for וּדְמוּתֵךְ , וּדְמוּתֵךְ 22:29. for וּדְמוּתֵךְ , וּדְמוּתֵךְ 25:13. for וּדְמוּתֵךְ , &c. (See Gesenius's *Lehrgebäude*, § 87. Anm. 3.). We would merely ask in conclusion, On what other principle than a community of origin and consequently of radical meaning can the frequent interchange of these particles be accounted for?

* As a proof of the origin of this particle, we occasionally find it employed in lieu of the verb of existence, e. g. וּדְמוּתֵךְ in *Ramah*, THAT IS, in his city, 1 Sam. 28:3. Comp. Ps. 68:10. Job 10:17.

INTERJECTIONS.

§ 692. *Interjections* (מלי הקריאה) are for the most part isolated exclamations which express some strong emotion of the mind, as grief, joy, fear, anger, &c. On this account they present of all words the most inartificial appearance, consisting for the most part of simple guttural sounds, e. g. *oh*! or stronger *Ezek.* 30 : 2., or still more strongly *אח* (Germ. *ach*) 6 : 11. The weaker form is used with a slight preceding aspiration to denote astonishment or fear, thus *אחה*; and the stronger form with a stronger preceding aspiration, to indicate joy or malicious triumph, thus *האח* Ps. 40 : 16. Lamentation, threatening, or the prediction of misfortune is made by the interjection *הוי* Is. 1 : 4. 10 : 1, 5., Amos 5 : 18., and more emphatically by its repetition, thus *הויהויה* Amos 5 : 16. For the same purpose is employed the slighter aspirate *אוי* with a terminating vowel, thus *אוייה* Ps. 120 : 5.; which once appears in a harder form produced by allowing the lips to come in contact, viz. *אבוי* (*oh woe!*) Prov. 23 : 29. Sometimes though rarely we meet with the acute sound *הי* Ezek. 2 : 10. or *אי* Eccl. 4 : 10. 10 : 16.

§ 693. Some interjections, the majority of which indicate an earnest desire for the performance of an act by another, are formed from imperatives, e. g. *הבה* *give then! come then!* imp. with *ה* parag. from *יהב* *to give*; *ראה* *see! behold!* *הנה* or *הן* *lo! behold!* *הס* *hush!* from *הסב*; *אלי* *woe is me!* from *אלל* with pron. suff.; *הליה* *far be it!* *away!* from *הלל*; *בני* *pray!* for *בני*; *נא* *id.*

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A

CRITICAL GRAMMAR
OF THE
HEBREW LANGUAGE.

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PREFACE AND INTRODUCTION.

In publishing the second volume of his Grammar, the author feels himself to be only liquidating a debt of honour which he has for some time been under to the public; yet believing that the book will bear internal evidence that the delay has been caused not by any negligence on his part, but by an earnest desire to perform his task in a manner satisfactory both to the public and himself, he hopes therein to find his excuse for the lateness of its appearance.

The truth is, and the author is willing to acknowledge it, that in promising the publication of the present volume at a much earlier period, he was not fully aware of the real nature of his undertaking and of the amount of time and labour its proper execution would necessarily involve. He had indeed imbibed to some extent the prevalent opinion, caused partly by the rapid progress usually made in the first stages of the study of Hebrew and partly by the imperfect manner in which the subject has hitherto been treated, that the syntax of the Hebrew as compared with its etymology is of minor importance. He had, however, no sooner entered upon his work in good earnest, than he became fully aware of the erroneousness of such an impression.

In undertaking to discuss the syntax of a language, the grammarian enters upon a more extensive, more complicated, and at the same time more interesting branch of grammatical science than that presented in the etymology, which in fact is but the preparation for it. In the etymology he has to exhibit the formation of words from the elementary sounds composing them, as well as the changes which their forms undergo in the course of grammatical inflection: but in so doing he treats all analytically and independently of the mutual relations of words to one another which give rise to these changes. Not so in the syntax: here his inquiries into the nature of words and their forms are to be conducted in the opposite manner, i. e. synthetically, and chiefly with the view of ascertaining the relations in which words may stand to one another, and the means employed for indicating such relations. He must therefore be aware at the very outset, that his self-imposed task involves no less than the investigation and exhibition of the fundamental principles on which the entire mechanism of language depends. Thus, to ascertain the nature of the representa-

tion of an idea formed by a compound sentence, he must be able to follow it out from its primitive element, through the several declarations, modifications, and restrictions made by its other members, to its completion; and to find out the share of each in the expression of the idea conveyed by the whole. He must also be able, on the other hand, to descend analytically from the complete sentence through all its branches, and, by determining the precise office of each of its members, to arrive at the simple idea which serves as a foundation to the whole. For language is properly to be regarded as a complete organic system, each part of which performs its prescribed function in connection with the rest: and the grammarian may be compared to the physiologist or the man of science, who undertakes to describe the organization of an animal or plant, or the construction of a complicated piece of machinery; such a one should not and cannot rest satisfied with a mere knowledge of the several parts and of the places they respectively occupy, but must also make himself acquainted with the peculiar powers of each, with the manner in which one operates upon another, and how they all work together to form a harmonious whole.

Thus at the very outset, and while forming the plan of his syntax, the grammarian cannot fail to discover that the task he has undertaken is one of much greater complexity and difficulty than the etymology. The latter indeed offers in itself the outlines of a plan, by means of the several parts of speech, which are to be considered and discussed independently of each other. In the syntax, on the contrary, the mechanism of language is to be viewed in operation, that is, each word must be considered with regard to the relations it bears to others and the means employed for their indication; but as these relations are of so diversified a character, and as the same form which denotes one of them is also used for many more, he finds that with whatever topic he may think to commence his exposition, the treatment of some other is necessarily presupposed, so that he is utterly at a loss where to begin and where to end. As, however, no scientific investigation can hope to be successful which is not conducted upon a plan derived from the subject itself and from the nature of the inquiry, he must settle his mode of treatment, notwithstanding these embarrassments, before proceeding further.

In the mental struggle which here ensues, and which no grammarian who seriously sets about the undertaking and is not content to follow in the footsteps of his predecessors can fail to experience, there are two opposite extremes into which he is in danger of falling. The one is, that despairing to find an internal clue to the mazy labyrinth of the various kinds of words and relations, he may content himself with some objective order presented by the etymology, and merely exhibit the relations of the several parts of speech in an unconnected manner according to their forms. The other danger he is exposed to is, that being convinced that the success and originality of his per-

formance will in great measure depend on the theoretical views upon which it is based, he may adopt an arbitrary method of his own invention, one not founded on an accurate study of the organization of language, and into which the different parts of speech are introduced without regard to their classification. The former may appropriately be termed the *objective*, and the latter the *subjective* mode of treatment.

It is utterly impossible that either of these methods in the present state of philology should lead to satisfactory results. The first or objective plan will indeed facilitate the grammarian's progress by furnishing him with a regular series of topics for discussion, and will enable the learner to acquire by study a familiar acquaintance with a number of rules and facts, to which when needed he can readily refer; the student however cannot hope to obtain by it a comprehensive view of the whole language as an organic system, for such a view was not possessed by the author himself. Moreover, many important phenomena which can be brought to light by the synthetic mode of investigation alone, must thus necessarily escape the grammarian's attention, while many others must offer themselves to him in an erroneous point of view. This statement will be fully borne out by a close examination of the grammatical productions of GESENIUS, which are executed precisely on the plan here described.

The opposite method, being founded on the observation of some internal congruities, cannot fail to present many of the laws of syntactical construction in a novel, striking, and often accurate light; yet, as on the whole such a plan is rather an arbitrary creation of the author's mind than one lying in the nature of language itself, it tears many individuals of the several parts of speech from their proper connection, and thus causes him to overlook numerous important facts; at the same time it bewilders the student, who when desiring an explanation of some simple phenomenon finds himself compelled to search through the whole volume, with the doubtful expectation of meeting with it at last. The correctness of these remarks will at once be recognised by such as are acquainted with the peculiarities of EWALD's grammatical treatises, in which these features predominate to a peculiar degree.

It became therefore perfectly evident to the author of this work, after having satisfied himself by due examination and reflection of what a truly philosophical treatment of the subject of syntax requires, that, in order to avoid the faults and imperfections of these two extremes, he must form his own plan, collect his own materials, and digest and reproduce them in such manner as to follow as closely as possible the simple and natural method pursued by language in its formation. He was convinced, moreover, that one who would succeed in discovering and expounding the laws on which the syntactical structure of a language like the Hebrew depends, must not conduct his inquiry according to preconceived notions derived from the study

of some other individual language, a source from which Hebrew grammar has already suffered so severely, nor should he even rest content with an examination merely of its cognate dialects, but must ground all his investigations on the broad principles of universal grammar. For the ideas conveyed in one language either actually are or may be expressed in another, and the same is true of the relations existing between them; so that each complete language possesses the same or similar means for denoting both these ideas and their modifications: that is, they all have notional words, consisting of names of existences concrete and abstract, of words denoting quality, quantity, action, states of being, &c.; and also relational words, or words used to signify the relations which the notional words bear to one another. The most important differences between languages arise from the variety of the modes in which these relations are indicated; but as the relations themselves are constantly the same, the modes employed in a given language for their designation must be regarded not as isolated peculiarities, but as the form under which the fundamental and all-pervading principles of human speech manifest themselves in a particular instance. Hence, after having settled his plan, the grammarian has chiefly to ascertain: 1st. what are the relations which the several parts of speech comprising the notional words may bear to each other; 2dly, in what manner are these relations indicated in the individual language under consideration; and, 3dly, what relations does each inflection or relational word denote.

The several modes employed for indicating relation may be thus described. Two or more words are used in connection which bear a certain relation to each other, and thus express an idea compounded with various modifications of those which the words separately signify, as follows: 1, the mutual relation of the words is left to be ascertained from their respective position, the genius of the language opposing the tendency to indicate each relation by a change of form or by a separate word; or, 2, the word becomes changed or inflected; or, 3, the form of the notional words is left unchanged, and their relation is pointed out by a particle consisting of a letter or word; or, 4, the desire for indicating relations with perspicuity is so great as to cause the employment of both an inflection and a particle for the purpose.

These four modes of designating relations are not employed in every language to an equal extent, neither are all or any of them confined to a single language; nor again is either of them applied exclusively to any one kind of relation or the relations of any one part of speech; on the contrary, they are all used alternately for every kind of relation in every language, although with different degrees of frequency, on which, as we have observed, the peculiar character of a language or class of languages chiefly depends. The manner of adopting these expedients in a given language has not resulted from chance or conventional agreement, but is to be ascribed to the peculiar mental and

physical conformation of the mass of the nation to whom it belongs ; this being the original producing cause of all language, as well as its principal modifier after its production. And as the words themselves have an internal connection with the ideas they respectively convey, which causes such and such sounds to be chosen as the representatives of a certain idea rather than others, so too the changes or inflections which the words afterwards undergo owe their rise to a mental perception of their peculiar adaptedness for the purposes they fulfil.

But though the existence of a hidden analogy between an idea as perceived by the mind and its objective representation in sounds be acknowledged as indubitable, it is still difficult to describe precisely in what this consists ; since in some instances it can only be felt or guessed at, and in others cannot be perceived at all. Notwithstanding this difficulty however, a difficulty which lies in the very nature of the subject,* the connection between most ideas and the words denoting them may be reduced to the following general principles.

1. The words themselves bear an objective resemblance to the sounds produced by that which they denote, whether it be an object or an action ; that is, they are produced by an endeavour to imitate inarticulate by means of articulate sounds. The number of such words in a language is much greater than would at first sight appear to be the case ; because the difficulty and even impossibility frequently experienced in reproducing an articulate sound in the form of a word, causes it to be somewhat modified in the operation, and its origin thus rendered more difficult to trace. Words formed by this imitative process are called *onomatopœes* : such are the English words *rush, crash, dash ; batter, clatter, bang, clang, slam ; groan, growl, roar ; shriek, squeak, peep, chirp ; hum, buz, mew, &c. &c.*

2. Sometimes, when there can be no direct imitation as in the preceding cases, the mind still perceives an analogy between certain ideas and certain sounds, which render the latter the fit exponents of the former. This, which may be termed the *symbolical* mode of formation, being an entirely subjective one, can be more easily felt than described ; the following examples of words thus produced will suffice : *stop, stand, stay, steady, still ; sleep, sloth, slow, sluggish, sly ; hurry, drive, rage, tear ; horror, terror, fright ; ease, peace, quiet, calm, &c. &c.*

To the above two principles, the imitative and symbolic, may be added two others equally productive in the creation of language : these are the analogical and synthetical.

1. The *analogical* principle is that by which the mind, after having arrived by one of the former methods at the representation of an idea, expresses such other ideas as are analogous thereto by similar sounds ;

* See Pref. and Intro. to Vol. I., p. vii. et seqq.

and this without rendering it necessary for us to consider such words as immediately derived the one from the other in chronological order.

2. The *synthetical* principle, which is little more than a branch of the preceding, is that feeling which causes a compound idea to be represented by a combination either of the entire words denoting its constituent simple ideas or of the most important elements of such words: in the former case the origin of the compound may easily be traced; but in the latter it often becomes difficult and even impossible so to do. Here again it should be observed that, although this process of composition must be subsequent in point of time to the formation of the separate words, since a compound idea cannot be conceived by the mind before the simple ones of which it consists, we must be careful not to consider this as a mere deliberate and mechanical conjunction of words; for in language every thing is an immediate emanation from the mind itself.

These four principles harmoniously coöperate in creating for every idea an external representation in the form of a word. But as ideas, and consequently the words expressing them, are not isolated existences, but are created with various relations to one another and are also constantly entering into new ones, it is necessary that there should be provided some means for indicating these relations, and among those actually employed are the grammatical inflections of words, as shown above. In endeavouring to ascertain the connection which exists between the grammatical relations of words and the means used for representing them, we find that the immediate origin of these inflections may also be referred to the three last principles which operate in the production of the words themselves, viz. the symbolical, the analogical, and the synthetical; the first or, imitative process of course cannot here apply.

1. *a.* The effect of the symbolical principle, or that sentiment of the mind which perceives a connection to exist between ideas and sounds, although difficult to describe, may still be recognised in many instances of the inflection of nouns, attributives, &c. Thus,

a. It is clearly apparent in the manner of indicating the gender; the masculine for the most part ending in the hard sound of a consonant, and the feminine in the soft one of a vowel: compare for instance the Sanscrit feminine terminations *ā* or *ē*, the Greek *α* or *η*, the Latin *a*, the German *e*, the Hebrew *ת*, the Chaldee *א*, the Syriac *ܐ*.

β. In the manner of indicating number, the extension of the idea in the plural being denoted by an increase in the length of the word, consisting of an added termination; compare the Sanscrit plural termination *as*, Greek *ες*, Latin *es*, and the corresponding ones in the modern languages, as also the addition of the long vowel and liquid, Hebrew *ים*, Chaldee *ין*, Arabic *ون* (Germ. *en*); feminine, Hebrew *ות*, Arabic *ون*. Or the symbolical increase is still more

obviously shown in the lengthening of vowels or the insertion of new ones in the word; compare the Arabic so-called broken plurals, e. g. ^{فَعَلَ}, plur. ^{أَفْعَلُ}, ^{فَعَالٌ}, ^{فُعُولٌ}, ^{أَفْعَالٌ}, &c. &c., the German *Vater*, *Väter*, &c.

γ. And also in the formation of cases, although it would perhaps be impossible to assign its immediate origin to each of them, there still exists a general resemblance to the inflections for indicating the gender: thus the independent or nominative case, which usually ends in a consonant, corresponds to the masculine; the oblique cases, genitive, dative, and ablative, mostly ending in a vowel, answer to the feminine; and the accusative, being the most dependent, or, in other words, that on which the influence of the verb is most directly exerted, bears a striking similarity to the neuter gender; compare the accusative singular terminations Sanscrit and Latin *m*, and Greek *ν*, with the neuter endings of nouns and adjectives.

b. α. This principle may also be clearly traced in the conjugation of verbs. Thus the preterite, which, as it denotes an action that has been completed, may be regarded as an emphatic tense, is often formed by means of a reduplication: compare the preterites made by augmentation and reduplication in Sanscrit and Greek, and occasionally in Latin; and sometimes in the latter language by lengthening the radical vowel. Either of these modes may be considered as a proper symbolical expression of emphasis.

β. This is still more obvious in the manner of distinguishing active and neuter verbs in Hebrew and Arabic; those of the former class having for their principal vowel the simple *a*, and those of the latter being provided with one of its modifications *e* or *o*: while the Arabic

passive is accompanied by both these modifications, thus ^{فُعِلَ}. Again, as regards the modes of verbs, the accessory ideas of dependence, contingency, desire, &c. conveyed by the subjunctive and optative, are expressed by an emphatic dwelling on the word, which causes the lengthening of its principal vowel (§ 989. I. 3.). The Shemitish languages, moreover, symbolically express an intensive meaning of the verbal root by the reduplication of one of its constituent parts; compare the Hebrew ^{פִּהֵל} ^{קִיַּם}, ^{קָיַם}, and the Arabic second form ^{فَعَّلَ}; or else by the lengthening of a vowel, compare the Hebrew ^{פִּהֵל} of verbs ^{לָקַח} guttural, as ^{לָקַח}, and the Arabic third form ^{فَعَّلَ}.

2. The analogical principle exhibits itself here also in causing the same or nearly the same inflection to be used for the indication of several relations analogous to each other; compare the numerous relations denoted by each of the oblique cases, as also the manifold uses of the tenses in the classical and still more in the Shemitish languages: to these may be added the many significations which frequently belong to a preposition or other particle.

3. But the most extensively operating principle in this respect is the synthetical, or principle of composition, according to which the relation existing between two words is denoted by adding to one of them some essential part, as a letter or syllable, of the other, either with its original or with a somewhat modified form and meaning; compare the verbal terminations denoting person, number, and gender in Sanscrit, Greek, and Latin, and likewise in the Shemitish and Celtic languages, where their origin may be much more easily traced. This principle applies also to the formation of the tenses of all attributive verbs in the Indo-European languages: in the modern tongues, this is effected by the addition of auxiliary verbs; and in the ancient ones, by joining the several parts of the substantive verb to a verbal root denoting an action or state of being. Thus for example, in Latin the principal letter of the verb of existence is *s* (e. g. *sum*, *sim*, *esse*, *essem*, *esto*) or the later substitute *r*, which in comparative philology is equivalent to it (e. g. *eram*, *ero*), these letters being cognates, inasmuch as they can each be pronounced without the aid of a vowel; another class of letters having a like force are the interchangeable labials *f*, *v* (e. g. *fui*), and these are sometimes compounded with the former (e. g. *fu-issem*, *fu-eram*, *fu-ero*). Attributive verbs are formed, as we have said, by the addition of one or more of these elements to a verbal root, thus *ama-bam*, *ama-bo*, *ama-vi*, *ama-rem*, *ama-visse*, *ama-veram*, *ama-verim*, *ama-vero*. In the third conjugation the preterite is regularly formed by adding the element *s*, thus *rego*, *rexi* (= *regsi*); as are also the Greek aorist and future. In the passive voice of Latin verbs, the substantive verb remains for the most part separate, retaining its full form, thus *amatus sum*, &c.; which is also occasionally the case in all the voices of the Greek. Another instance of the operation of the synthetical principle appears in the formation of verbs with prepositions, as *facere*, *afficere*, *conficere*, *deficere*, *sufficere*, &c.; as also in the use of the Hebrew prepositional letters, and of the particle prefixed to form the relative past and future.

These three principles, the symbolical, analogical, and synthetical, do not all operate with the same degree of activity in the formation of a language; neither on the other hand is any one of them limited to a single language or class of languages, or to the expression of any one kind of relation. In fact the application of each of them is universal, although sometimes one predominates and sometimes another. Thus,

1. In comparing with the ancient Indo-European languages those of the Shemitish family, we find that as regards the indication of relations the *symbolical* principle is much less active in the latter than in the former. It does indeed at times cause their words to assume an appearance which differs in some degree from the original one; but comparatively speaking, such changes are both rare and unimportant. The Shemitish languages also differ in this respect among themselves; the Hebrew occupying a middle rank between the Arabic and Ara-

maic branches: thus in Hebrew, the symbolical principle has not sufficient power over the noun to cause a change in its termination, while the Arabic possesses three distinct cases; with which may be enumerated in the same language the use of the *plurales fracti*; the comparison of its adjectives; the formation of the subjunctive, conditional, and emphatic futures; the more extended use of the dual number, &c. &c.

2. On the whole, the *analogical* is much more active than the symbolical principle in the Shemitish languages, as regards both the relations of nouns and the numerous tenses expressed by only two principal forms, a past and a future, the latter of which is occasionally slightly varied to signify a change of mode; to which we may add the numerous analogical meanings and uses that belong to each of the particles.

3. The *synthetical* principle shows itself in these languages chiefly in the indication of the person of the verb by means of pronominal suffixes and prefixes, the formation of the two relative tenses, and the use of inseparable particles, as the prepositional letters, \aleph conjunctive, the demonstrative and interrogative \aleph , &c.; but it does not extend so far as to connect prepositions with verbs for the purpose of modifying their meaning, or to form compound words, with the exception of a few proper names.

These investigations, which go to demonstrate the influence of the fundamental laws of speech even on the more intricate and apparently artificial portions of the structure of language, however interesting in themselves, have here been merely touched upon for the purpose of showing that, although the modes of indicating relations in an individual language may differ exceedingly in appearance from those found in others, they must be viewed and explained, not as unconnected facts, but as the peculiar manner in which the fundamental laws of speech display themselves in a particular instance. Of the results to which a constant attention to these principles has led in the composition of the present work, it does not belong to the author to speak; and he would desire rather that they should be ascertained from a connected study of the book itself. At the same time it will be proper to give here a sketch of its general plan, in order to assist the student in obtaining a comprehensive view of the whole.

After a brief statement of the subjects which fall within the province of syntax, the treatise commences with an analysis of the simplest kind of proposition, consisting of a subject and a predicate. The subject, it is shown, may be viewed by the speaker either as known or not known to the party addressed, or in other words, as definite or indefinite; whence are derived the rules respecting the use of the article. The predicate conforms in all respects (i.e. in gender, number, and person) to the character of the subject; and hence proceed the rules of agreement.

An attribute may be given to an object, and its degree of strength determined by reference to the same attribute as belonging to one or more other objects; and this gives rise to the rules of comparison. A noun may enter into various relations to other words: thus, for example, it may be in immediate relation to another noun either in the way of specification (construction) or of description (apposition); it may also bear direct or indirect relations to verbs, which relations are indicated in Hebrew in a manner conformable to the general simplicity of its character. The personal pronouns may enter into the same relations, and are accordingly treated in the same manner as the nouns. These are succeeded by the demonstrative, relative, interrogative, and indefinite pronouns. As the numerals present in their formation and use the same phenomena as the nouns and adjectives, to which in effect they belong, the treatment of them naturally follows.

The next in order is the verb, the animating principle of discourse, which presents for investigation two particulars peculiar to itself, which are the means for denoting time and manner comprised in the tenses and modes; and here is strikingly exemplified the truth of the assertion before made, that the phenomena of each individual language should always be treated with reference to the immutable laws of general philology! As this important subject is discussed in full in its proper place, we will here only insert a few words in reply to some objections which have been made to the nomenclature of the tenses employed in the first volume.*

The reviewer finds fault with the retention of the ancient terminology, according to which the second or *קָטַל* form is called a *future*, and advocates the propriety of giving it the name of *present*, in view of the following considerations, viz.: 1st, the frequent use of this form as a present, and the fact that on its being so rendered the whole force and beauty of a passage frequently depends; 2d, the analogy of other languages, as the English and German, in which we find the present used as a future or as a past with an accompanying noun or particle of time, employed to indicate the period at which the event takes place, as "he goes to-morrow," "he then comes to me," while the future in these languages is never used as a present; 3d, the fact that both the above-mentioned languages denote the present and imperfect by a form of the verb alone, while the future, preterite, &c. are made by the addition of an auxiliary; 4th, the testimony of an Arabian grammarian cited by Prof. LEE of Cambridge,† who prefers to call the corresponding Arabic form *يَقْتُلُ* a present.

* In a masterly and extremely favourable review of the volume, contained in the Princeton Repertory for April, 1838.

† Hebrew Grammar, Lect. XVII.

To these arguments we reply, first, that we concur with the statement of the reviewer, that the so-called future is also frequently used to denote present time, and doubt not it would be equally easy to develop its use as a future from an original present signification as to pursue the opposite method, since the present and future are tenses immediately bordering upon each other (see § 957); and if the other form (קָטַל), which the reviewer consents to term a preterite, were employed only as such, we might less object to give the name of present to the form יִקְטֹל: but such is not the case, for we find the so-called preterite used equally with the future to signify present time (see § 964); so that the question arises, With what propriety can either one of these forms be called a present rather than the other?

Secondly. Why should we suppose that the Orientals originally possessed a verbal form for the past, and another for the momentary present, but none for a tense of such importance and duration as the future? The Teutonic languages express only the present and imperfect tenses by forms of the verb alone, because the actions thus denoted are incomplete and consequently of an unemphatic nature; while the emphatic tenses are formed symbolically by the addition of an auxiliary verb: hence too the present, which in these languages constitutes the simple form of the verb, and originally expresses merely the verbal idea (see § 155), may be used in narration to denote a past or future action, the epoch of which is fixed by means of a noun or particle of time (comp. §§ 966. 1. c., 967. 1. e.); while the compound tenses, which contain in themselves a distinct specification of time, cannot be so employed.

Thirdly. With regard to the authority of the Arabian grammarian, who prefers to call the يَقْتُلُ form a present, we shall endeavour to show in our intended Arabic grammar, that this is merely an individual opinion of the writer in question, and not a truth founded in the nature of the thing. Indeed the temporal forms قَتَلَ and يَقْتُلُ are used in almost precisely the same manner as the corresponding קָטַל and יִקְטֹל forms in Hebrew, and consequently admit the same mode of illustration; for the quotations he adduces in support of his theory, such as that from Locman, مَا يَرْكِي الْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ, *a man is not justified by the testimony of his family*,* prove nothing more than that in Arabic as in Hebrew the future is used in the enunciation of general propositions (see § 964. 2. c.); but for this purpose the preterite form is employed with equal frequency, as an example of which we give the following from the very first fable of Locman,

* See Lee's Hebrew Grammar, Art. 231. 10. note.

مَدِينَتَيْنِ إِذَا اتَّفَقُوا عَلَى رَأْيٍ وَاحِدٍ أَهْلُهُمَا فَائِزٌ لَا يَتِمَكَّنُ
 مِنْهُمَا عَدُوٌّ فَإِذَا ائْتَرَقَا هَلَكَ جَمِيعًا *while the inhabitants of two*
cities are of one accord, no enemy prevails (يَتِمَكَّنُ) against them ;

but when thy quarrel between themselves, they perish (هَلَكَ) together :
 here both forms are used in corresponding parts of the sentence to make a general assertion (see § 964. 3.), and either of them might in consequence be termed a present with as much propriety as the other. Accordingly, as the author has sought throughout the present work to derive his authorities from an examination of the language itself rather than from the subjective views of writers on language, he cannot be induced to acquiesce with Professor LEE in the opinion of the native grammarian referred to, in opposition as it is to those which have been entertained by the great majority of Arabian writers on the subject. Having, however, given to the reviewer's remarks the attentive consideration demanded by the able manner in which they are enforced, and having replied to all the objections raised against the terminology he has thought proper after mature deliberation to adopt, the author hopes that the arguments brought forward here and in the chapter on the tenses will prove satisfactory to the reviewer, and that he will assent to the propriety of adhering in this particular to the ancient nomenclature.

The treatment of the tenses is followed by that of the modes both personal and impersonal. To this succeeds a chapter on the construction of words with prepositions; which is again followed by a detailed exhibition of the various powers of the prepositions and other particles, each of which has received that full developement which the now acknowledged importance of this department of language requires; and it will easily be seen how much has been left to be done in this respect by GESENIUS, notwithstanding his valuable labours on the subject in his lexicon. The Syntax closes with a short chapter on the collocation of words and another on the most important figures of speech.

The fourth book contains the Prosody, under which head we have included a description of the characteristic features which distinguish Hebrew poetry from prose, and a chapter on the use and consecution of the accents. The former has been transferred in substance from the Grammatical Analysis already published, as belonging more properly in this place. The latter subject has been discussed with considerable fulness, it being one imperfectly understood and generally neglected; although its importance as an exegetical help as well as the harmony of its system, render it worthy of more attention than it commonly receives.

These are the general features of the plan on which the present work has been conducted; and it is hoped that the original research and laborious care which have been bestowed on every part of it, as

also the pains that have been taken in its typographical execution, will not escape the notice of the attentive reader. There remains for me only to make some remarks with regard to the important assistance afforded me by my friend Mr. WM. W. TURNER throughout the composition and execution of the work; and I am happy to state, not simply from feelings of good will, but under a sense of moral obligation both to him and to the public, that not only does it owe to his skill and learning its English dress, but also that the scientific treatment of its details, as well as the completeness and symmetry of its parts, which it is hoped it will be found to possess, are in great measure to be attributed to him, who digested the whole subject as an independent scholar, and united his mental strength to mine with the single view of rendering the work as perfect as it was possible for us to do.

With heartfelt thanks to Almighty God, אֱלֹהֵינוּ יְיָ בָרוּךְ, and with fervent prayers that it may be instrumental in promoting his glory through a correct understanding of the truths of his Holy Word, the book is now respectfully presented to the public.

New York University, January, 1841.

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CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BOOK THIRD.

SYNTAX.

CHAPTER I.

SENTENCES.

§ 694. SYNTAX (שְׂמִיךְ הַלִּשׁוֹן) is that department of grammar whose object is to investigate and exhibit the laws followed by language in connecting and arranging its materials, viz. words, for the correct expression of thought and feeling in all their varieties. Syntax then differs from Etymology in this, that while the latter treats both of the formation of the various species of words considered as individual existences, and of the changes they undergo, the former shows on what occasions and for what purposes these changes are made use of in the course of rational speech, and how all the modes and relations of thought may be expressed by the combinations of words with one another aided by their inflections. Accordingly Syntax, which discusses the laws that regulate the entire structure of language, is a far higher and more complicated branch of grammatical science than Etymology, which relates merely to its materials in their unconnected state.

§ 695. The order followed in the treatment of Syntax should be made conformable to that of the operations of the human mind, which language is designed to represent; and these are essentially progressive, passing by easy gradations from the simple perception of an object to the formation of the most complicated judgments respecting it. The expression of these different modes of perception and judgment gives rise to a great variety in the forms of sentences; but they

may all be reduced to the simple fact, that *something is declared of something*: hence the two principal members of every sentence are the something declared, called in grammar the *predicate* (id quod *prædicatum* est) or statement, and the something concerning which a declaration is made, called the *subject* (id quod *prædicato subjectum* est) or foundation of discourse. Such a declaration of something concerning something, or in other words, an expression containing a grammatical subject and predicate, is termed a *proposition*. Propositions are of various kinds, according as these principal terms remain simple in their nature, or are specified and extended in a multitude of ways.

§ 696. It is the business of Syntax to trace all these species of propositions through their manifold ramifications, and explain their construction down to the minutest points; observing, as we have said, to follow the order pursued by nature in producing them. Now as the mind must first have a perception of a thing before it can form a judgment respecting it, and as the perception of something necessarily involves the fact of its existence, the first and simplest kind of proposition is that which affirms the *existence* of something. After becoming cognizant of the existence of something, the mind by a further operation ascertains the *manner* in which its existence is manifested, that is, it perceives what attributes are proper to it besides that of its mere existence; and from the declaration of these further perceptions results that infinite variety of propositions, declaratory of every possible form of existence, which is to be found in language.

Simple Propositions.

§ 697. The simplest kind of proposition then, and that with the consideration of which Syntax should commence, is one that *affirms the existence of something*. The name of this something whose existence is affirmed, or in other words, the *subject* of the proposition, must be the representative of a member of the material or immaterial world, that is to say, a concrete or abstract noun (§ 490). This must be considered with respect to its inherent or subjective quality called *gender*, which in Hebrew is either *masculine*, *feminine*, or *common* (i. e. which may be viewed as masculine or feminine); and likewise as to its accidental or objective quality called *number*, which may be either *singular*, *plural*, or *common* (the latter is the case with collective

nouns, which are viewed sometimes as singular and sometimes as plural).

§ 698. In Hebrew the predication of existence is made in the following ways.

1. *a.* By the particle **יֵשׁ** (lit. *existence, being*), used as an impersonal verb, equivalent to *there exists, there is*. This word when closely connected to a noun, predicates existence of the object denoted by such noun, that is, affirms it to exist, e. g. **יֵשׁ נָבִיא בְּיִשְׂרָאֵל** *there is a prophet in Israel*, 2 Kings 5 : 8., **יֵשׁ דֶּרֶךְ יְשָׁר** *there is a right way*, Prov. 14 : 12., **יֵשׁ תְּקוּוּהָה** *there is hope*, Prov. 19 : 18. Job 11 : 18. Eccl. 5 : 12., **יֵשׁ צְדִיקִים** *there are righteous men*, Eccl. 8 : 14.

b. As **יֵשׁ** affirms existence absolutely, it is not subject to any change as respects gender, number, or person; the noun whose existence it declares forms its complement, and, by designating the object of which existence is predicated, specifies it in the manner of a noun placed with another in regimen. This is proved also by the fact that **יֵשׁ** takes the pronominal suffixes to indicate such object, e. g. **יֵשְׁךָ** *thou art*, Gen. 43 : 4. Judg. 6 : 31., **יֵשׁוֹ** *he is*, Deut. 29 : 14. 1 Sam. 14 : 39. 23 : 23., **יֵשְׁכֶם** *you are*, Gen. 24 : 49.*

2. *a.* The corresponding negative is made by the particle **אֵין** (lit. *non-existence, nothing*), which in construction with a following noun assumes the form **אֵין** (§ 569. *d. note*), and is thus used as an impersonal verb, equivalent to *there is not*, instead of **יֵשׁ**,† e. g. **אֵין מֶלֶךְ בְּיִשְׂרָאֵל** *there was no king in Israel*, Judg. 21 : 25., **אֵין אֱלֹהִים** *there is no God*, Ps. 14 : 1. 53 : 1., **אֵין מַשְׁלַחַת בַּמִּלְחָמָה** *there is no discharge in the war*, Eccl. 8 : 8., **אֵין קְבָרִים בְּמִצְרַיִם** *there were no graves in Egypt*, Ex. 14 : 11.† This particle also like **יֵשׁ** takes the

* It also appears followed by the illustrative particle **אִם**, which serves to point out the noun to which the predication of existence refers, e. g. **אִם יֵשׁ אִתְּךָ נַפְשְׁכֶם** *if it be your desire*, Gen. 23 : 8.

† The expression **לֹא יֵשׁ**, although almost entirely supplanted by its equivalent **אֵין**, appears in Job 9 : 33. In biblical Chaldee **לֹא אִי־יֵשׁ** (= **לֹא יֵשׁ**) is the common formula for the denial of existence, being synonymous with the Hebrew **אֵין**, e. g. **לֹא אִי־יֵשׁ אִנָּשׁ** *there is not a man*, Dan. 2 : 10.; the same may also be said of the Chaldee **לֹא יֵשׁ** or **לֹא יֵשׁ**, the Syriac **لَا يَس**, and the Arabic **لَا يَس** and **لَا يَس**, where the two words are fused into one. Negative verbs of existence corresponding to the above are to be found in many of the Indo-European languages, e. g. Pers. **نیست** *is not*, compounded of **ن** *not* and **است** *is*; so also Russ. *niest'*, Angl. Sax. and Old Eng. *nis* or *nys*: these however may all be inflected to some extent.

‡ In Ps. 135 : 17. we meet with the pleonaastic formula **יֵשׁ אֵין**.

pronominal suffixes, e. g. **אֲנִי** *I am not*, Ex. 5 : 10., **אַתָּה** *thou art not*, Gen. 43 : 5., **אֵינוֹ** *he was not*, Gen. 5 : 24., Jer. 31 : 15.

b. These two words, viz. **יש** and its negative **אֵין**, are often used antithetically in the same sentence, e. g. **הַיֵּשׁ יְהוָה בְּקִרְבֵּנוּ אִם־אֵין** *is the Lord among us, or not?* Ex. 17 : 7., **יש אֶחָד וְאֵין שֵׁנִי** *there is one, but not a second*, Eccl. 4 : 8. Prov. 13 : 7.

§ 699. 1. a. Existence may also be affirmed by means of the verb **הָיָה** *to be*, not indeed absolutely as with **יש**, but always with relation to some noun or pronoun as its subject, with which it accordingly agrees in gender, number, and person, e. g. **אִישׁ הָיָה** *there was a man*, Job 1 : 1., **מִלְחָמָה הָיְתָה** *there was war*, 1 Kings 14 : 30., **הָנָפְלִים הָיוּ** *there were giants*, Gen. 6 : 4., 7 : 10. When the subject is not otherwise expressed, it is contained in the pronominal affirmative of the verb itself, e. g. **אֶהְיֶה** *I am* (= **אֲנִי הָיָה** or **אֲנִי אֶהְיֶה**) Ex. 3 : 14.

b. The verb **הָיָה** is also used without reference to any particular subject, or as it is called *impersonally*, in which case it remains in the third pers. masc. sing. without any change, e. g. **כַּאֲשֶׁר פִּתְּרָנוּ בָּן הָיָה** *as he interpreted to us, so it was*, Gen. 41 : 13. 2 Sam. 13 : 35., **וַיְהִי־כֵן** *and it was so*, Gen. 1 : 7, 9, 11, 15, &c. **הָיָא אָמַר יְיָהּ** *he spoke, and it was*, Ps. 33 : 9., **וְהָיָה** *and it shall be*, it shall come to pass, Gen. 4 : 14. 12 : 12. 27 : 40., &c.

2. The corresponding negative to **הָיָה** is **לֹא**, which is employed either with or without **הָיָה**, e. g. **זֶה הָעָם לֹא הָיָה** *this people was not*, Is. 23 : 13., **לֹא־עָלִינוּ תְלַת־יָחִים** *your murmurings (are) not against us*, Ex. 16 : 8.

§ 700. When the existence of an object has been predicated, it admits of being specified with respect to a quality or attribute inherent in or ascribed to it. This specification may be made by means either of an adjective, noun, participle, or verb, which then constitutes the predicate. Accordingly the second kind of simple proposition is that which *specifies the existence of something*, that is to say, which specifies something with regard to the manner in which its existence is manifested. The numerous varieties of this kind of proposition may be classed under the two following heads.

1. The subject is specified *subjectively*, i. e. with respect to some inherent quality, which may be done either by connecting it to the predicate by means of the substantive verb **הָיָה**, e. g. **וְהַנָּחָשׁ הָיָה עָרוּם** *and the serpent was cunning*, Gen. 3 : 1., **וְהָאָרֶץ הָיְתָה תוֹהוּ** *and the earth was void*, lit. vacuity, Gen. 1 : 2.; or by employing an attri-

butive neuter verb conveying the idea of existence under some modification, e. g. *אֲבִרָהִם זָקֵן Abraham was old*, Gen. 24 : 1., *טָמֵא הוּא he is unclean*, Lev. 13 : 36.

2. The subject is specified *objectively*, i. e. with respect to an attribute contained in its mode of action, which may be done by an active participle connected to the subject by הָיָה, e. g. *וְהַנֶּעֱר הָיָה מְשָׁרֵת אֶת־יְהוָה and the boy was ministering to the Lord*, 1 Sam. 2 : 11. 17 : 34., *וְהַבָּקָר הָיוּ חֹרְשׁוֹת the oxen were ploughing*, Job 1 : 14. ; or by an active verb, which, as it denotes an action, of course includes the idea of existence, e. g. *בָּרָא אֱלֹהִים God created*, Gen. 1 : 1., *וַיֹּאמֶר הָאָדָם and the man said*, 2 : 23., &c. &c.

§ 701. 1. a. The verb הָיָה when thus used to connect the subject and predicate, is termed a *copula*, or connecting bond ; since it no longer by the affirmation of existence constitutes a predicate in its own right, but simply serves to connect to the predicate the idea of existence contained in the subject.

b. As the existence expressed by הָיָה must always be inherent in something, and as on the other hand every thing has an existence, the pronouns of the third person, as *הוּא it = it is*, *הֵם they = they are*, &c. may be used as copulas to connect the subject and predicate instead of הָיָה (see § 648), e. g. *הָם הוּא אָבִי כְנָעַן Ham was the father of Canaan*, Gen. 9 : 18., *אַתָּה הוּא יְהוָה art thou not Jehovah?* Jer. 14 : 22., *הֵם שְׁלֹשֶׁת הַשָּׁרָגִים שְׁלֹשֶׁת יָמִים the three branches are three days*, Gen. 40 : 12, 18.

2. When a noun becomes specified by a predicate, its existence is thereby necessarily affirmed ; consequently the mere placing of the predicate in juxtaposition with the subject and in the proper gender and number, will sufficiently indicate their mutual relation without the aid of הָיָה or הוּא, e. g. *טוֹב־הַדָּבָר the thing (is) good*, Deut. 1 : 14., *טוֹבָה הָאָרֶץ the land (is) good*, v. 25., *הַסִּבָּה בָּעֵר the bush (was) burning*, Ex. 3 : 2., *אֲנִי יְהוָה I (am) Jehovah*, 6 : 2., *הֵם בָּעֲלֵי אֲנָחְנוּ these (were) confederate with Abram*, Gen. 14 : 13., *אֲנָחְנוּ מִבְּלִיטִים אֱלֹמִים we were binding sheaves*, 37 : 7. As the copula may thus be readily dispensed with, because not needed, we must not suppose here an ellipsis of הָיָה or הוּא, the insertion of which is in reality an after process arising from the further developement of the language.*

* As by the Hebrew construction the sense is rendered complete without the aid of a copula, we consider it erroneous to represent these as instances of ellipsis in popular versions from the Hebrew. We do it in the present work merely to point out when the copula is inserted and when not.

§ 702. The subject of a proposition whose predicate is a verb requires to be separately expressed only when the latter is in its unspecified form, that is to say, in the third person, in which case it is essential to perspicuity that the subject should be distinctly stated; but when the subject is a first or second person, the affirmatives denoting those persons contained in the verb render all further specification unnecessary; thus the verb *הָיָה* forms an entire proposition, and is equivalent to *אָתָּה הָיָה* or *אָתָּה הָיָה*; so, *קָטַלְנוּ* = *אֲנַחְנוּ קָטַלְנוּ* or *אֲנַחְנוּ הָרִינוּ קָטַלְנוּ*.

§ 703. Simple propositions then are those in which existence alone is predicated of something by means of one of the substantive verbs *יָשׁ* or *הָיָה*; or in which a modified state of being or action is intimated either by a predicate simply placed in juxtaposition with the subject or connected to it by *וְהָיָה* or *וְהָיָה*, or by an attributive verb including in itself both predicate and copula.* But, as we have observed, the principal members of a proposition, its subject and predicate, may be specified and otherwise extended in a variety of ways, which gives rise to the formation of compound propositions. We will describe the principal of these, arranging them under the heads of extended subject and predicate.

Extension of the Subject.

§ 704. It may be observed previous to entering upon this topic, that in Hebrew as in most other languages, a common noun, whether subject or object, may either be employed in its nude form and in its most unlimited sense, as *אִישׁ* *man*, *מְאֹרוֹת* *lights*, or may be restricted in its application to a certain individual or individuals, by means of the definite article, as *הָאִישׁ* *the man*, *הַמְאֹרוֹת* *the lights* (see Chap. II.).

§ 705. The subject of a proposition may be viewed as already qualified in some manner before any declaration is made respecting it; and this qualification may be made by an adjective, noun, pronominal suffix, demonstrative pronoun, or numeral.

1. The following are examples of nouns constituting the subject of a sentence, which are specified by an adjective or participle, e. g. *וַיָּקָם מֶלֶךְ הָרֶשֶׁת* *and there arose a new king*, Ex. 1:8. Prov. 10:1., *מִיָּמִים*

* The difference between *יָשׁ*, *הָיָה*, and *וְהָיָה* may be briefly thus described: *יָשׁ* may be used to affirm the existence of something, but never as a mere copula; *וְהָיָה* may be used to affirm existence, and likewise as a copula; while *וְהָיָה* can be employed only as a copula, and never to make an affirmation of existence.

גְּנוּבִים יִמְחָקוּ *stolen waters are sweet*, Prov. 9 : 17. The adjective may be further specified by a noun either with or without a preposition, e. g. *וְכָל אִישׁ חָכָם לֵב וְגוֹ' every man wise of understanding*, i. e. skilful, Ex. 36 : 1., *וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה and the ill-favoured [lit. ill of appearance] and lean fleshed [lit. lean of flesh] kine etc., &c.*, Gen. 41 : 4. When an adjective, participle, or demonstrative pronoun is thus attached to a noun for the purpose of specifying it more particularly, it is called a *qualificative*; in contradistinction to the term *predicative*, which is applied to it when used to make a declaration.

2. *a.* The subject may be specified by another noun, placed with it either in the close connection of the construct state, e. g. *וַיֹּאמֶר ה' וְהָאֵלֹהִים הַמְרִאָה and Moses's father-in-law said*, Ex. 18 : 17., *לֹא יוֹעִילוּ אוֹצְרוֹת רָשָׁע treasures of wickedness profit not*, Prov. 10 : 2.; or in the state of apposition, e. g. *וַיֹּאמֶר יְהוָה אֱלֹהִים and the Lord God said*, Gen. 2 : 18., *כִּי יִהְיֶה נַעֲרָה בְּתוּלָה מֵאֲרָשָׁה if a girl, a virgin, be betrothed*, Deut. 22 : 23.

b. Infinitives, participles, and other verbal nouns, besides admitting the above constructions, may also take a noun after them as their complement, or, as it is termed, in the accusative (§ 473. 2.): thus an infinitive, e. g. *וְהָיָה הָרִג בָּקָר וְשָׁחַט צֹאן וְגוֹ' and behold (there is) killing oxen and slaughtering sheep*, Is. 22 : 13.; a participle, e. g. *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה that which goes about the whole land of Havilah*, Gen. 2 : 11, 13. Deut. 11 : 7.; a verbal noun, e. g. *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה like the Lord's loving the children of Israel*, i. e. as the Lord loves, &c. Hos. 3 : 1.

3. The subject may be restricted by a pronominal suffix, e. g. *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה my heart rejoices*, Ps. 13 : 6., *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה thy right hand, O Lord, (is) glorious*, Ex. 15 : 6., *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה that your days may be multiplied*, Deut. 11 : 21.

4. By a demonstrative pronoun, e. g. *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה when this iniquity shall be pardoned you*, Is. 22 : 14., *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה these men are too hard for me*, 2 Sam. 3 : 39.

5. By a numeral, e. g. *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה and behold three men (were) standing by him*, Gen. 18 : 2. Ex. 2 : 13., *וְהָיָה הָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה וְהָאֵלֹהִים הַמְרִאָה there were born to him seven sons*, Job 1 : 2.

§ 706. A complex subject of this kind, consisting of a noun in the nominative, and one or more accessory words qualifying or restricting its meaning, is called a *logical* subject, and the noun itself the *grammatical* subject.

§ 707. The subject may also be extended by connecting together two or more nouns, to each of which the predicate applies, forming what is called a *compound subject*, e. g. *חסד ואמת נפגשו* *mercy and truth have met together*, Ps. 85 : 11., *והליל ויין, והקליל וזינן, ומשתיהם* *and the lute and viol, the tabret and pipe, and wine (are) their feasts*, i. e. their entertainment, Is. 5 : 12. These again admit of specification in the same manner as simple subjects, e. g. *טוב פת* *better is a dry morsel and quietness therewith, than a house full of sacrifices with strife*, Prov. 17 : 1., *יהיה חסד וצדק ופיו ירשע ומרשע צדק* *a justifier of the wicked, and a condemner of the just, (are) an abomination to the Lord*, 17 : 15, 19., *רק נשיכם וטפכם ומקנכם יושבי בעריכם* *but your wives, and your little ones, and your cattle, shall abide in your cities*, Deut. 3 : 19.

§ 708. The logical subject may also consist of an entire predicative sentence, that is to say, a noun may first be specified by a predicate or attributive used predicatively, and then form the subject of a further specification, e. g. *טוב מצא אשה מצא* *whoso finds a wife finds a good thing*, Prov. 18 : 22., *איכה היתה לזונה קריה נאמנה* *how a faithful city that was full of judgment, &c. has become a harlot!* Is. 1 : 21., *מי שרביץ בבקר שער ירדפו וגו'* *who rise early in the morning, (and) follow strong drink*, 5 : 12.

Extension of the Predicate.

§ 709. The predicate like the subject may be either simple or complex, and accordingly either *grammatical* or *logical* (§ 706). A grammatical predicate may consist either of a noun, adjective, pronoun, or verb.

1. When the predicate is a noun, under which denomination are included the verbal nouns called infinitives and participles, it admits of the same extension in every respect as the subject (see § 705).

2. When an adjective, it may be specified, *a.* by an adverb, e. g. *והנה טוב מאד* *and behold (it was) very good*, Gen. 1 : 31. *b.* Or by a following noun with or without a preposition, e. g. *יהיה ארך אפים* *the Lord (is) slow to anger*, Nah. 1 : 3., *טוב העץ למאכל* *the tree (was) good for food*, Gen. 3 : 6., in which case it may be placed in relation to the following noun in either of the degrees of comparison : thus positive, e. g. *מי אל גדול כאלהים* *who (is) so great a god as God?* Ps. 77 : 14. Amos 2 : 9. ; comparative, e. g. *מכסה ומזהב חן טוב* *favour (is) better than silver and gold*, Prov. 22 : 1. ; superlative, e. g. *יהיה ראש וראש*

גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *and that man was the greatest of all the natives of the East*, Job 1 : 3.

3. When the predicate is a pronoun, it admits of no qualification, e. g. אֲנִי הוּא *I (am) he*, Deut. 32 : 39., מַה־זֶּה *what (is) this?* Gen. 3 : 13.

4. When it is a verb, it may be either intransitive or transitive.

a. Intransitive verbs may be subdivided into active and neuter.

α. Neuter verbs are such as denote a subjective attribute, or state of being (§ 700. 1.); consequently they admit all the specifications of adjectives, besides those which relate to time, e. g. עַד כִּי־גָדַל מְאֹד *until he became very great*, Gen. 26 : 13., גָּדוֹל עַל יְרֵאָיו *great is his mercy towards those that fear him*, Ps. 103 : 11., וַיְהִינֶם מִכָּל־הָאָדָם *and he was the wisest of all mankind*, 1 Kings 5 : 11. β. An active intransitive verb denotes an objective attribute, i. e. not a state of being or quality inherent in the subject, but a mode of action (§ 700. 2.); and it admits the same extensions as a neuter verb, e. g. וַיֵּרֶכֶב עַל־כְּרֹיֵב *and he rode upon a cherub, and flew*, Ps. 18 : 11., וַיֵּלְכּוּ שְׁנֵיהֶם *but they both went away quickly*, 2 Sam. 17 : 18., כִּי־אֶסְרֶנּוּ אֹתוֹ *but I will run after him*, 2 Kings 5 : 20.

b. Transitive verbs, besides the qualifications they may receive in common with other verbs, extend the predicate by taking after them one or more nouns denoting the object or objects on which the action indicated by the verb is exerted, e. g. וַיְהִיכֵה אַבְרָהָם אֶת־אַבִּימֶלֶךְ *and Abraham reproved Abimelech*, Gen. 21 : 25., בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם *God created the heavens and the earth*, 1 : 1. Nouns constituting the object of a verb may become extended in the same manner as the subject (see § 705, *et seqq.*).

§ 710. It is scarcely necessary to add, that of each of these kinds of predicates there may be two or more in a single proposition, either simple or specified in the same manner as when there is only one, and forming what is termed a *compound predicate*, e. g. וַיְהִי הָיְתָה *Rachel was beautiful in form and comely in aspect*, Gen. 29 : 17., וַיָּקָם וַיַּחֲבֹשׁ אֶת־חֻמְרוֹ *and Abraham rose early in the morning, and saddled his ass, and took two of his young men with him*, &c. 22 : 3.

Sentences.

§ 711. Sentences may be either simple or compound.

1. A *simple sentence* consists of a single proposition, one not containing another within itself, e. g. יְהִי אֹר *let there be light*, Gen.

1 : 3., יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד, *the Lord reigns for ever and ever*, Ex. 15 : 18., וּמִקְנֵה רֹב הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי גָד עֲצוּם מְאֹד, *the children of Reuben and the children of Gad had a very great multitude of cattle*, Num. 32 : 1.

2. *a.* A *compound* sentence is one which contains two or more propositions within itself. In sentences of this kind the first proposition is frequently further specified by what is affirmed in the second, e. g. הַנֶּפֶשׁ הַחַטֵּאת הִיא תָמוּת *the soul that sinneth, it shall die*, Ezek. 18 : 4., הַשֶּׁבַע הַפְּרוֹת הַרְקוֹת וְהָרְעוֹת הָעֵלּוֹת אֲחֵרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה *the seven lean and ill-favoured kine that came up after them, are seven years*, Gen. 41 : 27. Here belong all kinds of relative sentences, e. g. אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה *these (are) the words that Moses spoke*, Deut. 1 : 1., אִשְׁרֵי הַחֶמְדָּה אֲדָם מֵצֵא חֶמְדָּה *happy is the man (that) finds wisdom*, Prov. 3 : 13.

b. Or it consists of two or more propositions, one declaratory and the other hypothetical, causative, &c., e. g. אֶחְבְּתִי כִי יִשְׁמַע יְהוָה אֶדְקִלִּי *I desire that the Lord may hear my voice*, Ps. 116 : 1., וְיַעֲנֵנִי כִי רִאֲזִין קוֹלִי *if I call that he may answer me, I do not believe that he will hearken to my voice*, Job 9 : 16.

§ 712. When words thus become combined together in sentences, they are to be viewed no longer as independent existences, but as members of the same body politic, united by a common bond and standing to each other in various and often complicated relations. The investigation of the nature of these relations and the modes of denoting them, which are regulated by principles as general and immutable as those that give rise to the primitive forms of words, constitutes, as we have said, the chief object of the doctrine of Syntax. In Hebrew as in other languages, the relation of one member of a sentence to another is indicated by one or more of the following means : 1st. by the use of particles, consisting of separate words or of prefixed or suffixed letters ; 2dly, by changes in the forms of words ; and, 3dly, by their respective positions.

§ 713. The relations of the members of a sentence to each other are of two kinds, which may be termed *coördinate* and *subordinate*.

1. The *coördinate* relation is that in which the accessory terms used to modify or restrict the meaning of a principal one, assume a character corresponding to that of the principal term, so as to clearly indicate their relation. Hence proceed the rules of *agreement*.

2. The *subordinate* relation is that in which one or more words are employed as the complement of some other term ; in which case they fre-

quently assume a form indicative of such relation. And hence the rules of *government* are derived.

§ 714. The rules of agreement affect accessory words, such as adjectives, pronouns, and verbs, by causing them to assume the character of the principal term, which is always a noun, with respect to gender, number, person, and the reception or non-reception of the article. The influence exercised by these rules as also by those of government on the structure of the Hebrew language, we are now about to exhibit ; in so doing, we shall first discuss separately each member of a simple proposition, and thence gradually proceed to those of a more complex nature.

§ 715. But before beginning to investigate the manner in which the rules of agreement operate on words placed in a coördinate relation to a noun, whether subject, object, or predicate, we have to consider the modes in which the noun itself may be mentioned. These are two-fold : 1st, a noun may be spoken of as *indefinite*, that is, in its most general sense without any restriction of its application whatever ; or, 2dly, it may be spoken of as *definite*, whether already so in its nature, as a proper noun, or made so by construction or by the addition of a particle called the *definite Article*.

CHAPTER II.

THE ARTICLE.

Use with respect to Nouns.

§ 716. Nouns in Hebrew are either definite or indefinite. In their nude state, without any addition or change of form, they convey for the most part, with the exception of proper nouns, an idea not specific but general and indeterminate, and hence are termed *indefinite*. *Definite* nouns are such as are already definite in their signification, or are made so by their construction or by receiving the definite article א (see § 645, *et seqq.*), the only one which the Hebrew as

well as the Greek language possesses.* We shall first enumerate the cases in which nouns appear without the article, and afterwards those in which they receive it.

A. Nouns without the Article.

§ 717. Nouns remain without the article, 1st, when used indefinitely; and, 2dly, when rendered definite by some other means.

I. An indefinite noun may be either,

1. *a.* A common appellative noun employed without reference to a particular individual of the kind it denotes, and where in English it would usually receive the indefinite article, e. g. *כִּי תִקְרַב אֶל-עִיר* *when thou approachest a city*, Deut. 20 : 10. 21 : 1., *כִּי יִפְשֵׁחַ פִּי-הַחֹסֵא* *if a person sin*, Lev. 5 : 1., *מַטְעֵן וְחֶרֶב וְחָץ שֶׁנֶּהֱנֵן אִישׁ-עֵלֶּה בְרִצְרוֹ עַד שֶׁקֶר* *a maul, a sword, and a sharp arrow, (is) a man that bears false witness against his neighbour*, Prov. 25 : 18.† So too when accompanied by a qualifying term, e. g. *וַיָּקָם מֶלֶךְ הָדָשׁ* *and there arose a new king*, Ex. 1 : 8, 14. Deut. 4 : 38. 22 : 8, 14., *מִרְפָּא לְשׁוֹן עֵץ חַיִּים* *a wholesome tongue (is) a tree of life*, Prov. 15 : 4.

b. An appellative used to signify a whole class of existences, e. g. *יְהוָה מַה-אָדָם* *Lord, what (is) man?* Ps. 144 : 3, 4. And thus often when used collectively, e. g. *וַיְהִי לִי שׁוֹר וְחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה* *and I have oxen and asses, flocks, men-servants and maid-servants*, Gen. 32 : 6., *וְרָכַב סוּס וְרָאִיתָ כִּסִּים וְרֶכֶב* *and thou shalt see horses and chariots*, Deut. 20 : 1.

2. A material-noun used in its widest acceptation, e. g. *חֲמֹאֵה וְדִבְשׁ בְּרֹזֶל מַעְמָר יֵאָכַל* *clotted milk and honey shall he eat*, Is. 7 : 15., *יָקָה וְאֶבֶן נְחֹשֶׁה יִצְוֹק נְחֹשֶׁה* *iron is taken out of the ground, and stone (is) melted into brass*, Job 28 : 2.

* We do indeed occasionally find the numeral *אֶחָד* *one* made use of without especial reference to number, and equivalently to the indefinite article, Eng. *a* or *an*, Germ. *ein*, French *un*, e. g. *כָּל אֶחָד* *a basket*, Ex. 29 : 3., *אִישׁ אֶחָד* *a man, a certain man* (*vir quidam, ἀνὴρ τις*), Judg. 13 : 2. 1 Sam. 1 : 1., *נְבִיא אֶחָד* *a prophet*, 1 Kings 20 : 13. 19 : 4. The Chaldee *חַד* and the Syriac *ܚܕܐ* are employed in a similar manner, e. g. *חַד צִלָּם* *an image*, Dan. 2 : 31., *אֶבֶן חַדָּא* *a stone*, 6 : 18., *ܚܕܐܐ* *a certain man*, Acts 5 : 1.

† This applies also to patronymic and gentile nouns, which in effect are appellatives formed from proper nouns, e. g. *וַיֵּרָא אִישׁ מִצְרִי מִכֶּה אִישׁ-עִבְרִי* *and he saw an Egyptian striking a Hebrew*, Ex. 2 : 11.

3. An abstract noun used in like manner, e. g. תָּפַל עֲלֵיהֶם אִימָתָהּ *fear and dread shall fall upon them*, Ex. 15 : 16., חֶסֶד וְאֵמֶת נִפְגְּשׁוּ צֶדֶק וְשָׁלוֹם נִשְׁקֶה *mercy and truth have met together, righteousness and peace have kissed* (each other), Ps. 85 : 11. 89 : 15. 96 : 6.

II. Nouns may be definite without the article.

1. By their *signification*, as is the case with proper nouns, e. g. מֶלֶךְ, מִצְרַיִם, יְרוּשָׁלַיִם, מֹשֶׁה, אֱלֹהִים, &c.

2. By their *construction*. *a.* The article is not used before nouns having a pronominal suffix, as this kind of specification renders them sufficiently definite without it, e. g. עַבְדִּי *my servant*, בְּנֵךְ *thy son*, שׁוֹרִי *his ox*, מִשְׁפּוֹחֵיכֶם *your families*, &c.*

b. Neither is the article prefixed to a noun in construction with a definite noun, since in this case also the sense of the whole phrase is sufficiently restricted by the definiteness of the governing noun. This rule holds good whether the governing noun be rendered definite,

a. By its *signification*, as when a proper noun, e. g. בֵּית אֵל *the house of God*, אִשְׁתְּ אַבְרָם *the wife of Abram*, בְּנֵי יִשְׂרָאֵל *the children of Israel*.† When three or more nouns are thus connected into one compound term, and the last is a proper noun, it renders the whole

* A few instances are met with where under peculiar circumstances a noun with a pronominal suffix does receive the article. Thus in the passage, חֲצִירֵי אֶלְמֹל תִּרְגְּזִים וְחֲצִירֵי אֶלְמֹל תִּרְגְּזִיבֵל *one half of them opposite Mount Gerizim, and the other half of them opposite Mount Ebal*, Josh. 8 : 33., the article is prefixed to the latter חֲצִירֵי for the purpose of rendering it emphatic, so as to mark distinctly the opposition between it and the preceding one. In most cases, however, where a noun receives both suffix and article, it specifies and governs a preceding noun in the construct, and the article appears to have been superadded for the purpose of rendering the definiteness of the entire expression more conspicuous, e. g. הָעֵרְבָה הַזֹּאת *the worth of thy estimation*, Lev. 27 : 23. Josh. 7 : 21., תּוֹךְ הַקֶּדֶר *the midst of its fold*, Mic. 2 : 12., כָּל-הַחֲרָוֹתָיִת *all* (lit. *the whole of*) *its pregnant women*, 2 Kings 15 : 16.

† The article is emphatically employed in a few instances where the noun in construction is also in apposition with a preceding proper noun or pronoun, e. g. אֲנֹכִי הָאֵל בֵּית-אֵל *my master, the king of Assyria*, Is. 36 : 8., אֲנִי הָאֵל בֵּית-אֵל *I (am) the God of Bethel*, Gen. 31 : 13.; and also where it is preceded by כָּל, to indicate that it is used collectively and not distributively (see § 725. II. 1.), e. g. כָּל-הָעָם מִלְחָמָה *all the people of war*, Josh. 8 : 11. Jer. 25 : 26. Ezek. 45 : 16.; but very rarely when neither of these is the case, e. g. הַיָּרֵד הָאֵרֶג *the pin of the beam*, Judg. 16 : 14. Jer. 32 : 16. In the passage, וַיָּבֵאתָ אֶת-הָאֵלֶּה שָׂרָה *and he brought her to the tent Sarah's*, i. e. Sarah's tent, Gen. 24 : 67., the noun אֵלֶּה cannot properly be said to be in construction, on account of the affixed ו directive, and consequently may receive the article.

phrase definite, and neither of the constructs receives the article, e. g. *אֲרוֹן בְּרִית יְהוָה* *the ark of the covenant of Jehovah*, 1 Kings 8 : 1., *פְּרִיגְדָּל לִבָּב מֶלֶךְ אַשּׁוּר* *the fruit of the greatness of heart of the king of Assyria*, Is. 10 : 12.

β. By construction, as when receiving a pronominal suffix, e. g. *עָנִי עַמִּי* *the affliction of my people*, Ex. 3 : 7., *בְּרִית אֲבוֹתֶיךָ* *the covenant of thy forefathers*, Deut. 4 : 31., *רָאשֵׁי שְׁבִטֶיכֶם* *the heads of your tribes*, Deut. 1 : 15. As in the preceding case, when there is more than one noun in the construct, neither takes the article, as the definiteness of the last term applies to the whole expression, e. g. *יָמֵי שְׁנֵי חַיֶּיךָ* *the days of the years of thy life*, Gen. 47 : 8., *צִדִּיק עָנִי עַמִּי* *the right of the poor of my people*, Is. 10 : 2.

γ. Or by the reception of the definite article, e. g. *שֵׁם הַמָּקוֹם* *the name of the place*, Gen. 28 : 19., *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Deut. 2 : 14. And also when there is more than one noun in the construct, e. g. *שָׂרֵי הַמְּדִינֹת* *the young men of the princes of the provinces*, 1 Kings 20 : 15. 2 Kings 18 : 15.

§ 718. This particle as well as others is sometimes omitted by the poets, who, for the sake of elevating and condensing their expressions, frequently neglect those minute specifications of meaning which the prose writer is required to make, e. g. *אָמַר שָׂמֵר אֶתָּה בֹּקֶר* (the) *watchman says, (the) morning comes*, Is. 21 : 12., *אֶרֶץ נָתַתָּה בְּיַד רָשָׁע* (the) *earth is given up into the hand of a tyrant*, Job 9 : 24., Sometimes when the first of two parallel nouns situated in different parts of the same sentence receives the article, the last omits it, e. g. *מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִיתָהּ* *from the beginning of the year till the end of (the) year*, Deut. 11 : 12., *הֵיוּ הַחֲקִיקִים חֲקִי אֵוֶן וּמִכְתָּבִים* *woe to those that decree iniquitous decrees, and to (the) scribes who diligently prescribe trouble*, Is. 10 : 1.; and occasionally, on the other hand, the last receives the article, and the first omits it, e. g. *הָרִים רָעֲשׁוּ מִפְּנֵי וְהַגְּבָעוֹת הִתְמַלְּגוּ* (the) *mountains quake at him, and the hills melt*, Nah. 1 : 5. Ps. 148 : 10., *רָשָׁע מִכְתִּיר אֶת־הַצְדִּיק* (the) *wicked circumvents the righteous*, Hab. 1 : 4.

B. Nouns with the Article.

§ 719. The Hebrew definite article הַ, a fragment of the personal pronoun הוּא, is employed, agreeably to its origin, to direct particular attention to the noun to which it is prefixed (see § 645, *et seqq.*).

We shall divide the article prefixed to nouns into three kinds, according to the different uses to which the prominence thus obtained is applied; and shall call them the article of determination, the article of preëminence, and the demonstrative article.

§ 720. This particle may be called the *article of determination* when employed for the ordinary purpose of rendering a common noun definite. Its use in this respect may again be subdivided into objective and subjective.

I. The *objective* use of the determinative article is that in which it is prefixed to a common noun to indicate it as the name of a person or thing previously or subsequently described. Thus,

1. It renders a noun definite by pointing it out as one before mentioned, e. g. וְקָרָאתִי לָךְ אִשָּׁה *shall I go and call thee a woman?* וַתֵּקֶחַ הָאִשָּׁה הַיֶּלֶד *and the woman took the child*, Ex. 2 : 7, 9. 21 : 2, 5., וְלָקְחוּ עִגְלוֹת בָּקָר *they shall take a heifer*, וְהוֹרִידוּ אֹתָהּ עֲגֻלָּה *and they shall bring down the heifer*, Deut. 21 : 3, 4., וְאָמַר יְשִׁימוּ צִנִּיחַ, * *and I said, Let them set a handsome mitre upon his head; and they set the mitre*, &c. Zech. 3 : 5.

2. It likewise renders a noun definite by pointing it out as one that is further specified in a following relative sentence, e. g. וַיֵּלֶךְ אֲשֶׁר אָמַר לִי הָאֱלֹהִים *he went to the place which God had mentioned to him*, Gen. 22 : 3. Ex. 3 : 5., וַיֹּסֶפֶר הַעֲבָד לְיִצְחָק אֵת, *and the servant told Isaac every thing* (lit. *all the things*) *that he had done*, Gen. 24 : 66., וַהֲדָקָה אֲשֶׁר בַּיָּאֵר תְּמוּתָהּ, *and the fish that (are) in the river shall die*, Ex. 7 : 18, 21., אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא, *blessed is the man who does not walk*, &c. Ps. 1 : 1.

3. Sometimes a noun is thus made definite although not specified precisely in either of the ways above described, e. g. אֲכֵן נֹדָע הַדָּבָר *surely the affair is known*, Ex. 2 : 14. (alluding to the event detailed in vs. 11, 12.), וַיִּקַּח בְּרָדוֹ אֶת־הַמֶּאֱבָקָה, *and he took in his hand the fire and the knife*, Gen. 22 : 6. (meaning *the fire and the knife* requisite for the contemplated sacrifice, as sufficiently appears from the context without a particular specification to that effect).

II. Its *subjective* use is that in which the article is prefixed to a common noun by way of emphasis, and to point it out as one which, although neither previously nor subsequently described, is still viewed as definite in the mind of the writer. Thus,

* The letters וְגו' &c. are, it may be proper to mention, a contraction of the Chaldee technical expression וְגוּמַר *et completio* = *and so forth*.

1. In Hebrew an article is frequently prefixed to a noun which, although not otherwise directly specified, is definite in the writer's mind, and which, owing to the context, or to a general knowledge of existing usages and circumstances, is also rendered definite by the use of the article to the mind of the reader, e. g. *וַיִּךְ אֶת־הַסּוּסִים וְאֶת־הָרֶכֶב* and he smote the horses and the chariots, 1 Kings 20 : 21. (meaning those of the Syrians with whom he fought), *וַתִּקַּח הַצִּיעָרָה וַתִּתְחַסֵּם* so she took the vail, and covered herself, Gen. 24 : 65. (meaning the vail which women in the East are accustomed to wear), *וַיֵּשֶׁב עַל־הַבְּאֵר* and he sat down by the well, Ex. 2 : 15. (i. e. the well always near an Arab village or encampment), *וַיֵּרָא מִלֶּאךָ יְהוָה אֵלָיו בְּלַפְדֹּאֵשׁ מִתּוֹךְ הַסִּנֶּה* and the angel of the Lord appeared to him in a flame of fire from the midst of the bush, Ex. 3 : 2. (i. e. one of the thorn-bushes usually found growing in uncultivated places), *אֶתְבַּשְׂדִּי לִי הָתָמּוֹר* I will saddle me the ass, scil. which I am accustomed to ride, 2 Sam. 19 : 27. 1 Kings 13 : 13, 23, 27. In such cases as the preceding one, the use of the article is clearly equivalent to that of a pronominal suffix, e. g. *וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־רֹאשׁ הַמֶּטֶה* and Israel bowed himself on the head of the bed, Gen. 47 : 31. 1 Kings 1 : 47. (meaning the bed on which he lay, equivalent to *his* bed); so *וַיֵּרָא הַדֶּרֶךְ לִנְגְדִי* the = thy way is perverse before me, Num. 22 : 32., *לֹא הִגְדִּילָהּ הַשִּׂמְחָה* hast thou not increased the (= their) joy? Is. 9 : 2.

2. The article is also prefixed by way of emphasis to nouns used, not to denote individual objects, but as general terms. It is thus prefixed,

a. To common appellative nouns not designating particular individuals, but employed simply as generic terms applicable to any individual or individuals of the class mentioned; in which case it serves to render prominent the nature and properties of the class of objects denoted rather than the objects themselves, e. g. *כֹּזֵה וְכֹזֶה תֹּאכַל הָחֶרֶב* the sword devours one as well as another, lit. this as well as that person, 2 Sam. 11 : 25., *בְּעֵצְלָתַיִם יִפֹּף הַמִּקְרָה וּג'* through much slothfulness the rafters fall through, &c. Eccl. 10 : 18. The same construction too is used in a more specific sense in speaking of an indefinite number not including the entire species, e. g. *וַיֵּרְדוּ הָעוֹפִים* and the fowls came down, Gen. 15 : 11., *וַיַּעַל אֶת־הַצִּמְרֵדִים* and cause the frogs to come up, Ex. 8 : 1. 10 : 12, 13. 16 : 13.* But the most

* It is also occasionally employed to give emphasis to the names of individual objects, e. g. *וַיָּבֹא הַלֵּוֹ וְאֶת־הַדִּבּ* and there came a [the] lion and a [the] bear,

frequent use of the article in this manner is in comparisons, the article being regularly prefixed to the name of the well known object employed as an illustration, e. g. *וְאֶרְיָה בִּבְקָר יֹאכֶל־חֶבֶן* and lions shall eat straw like the ox, Is. 11:7. 22:18. 42:13. 49:18., *אֶהְיֶה כַּסֵּל לְיִשְׂרָאֵל* I will be like the dew to Israel, Hos. 14:6, 7, 8. Mic. 4:9, 10., *בְּצֹאֵן לְשֹׂאֵל שָׂמוּ* they are laid in the grave like sheep, Ps. 49:15.; occasionally the illustrative noun is placed in the plural, e. g. *וַיִּרְדְּפוּ אַחֲכֶם כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים* and they pursued you as the bees do, Deut. 1:44., *וַיַּעֲלֵי אֲבָר כַּנְּשָׁרִים* they shall mount up with pinions like the eagles, Is. 40:31.

b. To material-nouns used emphatically in a general sense, e. g. *וְהָחֵמֶר הָיָה לָהֶם לְחֵמֶר* *slime served them for mortar*, Gen. 11:3. Ex. 2:3., *וַאֲבֵרָם כְּבָד מְאֹד בַּכֶּסֶף וּבַזָּהָב* and Abram was very rich in silver and in gold, Gen. 13:2. Job. 28:1., *אִם יִהְיֶה חֲטָאֵיכֶם כַּשָּׁנִים*, *though your sins be like scarlet, they shall become white as snow*, Is. 1:18., *מִלְאָה הָאָרֶץ דַּעַת אֱדִיהֶוָה כִּמְיֵם לֵים מְכֻסִּים* the earth shall be full of the knowledge of the Lord, as the waters cover the sea, Is. 11:9. Ps. 22:15.*

c. To abstract nouns also used emphatically and in their widest sense, e. g. *וַאֲדַחֲאֲנָשִׁים הָכֹוּ בְּסִנְיָרִים* and they smote the men with blindness, Gen. 19:11, 19., *וַיִּשְׁתּוּ בְּתוֹרַי צָדִיק* and they led the just into error, Is. 29:21. 60:2., *וְהָאֱמֶת וְהַשְׁלֹם אָהָבִי* therefore love truth and peace, Zech. 8:19., *בְּרִיחִי הָיְתָה אִתּוֹ הַחַיִּים וְהַשְׁלֹם* my covenant was with him of life and peace, Mal. 2:5., *וְהֵכֵנָה מַאֲיֵן תִּמְצָא* but where shall wisdom be found? Job 28:12.†

§ 721. The article of preëminence is the name by which we shall designate the article when used, not merely to specify or give emphasis to generic nouns, but to confer the idea of preëminence.

i. e. there came one of each of those powerful and ferocious animals, the lion and the bear, 1 Sam. 17:34. Amos 5:19. Compare *τάγε λέοντε δύω*, Il. ε'. 554.

* This construction is frequent in Greek, as also in the languages of the south of Europe: thus the first example given above is rendered in the several versions, Sept. *καὶ ἄσφαλτος ἦν αὐτοῖς ὁ πηλός*, Fr. *et le bitume leur fut au lieu de mortier*, Ital. *e 'l bitume in vece di malta*. It appears also, though seldomer, in German, e. g. *sie sollen weiss werden wie der Schnee*.

† This construction is also found in the same languages as the preceding: the last example given is rendered, Sept. *ἡ δὲ σοφία πόθεν εὕρεται*; Fr. *mais où trouvera-t-on la sagesse*? Ital. *ma la sapienza, onde si trarrà ella*? Span. *¿ mas la sabiduría, en dónde se halla*? The example from Malachi is rendered by Luther, *denn mein Bund war mit ihm zum Leben und Frieden*.

1. The article is prefixed to a common appellative noun, to restrict its application to some object which is preëminent over all others of its class, e. g. הַבַּיִת *the house*, i. e. house of God, the temple, Mic. 3 : 12., הַתְּאֵרָה *the ark*, the chest containing the law, &c. Ex. 25 : 14, 15., הַכֹּהֵן *the priest* καὶ ὁ ἱερεὺς, the high priest, Ex. 29 : 30. Lev. 21 : 21. An appellative restricted in this manner often becomes equivalent to a proper noun, e. g. הָאָרֶץ *the land*, i. e. Canaan, Joel 1 : 14., הַיָּם *the sea*, i. e. generally the Mediterranean, Josh. 15 : 47., הַנָּהָר *the river*, the Euphrates, Gen. 31 : 21., also הַיָּאֵר *the river*, the Nile, Gen. 41 : 1. &c. (this latter being a word of Egyptian origin), הַבַּעַל *the lord*, Baal, הַמֶּלֶךְ *the ruler*, Molech, הַשָּׂטָן *the lurking adversary*, Satan.*

2. The article prefixed to the names of well known objects of which there are only one of the kind in existence, gives to them the additional idea of preëminence, e. g. הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth*, הַשֶּׁמֶשׁ *the sun*, הַיָּרֵחַ *the moon*, &c. To these may be added the form הָאֱלֹהִים *the (true) God* (Arab. اَللّٰهُ, Gr. ὁ Θεός), which is occasionally used, as in Gen. 5 : 22. 6 : 9. &c., although the word אֱלֹהִים without the article is usually employed to denote the same great Being.

3. Furthermore, the article is prefixed by way of preëminence to certain proper nouns, which otherwise would not receive it (see § 717. II. 1.), as the names of places, mountains, and rivers famous in the history of the Israelites. It is thus added,

a. To the names of celebrated regions and towns, e. g. הַבָּשָׁן *Bashan*, which generally appears in prose with the article, as Num. 21 : 33.; and in poetry without (see § 718), as Deut. 32 : 14. The following also frequently take the article, especially when preceded by a noun in the construct, viz. הַחַוִּילָה *Havilah*, Gen. 2 : 11., הַגִּלְגָּל *Gilgal*, Josh. 4 : 19, 20., הַיָּם *Hai*, 12 : 9., הַחֹרְמָה *Hormah*, Num. 14 : 45., הַגִּלְעָד *Gilead*, Deut. 3 : 12. Josh. 12 : 2, 5., הַמִּצְפָּה *Mizpah*, Jer. 40 : 6, 8., הַמָּגוֹג *Magog*, Ezek. 38 : 2.

b. To names of mountains, e. g. הַלְבָּנוֹן *Lebanon* (the white mountain), in prose always with the article, but in poetry frequently without it, as 2 Kings 19 : 23. Is. 14 : 8. Jer. 18 : 14. Nah. 1 : 4.

* This use of the article is also common to other languages, e. g. τὸ βιβλίον, *the book*, the Bible, اَلْكِتَابُ *the book*, the Koran, اَلرَّبُّ *the Lord*, اَلنَّبِيُّ *the prophet*, Mohammed.

Ps. 29 : 6. &c.; so too **הַצֶּמֶל** *Carmel* (the vineyard), without the article in Is. 32 : 15. 33 : 9. Nah. 1 : 4. The following two likewise take the article, viz. **הַפִּגְמָה** *Pisgah*, Num. 23 : 14., **הַפְּעִיר** *Peor*, v. 28.

c. To the name of the principal river of Palestine, **הַיַּרְדֵּן** *the Jordan*, which in prose always takes the article, except when in construction with a definite noun (see § 717. II. 2. *b.*), thus **יַרְדֵּן יְרֵחוֹ** *Jordan of Jericho*, i. e. near Jericho, Num. 35 : 1.; although in poetry it occasionally appears without it, as in Ps. 42 : 7. Job 40 : 23.

4. The article of preëminence is likewise prefixed to nouns in the vocative, to give additional point to the exclamation, e. g. **הַאֲזִינוּ הָאָרֶץ הַשָּׁמַיִם הַשְׁמַע הָאָרֶץ** *give ear, O heavens; and hear, O earth!* Deut. 32 : 1. Is. 42 : 18. Joel 1 : 2., **הַיַּעַל עֲנֵנוּ** *O Baal, answer us!* 1 Kings 18 : 26., **עֲלֵי הַסּוּסִים הַחֲזֹלְלֵי הָרֶכֶב** *come up, ye horses; and rage, ye chariots!* Jer. 46 : 9., **בָּאֵי הָרוּחַ מֵאַרְבַּע רִיחֹת** *come from the four winds, O spirit!* Ezek. 37 : 9.*

§ 722. The *demonstrative article* is the definite article employed with certain nouns denoting time, to restrict their meaning to that period in which the time of narration is situated, whence it has the force of a demonstrative pronoun, e. g. **הַיּוֹם** *to-day* = this day (Lat. *hodie*, i. e. *hoc die*), Gen. 4 : 14. 1 Sam. 12 : 17., **הַלַּיְלָה** *to-night* = this night, Gen. 19 : 5. 30 : 15., **הַנִּמְעַם** *this time*, Gen. 29 : 35. 30 : 20. Ex. 9 : 27.†

Use of the Article with Adjectives and Pronouns.

§ 723. Adjectives when standing alone and referring to a noun understood, may always be rendered definite by the reception of the article in the same manner as nouns, e. g. **הַחֲכָם** *the wise* (man), *ὁ σόφος*, **הַרְשָׁעִים** *the wicked*, *οἱ ἀσεβεῖς*. And since the adjective must always belong to a noun either implied in the expression, as in the above instances, or previously mentioned, the article, which properly refers to such noun, may be resolved into a relative, thus **הַחֲכָם** = **הַכֶּחָם** *he who is wise* or **אִישׁ אֲשֶׁר חָכָם** (see §§ 652, 653). And hence we may term the article thus employed the *relative article*.

§ 724. The rules which relate to the prefixing of the article to nouns apply equally whether the noun be found in the subject or predicate

* The New Testament writers employ the article in a similar manner, e. g. *ὁ υἱός*, Mark 10 : 47., *ὁ Θεός*, Luke 18 : 11., *οἱ πατέρες*, Eph. 6 : 4.

† So Arab. **الْيَوْمَ**, Pers. **امروز** *to-day*; Arab. **الْليَلة**, Pers. **امشب** *to-night*.

of a proposition. The case, however, is different with regard to attributives, such as adjectives and demonstrative pronouns: since these when employed as predicatives to ascribe certain attributes to the noun, are not affected by the latter's definiteness, and consequently never receive the article; while a qualificative, which is viewed in immediate connection with the noun to which it belongs, must agree with it in this as in all other respects. We will therefore exhibit them first as predicatives and then as qualificatives.

I. 1. In Hebrew a *predicative* adjective is considered, not as a specifying appendage to the noun to which it refers, but as the representative of an abstract quality which the proposition assigns to or predicates of its subject; and on this account it can never take the article even when the noun itself is definite,* e. g. טוֹבָה הָאָרֶץ *the land (is) good*, Deut. 1: 25., קְרִיבָה הָעִיר *this city (is) near*, Gen. 19: 20., רָבָה רַעְיוֹנֵיכֶם *your wickedness (is) great*, 1 Sam. 12: 17., חַנּוּן וְרַחוּם יְהוָה *Jehovah (is) gracious and merciful*, &c. Ps. 145: 8., גְּדֻלֹּת מַעֲשֵׂי יְהוָה *the works of Jehovah (are) great*, Ps. 111: 2.

2. The same is the case with demonstrative pronouns employed as predicates, e. g. זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה *this (is) the thing which the Lord commanded*, i. e. the thing is this, &c. Ex. 35: 4., זֹאת הָאִשָּׁה *this (is) the woman*, 2 Kings 8: 5., אֵלֶּה בְּנֵי-יוֹסֵף *these (are) the sons of Joseph*, Num. 26: 37.

II. 1. An attributive employed as a *qualificative* is viewed as an appendage to the noun to which it belongs, and is consequently placed after such noun, whereas a predicative attribute most commonly precedes it. It also agrees with its noun as to the reception or non-reception of the article as well as in other respects. Thus, a qualificative adjective is placed,

a. Without the article after an indefinite noun, e. g. בֶּן חָכָם *a wise son*, Prov. 10: 1., אֶרֶץ טוֹבָה וְרַחְבָּה *a good and broad land*, Ex. 3: 8., גְּדֻלֹּת נִגְעִים *great plagues*, Gen. 12: 17., נְשִׁים יָפוֹת *beautiful women*, Job. 42: 15.†

* It is on a similar principle that in German an adjective in the predicate is put in the nude form, without being inflected to agree with the noun to which it belongs, e. g. *das Land ist gut* (not *gutes*), *gross* (not *grosse*) *sind die Werke des Herrn*; while if used as a qualificative, it must agree with its noun in gender, number, and case.

† In the comparatively few instances where adjectives take the article contrary to the above rule, it may be viewed as a relative (see § 723), e. g. בִּיר

b. With the article after a noun rendered definite by the reception either of the article or of a pronominal suffix, e. g. *הַמְּאֹר הַגָּדוֹל* *the great light*, Gen. 1:16., *הָאָרֶץ הַטוֹבָה* *the good land*, Deut. 1:35., *הַפְּרוֹת הַרְקוֹת הַלֵּאן וְהַפְּרוֹת הַלֵּאן* *the lean and ill favoured kine*, Gen. 41:20., *הַקָּרֵב שְׁכֵנִי* *his near neighbour*, Ex. 12:4., *יָדְךָ הַחֲזָקָה* *thy strong hand*, Deut. 3:24. 4:3, 36, 37.* This applies likewise to ordinal numerals, which in effect are adjectives, e. g. *בַּחֹדֶשׁ הַשֵּׁנִי* *in the second month*, Gen. 7:11., *בַּשָּׁנָה הַשְּׁלִישִׁית* *in the third year*, 1 Kings 18:1.

2. A noun qualified by a demonstrative pronoun is always definite; and hence they both receive the article,† e. g. *הַיּוֹם הַזֶּה* *this day*, Gen. 7:13., *הָאָרֶץ הַזֹּאת* *this land*, Deut. 3:12., *הַעֲרִים הָאֵלֶּה* *these cities*, Gen. 19:25., *הַדְּבָרִים הָאֵלֶּה* *these things*, 15:1.;‡ *בַּמָּקוֹם הַהוּא* *in that place*, 28:10., *הָעִיר הַהִיא* *that city*, Deut. 21:3, 4., *הָאֲנָשִׁים הַהֵם* *those men*, Num. 9:7., *הַצֹּאן הַהֵם* *those sheep*, 1 Sam. 17:28.§

§ 725. I. The word *כָּל* *totality, whole, all*, which, though considered as a pronominal adjective, is in reality a noun,|| may receive the article when standing alone, like any other word of its class, e. g. *בְּכָל יָדְךָ* *his hand (shall be) against all*, Gen. 16:12., *כָּל הַבָּל* *all (is) vanity*, Eccl. 2:1., *הַכֹּל עָשָׂה יָפֵה* *he has made every thing beautiful*, 3:11.

הַבְּרוֹךְ הַגָּדוֹל *the great well*, lit. a well that (is) great, 1 Sam. 19:22.; so *הַבְּרוֹךְ הַגָּדוֹל* *the great well*, Zech. 4:7., *שֶׁעַר הַעֲלִיּוֹן* *Ezek. 9:2.*, *אֶרֶץ הַרְחֵבָה* *Neh. 9:35.*, *מֶלֶךְ הַמְּבֹרָךְ* *Ps. 24:7, 8, 10. 104:18.* The same is the case with ordinal numerals, e. g. *הַיּוֹם הַשִּׁשִּׁי* *the sixth day*, Gen. 1:31. 2:3.

* A very few instances are found where the article is not prefixed to a qualificative belonging to a definite noun, e. g. *הַעֲגֵלָה הַרְשָׁה* *2 Sam. 6:3.*, *רֵעִים רַבִּים* *Ezek. 39:27.* In the instances, *כֹּדֶן גִּדּוֹל* *Judg. 16:5, 6, 15.*, *שֶׁמֶךְ גִּדּוֹל* *Ps. 99:3.*, the adjectives may be considered as predicates.

† Compare the use of the article in Greek with the demonstratives *οὗτος*, *ὁὗτος*, *ἐκεῖνος*.

‡ An exception appears in the passage, *וְהָיָה זֶה* *Ps. 12:8.*

§ Although the demonstratives, which are definite in themselves, when accompanying a noun with the article usually take the article also, in order to agree with it in form, yet they frequently remain without it when the noun is made definite by a pronominal suffix, e. g. *זֶה מִשְׁבִּיעָתִי וְזֶה* *this my oath*, Gen. 24:8. Ex. 10:1. Deut. 5:29. 11:18. 21:20. Josh. 2:14, 20.

|| Hence in Arabic it loses its nunnation when in construction, like other nouns, e. g. *כָּל יוֹם* *every day*.

II. When placed in construction with another noun, it may be viewed as a pronominal adjective, and rendered by *all* or *every*, according as such following noun is definite or not. Thus,

1. *a.* When in construction with a definite noun in the singular number, such noun is viewed in its entirety, and כל is generally to be rendered by *all*, *the whole*, e. g. כל האדם *all mankind*, Gen. 7:21., כל הדור *the whole generation*, Ex. 1:6., כל העם *all the people*, Ezek. 45:16., כל הבהמה *all the cattle*, Zech. 14:15., כל היום *the whole day*, Is. 28:24., כל מלאכתו *all his work*, Gen. 2:2., ובכל מאדך *with all thy heart, and with all thy soul, and with all thy might*, Deut. 6:5., כל צמר הבית *all the mortar of the house*, Lev. 14:45., כל בית יהודה *all the house of Judah*, Neh. 4:10.* So too when receiving a singular pronominal suffix, e. g. כלו *all of him*, Cant. 5:16., כלה *the whole of it*, Ezek. 29:2., כלה *all of thee*, Mic. 2:12.

b. The same is the case with plural nouns, e. g. כל-הימים *all the days* (of one's life), always, Gen. 43:9., כל-הגוים *all the nations*, Is. 2:2., כל-הרשעים *all the wicked*, Ps. 145:20., כל-בני-ישראל *all the children of Israel*, Ex. 16:6.† And also with plural pronominal suffixes, e. g. כלנו *all of us*, Gen. 42:11., כלכם *all of you*, 1 Sam. 22:7, 8. Ps. 62:4., כלם *all of them*, Eccl. 2:14.

2. When followed by a singular indefinite noun, כל is used distributively, and should generally be rendered by *every* or *any*, e. g. כל-בכור *every first-born*, Ex. 13:2., כל-ראש וכל-לב *every head and every heart*, Is. 1:5., כל-תמונה *any likeness*, Ex. 20:4., כל-דם *any blood*, Lev. 7:27., כל-עץ *any tree*, 19:23., כל-כלי *any implement*, Num. 35:22, 23. Judg. 19:19. Also when the noun is in the plural number, e. g. כל-ידיים *every hand*, Is. 13:7., כל-רחצות *every street*, 51:20.

Use of the Article with Participles and Verbs.

§ 726. The article is employed with participles in like manner as with adjectives, that is to say, with reference to a noun expressed or understood; on which account it may usually be rendered by a relative,

* A different meaning is conveyed by this construction in the passage, כי-יזון כל-האדם *this is all of, or belonging to, man*, meaning, the whole duty of man, Eccl. 12:13.

† Occasionally the article is omitted in poetry in cases where it would regularly be inserted in prose (see § 718), e. g. מכל-בנים *of all the sons*, Is. 51:18.

e. g. הַיֹּאֲמִין *he who believes* (lit. the believing one), Is. 28 : 16. ; so הַנוֹתֵן *he who gives*, Job 5 : 10., הַבָּאִים *they who came*, Is. 27 : 6., הַבֹּטְחִים *they who trust*, Ps. 125 : 1.

§ 727. As participles like other attributives may be employed either as predicatives or qualificatives, they follow the same rules with respect to the reception or non-reception of the article (see § 724). Thus,

1. Participles when used as predicatives do not admit the article, on account of their independent nature (§ 724. I.), even though the subject be definite, e. g. הַבֹּקֵר הָיָה חֹרְשׁוֹת וְהָאֲתוֹנוֹת רֵעוֹת *the oxen were ploughing and the asses feeding*, Job 1 : 14., וְהָיָה עֲבָדָהּ לְאָבִיר *thy servant was keeping his father's sheep*, 1 Sam. 17 : 34., וְדָוִד אֱלֹהִים מְרַחֵמָה עַל פְּנֵי הַמַּיִם *the Spirit of God (was) brooding over the face of the waters*, Gen. 1 : 2.

2. a. But participles used as qualificatives agree with the nouns they refer to as respects definiteness or indefiniteness (§ 724. II.). Thus a participle when joined to an indefinite noun, also remains indefinite, e. g. אֲרִיָּה טָרֵף וְשֹׁאֵג *a ravening and roaring lion*, Ps. 22 : 14. Prov. 2 : 12., לְשׁוֹן מְדַבֶּרֶת גָּדֹלוֹת *a tongue speaking proud things*, Ps. 12 : 4., אֲתוֹנוֹת וְעֲשֹׂר מִצְרִים מְשֹׁבֵב *ten he-asses carrying of the best of Egypt, and ten she-asses carrying corn, &c.* Gen. 45 : 23.*

b. But when the noun is definite, the qualificative participle must receive the article, which is generally to be rendered as a relative (see § 726), e. g. כָּל־הֶרֶמֶשׁ הָרֹמֵשׁ עַל־הָאָרֶץ *every creeping thing that creeps on the earth*, Gen. 1 : 27., הַחֶרֶב הַמִּתְהַפֶּכֶת *the sword that (was) turning itself*, Gen. 3 : 24., הָעִירִים הַנִּשְׁבּוֹת *the cities that (are) inhabited*, Ezek. 12 : 20., עֲבָדֶיךָ הַמִּמְלָטִים אֶת־נַפְשְׁךָ *thy servants who (have) saved thy life*, 2 Sam. 19 : 6., שְׁתֵּי בָתְרֶיךָ הַנִּמְצָאוֹת *thy two daughters who (are) present*, Gen. 19 : 15.†

* In a few instances, however, a participle qualifying an indefinite noun receives the article as a relative, e. g. עֲבָדִים הַמִּתְפָּרְצִים *servants who (are) breaking away*, 1 Sam. 25 : 10., גֶּזֶר הַחֲדוּדָה *a fence that (is) broken down*, Ps. 62 : 4.

† In the following instance, where the word to which the participle belongs is an adjective, whose article refers to a noun understood (§ 723), the participle properly remains indefinite: הַיָּשָׁר הוֹלֵךְ *he who walks as an upright (man)* Mic. 2 : 7.

‡ Occasionally a noun with a suffix is followed by a qualificative participle without the article, e. g. צִאֲנוּ נִמְרָשׁוֹת *Ezek. 34 : 12., מְבַתְּיָכֶם סְפִירִים Hag. 1 : 4.*

§ 728. An active participle which has for its complement a pronominal suffix may also receive the article, which refers properly not to the participle itself, but to a noun expressed or understood (§ 726), e. g. יְהוָה הַמּוֹצִיאָה מִמִּצְרַיִם מִצְרַיִם, Is. 9:12., *he who smites him, the Lord who brought thee out of the land of Egypt*, Deut. 8:14, 15, 16., 'הַמַּעֲטָרְכִי רֹגֵ' Ps. 103:4.

§ 729. From the above use of the article as a relative before participles, is derived its occasional employment for the same purpose with verbs, representing either the subject, e. g. בְּנוֹ הַזֶּלֶל־לִי *his son that was born to him*, Gen. 21:3. Judg. 13:8. 1 Chron. 29:17., אֲנֹשִׁי הַפְּלָחִמָּה הַהִלְכוּ אִתּוֹ *the men of war who went with him*, Josh. 10:24., אֲשֶׁר בְּעָרֵינוּ הָחֲשִׁיב נָשִׁים נְכָרִיּוֹת *all who (are) in our cities who have married strange women*, Ezra 10:14, 17.;* or the object, e. g. וַיַּעֲצִירוּ הַמֶּלֶךְ וְהַדְּרִימָה *which the king and his counsellors, &c. had offered*, Ezra 8:25., כֹּל הַתְּקִדִישׁ שֶׁמֶדָּאֵל *all that Samuel had dedicated*, 1 Chron. 26:28., עַל הַהֲכֵן הָאֱלֹהִים לָעָם *on account of what God had prepared for the people*, 2 Chron. 29:36.†

CHAPTER III.

AGREEMENT.

§ 730. HAVING shown in the preceding chapter when a word is made or considered definite, and when left indefinite, we shall now exhibit those changes which take place in the forms of attributives, whether predicative or qualificative, in consequence of their entering into a coördinate relation with nouns (see § 713. 1.). In other words, the object of the present chapter is to detail the rules of agreement, with the principles on which their application depends.

* The other instances adduced by Gesenius, as 1 Sam. 9:24. 1 Kings 13:33. Is. 56:3. Dan. 8:1. (see § 448), are rather to be viewed as participles.

† As the infinitive has no subject, and cannot receive a relative for its object, it never takes the article; the only exception is הַיָּדֵי, which is considered as an abstract noun (see § 720. II. 2. c.).

A. § 731. 1. *a.* In a sentence containing a simple subject and a simple predicate, when the latter consists of a word which has no gender or number of itself, as an adjective, participle, or demonstrative pronoun, it assumes those of the noun it serves to specify, that is to say, *the predicate agrees with its subject in gender and number.* And this is the case whether they are connected by a copula or not. Thus, when the predicate is an adjective, e. g. הַנָּחֹשׁ הָיָה עָרוֹם *the serpent was cunning*, Gen. 3 : 1., יְהוָה טוֹב *the Lord (is) good*, Ps. 145 : 9., וַתְּהַרְשֶׁם הַמִּנְצָחָה גְּדוֹלָה *and the slaughter there was great*, 2 Sam. 18 : 7., רַבָּה רָעַת הָאָדָם *the wickedness of man (was) great*, Gen. 6 : 5.; הָעָרִים הָאֵלֶּנָּשִׁים טוֹבִים *the men (were) good*, 1 Sam. 25 : 15., מְאֹד בְּצֻרוֹת גְּדֹלָת מְאֹד *the cities (are) walled (and) very great*, Num. 13 : 28. When a participle, e. g. צֹאן רֵעָה וַיְהִי־הֵבֶל *and Abel was a keeper of sheep*, Gen. 4 : 2., אָתָּה אָרוּר *cursed (art) thou*, Gen. 4 : 11., אֲדֹרְהָ הָאֲדָמָה *the ground (is) cursed*, Gen. 3 : 17.; הָיָה אֲנָשִׁים *the 'men were ashamed*, 1 Chron. 19 : 5., הָיָה בָּאִים *camels (were) coming*, Gen. 24 : 63., עֲמֻדוֹת הָיָה רַגְלֵינוּ *our feet shall stand*, lit. shall be standing, Ps. 122 : 2., הָאֲתֹנוֹת רְעוֹת *the asses (were) feeding*, Job 1 : 14. When a demonstrative pronoun, e. g. זֶה הַבְּכוֹר *this (is) the first-born*, Gen. 48 : 18., זֹאת הָאִשָּׁה *this (is) the woman*, 2 Kings 8 : 5., אֵלֶּה הָאֲנָשִׁים *these (are) the men*, Ezek. 11 : 2.

b. The same rules of agreement are observed by qualificative attributives. Thus adjectives, e. g. דָּבָר טוֹב *a good matter*, Ps. 45 : 2., יוֹם אֶחָד *one day*, Gen. 1 : 5., הַיָּד הַחֲזָקָה *the mighty hand*, Deut. 34 : 12., שֵׁפָה אֶחָת *one lip*, Gen. 11 : 1., רַבִּים בָּרִים *many bulls*, Ps. 22 : 13., נָשִׁים רַבּוֹת *many women*, Judg. 8 : 30.; participles, e. g. אִישׁ מְדַבֵּר תְּהַפְּסוֹת *a man speaking falsehoods*, Prov. 2 : 12., עֵינִים רְמוֹת *a tongue speaking proud things*, Ps. 12 : 4., מְדַבֶּרֶת גְּדֹלָת *high looks*, lit. eyes, Ps. 18 : 28.; demonstratives, e. g. הַיָּדָה *this place*, Gen. 19 : 13., הַבַּיִת הַזֶּה *this well*, Gen. 21 : 30., הַאֲלֵה *these words*, 22 : 1.*

2. *a.* When the predicate consists of more than one attributive, they all agree with the subject in gender and number, and are either placed together before it, e. g. יְהוָה טוֹב וְיָשָׁר *the Lord (is) good and upright*, Ps. 25 : 8, 16.; or one is placed before, and the rest after it, e. g. גְּדוֹל וְרַב־כֹּחַ *our Lord (is) great and of great power*, 147 : 5.

* It may here be remarked that the few nouns which assume the dual form (see § 563) are treated with respect to agreement precisely as plurals of the same gender.

b. When a noun has two or more qualificatives, they are all placed after it, agreeing with it in gender and number, e. g. *אִישׁ צַדִּיק תָּמִים* *a righteous (and) perfect man*, Gen. 6 : 9., *אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם* *a God merciful and gracious, long-suffering and abundant in mercy and truth*, Ex. 34 : 6., *אֶרֶץ טוֹבָה וְרַחְבָּה* *a good and broad land*, 3 : 8., *מַזְלוֹת גְּדוֹלוֹת וְנֹאמָנוֹת וְחֳלָיִם רָעִים וְנֹאמָנִים* *plagues great and lasting, and sicknesses grievous and lasting*, Deut. 28 : 59.

3. a. When the subject consists of two or more nouns in regimen, the predicate agrees in gender and number with the first, or specified noun, that being the principal one, e. g. *יִרְאֵת יְהוָה טְהוֹרָה* *the fear of the Lord (is) pure*, Ps. 19 : 10., *רוּחַ אֱלֹהִים מְרַחֶפֶת* *the Spirit of God (was) brooding*, Gen. 1 : 2., *וְתַהֲי צַעֲקַת הָעָם וְנִשְׁיָהֶם גְּדוֹלָה* *and the cry of the people and of their wives was great*, Neh. 5 : 1., *פְּקוּדֵי יְהוָה יְשָׁרִים מְשַׁמְּחֵי לֵב* *the statutes of the Lord (are) right, rejoicing the heart*, Ps. 19 : 9., *אֵלֶּה בְּנֵי עֵשָׂו* *these (are) the sons of Esau*, Gen. 36 : 5. 37 : 2.

b. The same is the case with qualificatives appended to a noun in construction with another, e. g. *יַד אֱלֹהָיו הַטּוֹבָה* *the good hand of his God*, Ezra 7 : 9., *בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִמָה* *the children of Israel who came into Egypt*, Ex. 1 : 1., *דְּבָרֵי הַפִּלִּשְׁתִּי הָאֵלֶּה* *these words of the Philistine*, 1 Sam. 17 : 11.

4. When the subject consists of two or more nouns of the same gender connected by a conjunction, and denoting different persons or things, the predicate agrees with them in gender, and is put in the plural number, e. g. *שָׂאוּל וַיהוֹנָתָן הַנְּאֻהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם* *Saul and Jonathan (were) lovely and pleasant in their lives*, 2 Sam. 1 : 23. The same is the case with qualificatives, e. g. *הַמִּשְׁקָה וְהָאֹפֶה אֲשֶׁר* *the butler and the baker who (were) bound*, Gen. 40 : 5.

5. a. When the nouns thus constituting the subject are of different genders, the attributive generally takes the masculine form, which is considered as the principal one, on account of the prominent part played by the male sex in the affairs of life and consequently in narrations,* e. g. *אֲבְרָהָם וְשָׂרָה זְקֵנִים* *Abraham and Sarah (were) old*, Gen. 18 : 11., *מָנוּחַ וְאִשְׁתּוֹ רְאִים* *Manoah and (his) wife (were) looking on*, Judg. 13 : 19, 20., *בְּנֶיךָ וּבְנוֹתֶיךָ נָתַנִּים לָעָם אַחֵר* *thy sons and thy*

* The classical reader will here recognise the construction of the Greek and Latin, as *ὁ ἀνὴρ καὶ ἡ γυνὴ ὑγάθοι εἰσιν*, Il. σ'. 567., *pater mihi et mater mortui sunt*, Ter.

daughters (shall be) given to another people, Deut. 28 : 32.; see also 1 Kings 7 : 5. 20 : 3. Neh. 9 : 13. Job 1 : 13., &c.*

b. The same rule is followed by qualificatives attached to nouns of different genders, e. g. חֻקִּים וּמִצְוֹת טוֹבִים *good statutes and commandments*, Neh. 9 : 13.

§ 732. 1. It is a common idiom of the Hebrew to employ instead of an adjective, an abstract noun denoting the quality to be predicated of the subject,—an emphatic construction, also found in ancient classical as well as in modern poetry. Here of course the rules of agreement do not apply; since predicates of this kind have a gender and number of their own, not depending on those of other words, e. g. הָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ *the earth was emptiness and vacuity*, i. e. empty and void, Gen. 1 : 2. Is. 1 : 7., יְרוּשָׁלַיִם קֹדֶשׁ *then shall Jerusalem be holiness*, i. e. holy, Joel 4 : 17., מִשְׁפָּטֵי יְהוָה אֱמֶת *the judgments of the Lord (are) truth*, i. e. true, Ps. 19 : 10. 2 Sam. 7 : 28., כָּל-דַּרְכֹת יְהוָה חֶסֶד וְאֱמֶת *all the ways of the Lord (are) mercy and truth*, i. e. merciful and true, Ps. 25 : 10.,

2. Material nouns are employed in like manner instead of adjectives derived from them, e. g. נֹחַשׁ הָיְתָה מִצְחָהְךָ *thy forehead (is) brass*, i. e. brazen, Is. 48 : 4., כָּל כְּלֵי מִשְׁקָה הַמֶּלֶךְ שְׁלֹמֹה זָהָב *all the drinking vessels of king Solomon (were) gold*, i. e. made of gold, golden, 2 Chron. 9 : 20.

B. § 733. 1. When the predicate is a verb, it agrees with its subject not only in gender and number (§ 731. 1. a.), but also in person: thus, third person, e. g. הוּא יִשְׁפֹּךְ *he shall bruise thee*, Gen. 3 : 15., וַיֹּאמֶר קַיִן *and Cain said*, 4 : 13., וַתּוֹצֵא הָאָרֶץ *and the earth brought forth*, 1 : 12., וַתִּפְקְחֵה עֵינֵי שִׁנְיָהֶם *and the eyes of both of them were opened*, 3 : 7.; second person, e. g. וְאַתָּה יָדַעְתָּ *thou knowest*, 1 Kings 2 : 15., וְתִשְׁפֹּךְ *and thou shalt bruise him*, 3 : 15., וְאַתֶּם יָדַעְתֶּם *ye (masc.) know*, Gen. 44 : 27., וְאַתְּ יָדַעְתְּ *and ye (fem.) know*, 31 : 6.; first person, e. g. אֲנִי הֹלֵךְ *I will go also*, Zech. 8 : 21., וְנֵלֵךְ *we will go up*, Deut. 1 : 41.

2. When there are two or more verbs to a single subject, the first is usually placed before, and the rest after it (see § 731. 2. a.), e. g. וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ *and the waters prevailed, and increased greatly*, Gen. 7 : 18., וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר *and Moses called all*

* Sometimes, however, when the last noun is feminine, the predicate following it is put in the same gender, e. g. אַפִּי וְחִמְתִּי נִהְיָה *my anger and my fury (shall be) poured out*, Jer. 7 : 20.

the children of Israel, and said to them, Deut. 5 : 1., וַיֵּרְאוּ בְּיָהוָה וַיִּבְטְחוּ וַיִּשְׁמְעוּ *many shall see (it), and fear, and trust in the Lord*, Ps. 40 : 4. Sometimes however, especially when the subject is a compound one, two verbs constituting its predicate are placed before it, e. g. וַיָּשֻׁבוּ וַיָּלֶכְוּ בְּנֵי־רְאוּבֵן וְגו' *and the children of Reuben, &c. returned and departed*, Josh. 22 : 9., יִרְנּוּ וַיִּשְׂמְחוּ חֲפָצֵי צְדִיקִי *let those shout and rejoice who favour my righteous cause*, Ps. 35 : 27.

3. a. When the subject consists of two or more nouns in regimen, the verb usually agrees with the first (see § 731. 3. a.), e. g. כֹּה אָמַר יְהוָה *thus says the Lord of hosts*, Jer. 9 : 16., וַתֵּרֶד בַּת־פַּרְעֹה *and the daughter of Pharaoh came down*, Ex. 2 : 5., וַיַּעֲשׂוּכֶן בְּנֵי יִשְׂרָאֵל *and the children of Israel did so*, 16 : 17., וְנָשֵׁי לָמֶךְ הִאֲזִנָּה אִמְרָתִי *ye wives of Lamech, listen to my speech*, Gen. 4 : 23.

b. But when the verb follows the subject, it sometimes agrees with the specifying noun, near which it is placed, e. g. שָׂדֵמֹת חֶשְׁבוֹן אִמָּלֵל *the fields of Heshbon languish*, lit. languishes, Is. 16 : 8., פָּנֵי יְהוָה *the anger of the Lord has divided them*, Lam. 4 : 16., נָבַע צָרַעַת כִּי *when the plague of leprosy is in a man*, Lev. 13 : 9., מְסֻפָּר *the number of years is hidden*, lit. are hidden, Job 15 : 20. (מְסֻפָּר however may be taken as a collective, see § 735. 2.). This occurs oftenest both with verbs and participles in cases where the second noun is the principal one, as for instance when the first is קוֹל *voice*, used pleonastically for the sake of emphasis, e. g. קוֹל דְּמֵי אָחִירָה *the voice of thy brother's blood (is) crying to me*, equivalent to, thy brother's blood is crying aloud to me, Gen. 4 : 10., קוֹל שְׁמוּעָה *behold the sound of the rumour is come*, Jer. 10 : 22., קוֹל נְהַבְּאִי *the voice of the nobles was restrained*, Job 29 : 10.

4. a. When the subject consists of two or more nouns of the same gender connected by a conjunction, the verb agrees with them in gender, and is usually put in the plural number (see § 731. 4.), e. g. וַיַּעֲשׂוּכֶן מֹשֶׁה וְאַהֲרֹן *and Moses and Aaron did so*, Ex. 7 : 20., וַיַּעֲשׂוּ אֶת־כָּל־הַמִּפְתָּוִיִּם *and Moses and Aaron did all these wonders*, Ex. 11 : 10., וַיִּסְמְכוּ אֶהֱרֹן וּבָנָיו אֶת־יְדֵיהֶם וְגו' *and Aaron and his sons laid their hands, &c.* Lev. 8 : 18, 22., עָדָה וְצִלָּה שָׁמַעַן *Adah and Zillah, hear my voice*, Gen. 4 : 23., וַתִּהְיֶינָה מְחֻלָּה חֲרָצָה *so Mahlah, Tirzah, Hoglah, Milcah, and Noah were married (lit. became wives) to their uncles' sons*, Num. 36 : 11.

b. But when the verb stands before the nouns, it frequently agrees with the first, or nearest to it, in the singular, e. g. וַיִּקַּח אֲבָרָם וְנָחֹר *and Abraham and Nahor*

וַיִּקְחוּ אֵתָם וְנָשֵׁיהֶם אֲבְרָם וְנָחוֹר וְיִצְחָק וְיִשְׁמָעֵאל וְיַעֲקֹב וְיִשְׁשָׁכָר וְיִזְחָר וְיִזְחָר וְיִזְחָר וְיִזְחָר
 and Abram and Nahor took to themselves wives, Gen. 11:29.
 Num. 1:17. 3:39. 1 Sam. 18:3., וַיִּתְּנוּ אֶת־יְדֵיהֶם וְגו',
 and Aaron and his sons placed their hands, &c. Lev. 8:14, 36.*

5. a. When the nouns constituting the subject are of different genders, the verb following them, if referring to *both*, is put in the masculine form (see § 731. 5. a.), either in the plural, e. g. וַיִּשְׂכְּנוּ וַיִּשְׁעֲנוּהָ *thy rod and thy staff, they comfort me*, Ps. 23:4., חֶסֶד וְאֱמֶת וְרַחֲמֵי יְיָ *mercy and truth shall go before thy face*, Ps. 89:15. Prov. 3:3. 20:28., בָּנִים וּבָנוֹת תִּלְדִּי כִּי יִלְכוּ בְּעָשָׁבִי, *but they shall not remain with thee, for they shall go into captivity*, Deut. 28:41.; or, if the nouns are singular, in the singular, e. g. וְשִׂמְחָתָהּ וְקִטְרוֹתָהּ וְשִׂמְחָתָהּ וְקִטְרוֹתָהּ *ointment and perfume rejoice the heart*, Prov. 27:9., וְהִירֹשׁ וְהִירֹשׁ וְהִירֹשׁ וְהִירֹשׁ *whoredom, and wine, and must, seduce the heart*, Hos. 4:11.† When the verb refers to *either* of two or more preceding singular nouns, it may also be put in the singular or in the plural, e. g. אִישׁ אוֹ אִשָּׁה *a man or woman who does evil*, Deut. 17:2., אֵת הָאִשׁ הַזֶּה אוֹ הָאִשָּׁה הַזֹּאת *that man or that woman who has done (lit. have done) this wicked thing*, v. 5.

b. When the verb precedes the nouns, it usually agrees with the first in gender and number, e. g. וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ *and the man and his wife hid themselves*, Gen. 3:6., וַיָּבֹאוּ נֹחַ וְכָנֹחַ וְאִשְׁתּוֹ וְנָשָׁיו *Noah, and his sons, and his wife, and his sons' wives with him, went into the ark*, Gen. 7:7, 13. 8:18. Prov. 23:25.; וַתִּבְרַח מִרְיָם וְאַהֲרֹן *and Miriam and Aaron spoke against Moses*, Num. 12:1. Judg. 5:1. Esth. 9:29., וְהָיָה וְהָיָה וְהָיָה *and she, and he, and her house did eat*, 1 Kings 17:15.

6. When the predicate consists of two or more verbs, one of which is placed before and the rest after the nouns constituting the subject (§ 733. 2. a.), the first usually agrees with the noun nearest to it, and the rest with both or all of them, according to the rules detailed above, e. g. וַיָּבֹאוּ מֹשֶׁה וְאַהֲרֹן אֶל־פַּרְעֹה וַיֹּאמְרוּ אֵלָיו *and Moses and Aaron went to Pharaoh, and said to him*, Ex. 10:3., וַיִּפְלֵי

* Very rarely a following verb is put in the singular, agreeing with the last noun, e. g. וַיִּבְרַח דָּוִד וַיָּבֹאוּ עִבְדָּיו וַיִּהְיֶה *and behold David's men and Joab came*, 2 Sam. 3:22.

† Occasionally, though very seldom, the verb agrees with the first noun in gender and number when it is the principal one, e. g. וְהָיָה וְהָיָה וְהָיָה *the woman and her children shall be her master's*, Ex. 21:4.

בהם *so Joshua and all the people came, and fell upon them*, Josh. 11 : 7., ויָקַת שֵׁם וַיִּפֹּת אֶת־הַשְּׂמֹלֶה וַיְשִׁימוּ עַל־שִׁכְמָם שְׁנֵיהֶם וַיִּלְכוּ אַחֲרָיִת *and Shem and Japhet took a mantle, and laid it over both their shoulders, and walked backwards, and covered their father's nakedness*, Gen. 9 : 23., וְרַחֵל וְלֵאָה וְלֵאָה נִשְׁתַּחֲוּוּ וַאֲחֵרָה *Rachel and Leah answered and said*, 31 : 14., וַתֵּשֶׁבֶת לֵאָה וְיֹסֵף וְרַחֵל וַיִּשְׁתַּחֲוּוּ *Leah also and her children approached and bowed themselves, and afterwards Joseph and Rachel approached and bowed themselves*, 33 : 7.

7. When the nouns or pronouns constituting the subject are of different persons, the verb is put in the first person rather than in the second or third, and in the second rather than in the third, e. g. נִכְרַתָּה אֲנִי וְאַתָּה *let us make a covenant, I and thou*, Gen. 31 : 44., אֲנִי בָא אֵתָּה *I and the lad will go thither*, 22 : 5., וְכָל־בֵּיתָה אֵל־הַתֵּבָה *enter thou and all thy house into the ark*, 7 : 1.*

§ 734. 1. When the termination of a noun would indicate a gender or number different from that which it regularly has according to its signification (see §§ 494. II., 495. 1., 555, *et seqq.*), the circumstance does not affect the form of qualificatives belonging to it, which agree with it not *formally* but *logically*, i. e. according to the sense. Thus with respect to gender, e. g. הָעִיר הַגְּדוֹלָה *that great city*, Jon. 4 : 11. Prov. 11 : 1., אָזִן שֹׁמֵעַת וְעֵינִי רֹאֶה *a hearing ear and a seeing eye*, Prov. 20 : 12., הַמְּאֹרֹת הַגְּדֹלִים *this well*, Gen. 21 : 30.; הַמְּאֹרֹת הַגְּדֹלִים *the great lights*, Gen. 1 : 16., נְשִׁים יְפֹתֹת *beautiful women*, Job 42 : 15. Neh. 9 : 30., בִּיצִים עֲזֹבוֹת *eggs left*, Is. 10 : 14. With respect to number, e. g. הָאֱלֹהִים הַקָּדֹשׁ הַזֶּה *this holy God*, 1 Sam. 6 : 20. (see § 759. 3. a.), צֹאן רַבּוֹת *many sheep*, Gen. 30 : 43. (see §§ 742, 743).

2. The same is the case with verbs and other predicatives: with respect to gender, e. g. חֶרֶבְךָ נָשִׂים חֲרִיבָה *thy sword has made women childless*, 1 Sam. 15 : 33., שְׂמֵעָה וְתִשְׂמַח צִיּוֹן *Zion hears and rejoices*, Ps. 97 : 8., הָיָה קַהֲלָת חָכֶם *the Preacher was wise*, Eccl. 12 : 8, 9., וַתֵּצֵאנָה הַנְּשִׁים *and the women came out*, 1 Sam. 18 : 6. Zech. 14 : 2., עֲוֹנוֹתָיו יִלְכְּדוּ *his own iniquities shall take him*, Prov. 5 : 22., הָאֲבוֹת *the fathers (are) kindling the fire*, and the women kneading dough, Jer. 7 : 18.; † with respect to number,

* This coincides with the usage of the classical languages, thus ἐγὼ καὶ σὺ γράφωμεν, *ego et tu scribimus*; σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*.

† Occasionally, however, the rule is neglected, and the predicate is made to agree with its subject formally, e. g. אָמְרָה קַהֲלָת *says the Preacher*, Eccl. 7 : 27.

e. g. *הַתְּחַדֵּשׁ בְּנֶשֶׁר כְּעֶרְיָרִי*, *thy youth renews itself like the eagle's*, Ps. 103 : 5.*

§ 735. 1. Some names of inanimate things are common with respect to *gender*, that is, they are construed sometimes in the masculine and sometimes in the feminine (see § 495. 2.), e. g. *וַתִּטָּבַע הָאֶבֶן בְּמִצְחוֹ*, *the stone sank into his forehead*, 1 Sam. 17 : 49., *אֶבֶן יָצוּק*, *stone (is) melted*, Job 28 : 2.; *כִּי תבאנה האותות*, *when the signs are come*, 1 Sam. 10 : 7., *כל־האותות נִיבאוּ*, *all these signs came to pass*, v. 9., &c. &c.

2. Other nouns are common as to *number*. These are collective nouns, which, although having the singular form, include a number of individuals, and hence may be construed either formally in the singular, or logically in the plural (§ 739. 1.), e. g. *וַיִּצְעַק הָעָם אֶל־פַּרְעֹה*, *and the people cried to Pharaoh*, Gen. 41 : 55. Ex. 12 : 34. 32 : 1. Num. 21 : 7., *וַיִּירָאוּ הָעָם אֶת־יְהוָה*, *and the people feared the Lord*, Ex. 14 : 31. Num. 14 : 1.

C. § 733. 1. Personal pronouns and pronominal suffixes likewise agree in gender and number with the nouns to which they refer, e. g. *וְהוּא יִמְשֹׁל־בָּךְ*, *and he (the man) shall rule over thee (the woman)*, Gen. 3 : 16., *אָרַר אֹתָהּ*, *cursed (art) thou (the serpent)*, v. 14., *וַיֵּרָא אֵת*, *thou (art) a woman beautiful of aspect*, 12 : 11., *בְּנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טוֹבוֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים*, *and the sons of God saw the daughters of men that they were beautiful, and they took themselves wives*, 6 : 2., *וַתִּשָּׂק לָהֶן*, *and she kissed them (her daughters)*, Ruth 1 : 9., *בְּיָלְדָכֶן אֶת־הָעִבְרִיּוֹת*, *when ye (the midwives) deliver the Hebrew women*, Ex. 1 : 16.

2. a. A personal pronoun referring to two or more nouns of the same gender agrees with them in gender, and is put in the plural number (see § 731. 4.), e. g. *וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ*, *and God placed them (the greater and lesser light) in the firmament*, Gen. 1 : 17. 4 : 8., *וַיֵּצְאוּ שְׁנֵיהֶם בַּשָּׂדֶה*, *and both of them (Jonathan and David) went out into the field*, 1 Sam. 20 : 11., *וְאַחַתָּה יָדַעְתָּן כִּי בְּכָל־כְּחוֹ עָבַדְתִּי אֶת־אֲבִיכֶן*, *and ye (Rachel and Leah) know that I have served your father with all my might*, Gen. 31 : 6.

b. When the nouns are of different genders, the pronoun is put in the masculine plural (see § 731. 5.), e. g. *וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם*, *and the eyes of both of them (the woman and her husband) were opened, and they knew that they (were) naked*, Gen. 3 : 7., *וְהָאָרֶץ וְהַשָּׁמַיִם וְכָל־צְבָאָם*, *the heavens and the earth and all the*

* For exceptions to this part of the rule, see § 759. 3. b. α. β.

host of them were finished, 2 : 1, 4. Deut. 28 : 32.; but should the statement refer not to *both* subjects together, but to *either* of them, the pronoun may be put in the singular or in the plural (see § 733. 5. a.), e. g. *נָגַע בּוֹ נֶגַע אִשָּׁה אוֹ אִישׁ אִם אִשָּׁה כִּי־יִהְיֶה בּוֹ נֶגַע* if a man or woman have upon him a spot, Lev. 13 : 29., *אִשָּׁה אוֹ אִישׁ כִּי יִהְיֶה בְּעוֹר בְּשָׂרָם בְּהָרוֹת* if a man or a woman have on the skin of their flesh bright spots, v. 38.

D. § 737. 1. In Hebrew as in other inflected languages, an attributive whether adjective or participle may be employed alone in the gender, number, &c. of the noun to which it refers, and which although not expressed may readily be supplied,* e. g. *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* flight departs from the swift, and the strong cannot reinforce his strength, nor can the mighty deliver himself, Amos 2 : 14., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* the eyes of the wise (man) are in his head, but the fool walks in darkness, Eccl. 2 : 14., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* so that the barren (woman) has borne seven, 1 Sam. 2 : 5., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* and let the dry (land) appear, Gen. 1 : 9., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* the words of wise (men) are like goads, Eccl. 12 : 11., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* like the talking of one of the foolish (women), Job 2 : 10., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* whoso keeps the commandment keeps his own soul, whoso disregards his ways shall be destroyed, Prov. 19 : 16.

2. When attributives or pronouns do not refer to any particular noun or nouns expressed or understood, but are employed in a manner corresponding to that of the Greek and Latin neuter plural absolute, they are generally put in the feminine gender, which in Hebrew bears the greatest analogy to the neuter (see § 739. 2. b.), e. g. *לֹא יָדְעוּ עֲשׂוֹת־נְכוֹנָה* they know not how to do right, Amos 3 : 10., *וַיְדַבֵּר אֲתָם קָשׁוֹת* and he spoke to them harsh things, Gen. 42 : 7, 30. Jer. 33 : 3. Ps. 12 : 4., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* thy right hand shall teach thee terrible things, Ps. 45 : 5. 106 : 21. Job 5 : 9. 9 : 10., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* what (is) this? Gen. 3 : 13. Ex. 7 : 17. Is. 9 : 6., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* and thereby I shall know that thou hast showed kindness, Gen. 24 : 14., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* all these (things) are against me, 42 : 36. Occasionally the same construction appears also in verbs, e. g. *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* it shall not stand, nor shall it come to pass, Is. 7 : 7. 14 : 25., *וְהָיָה כְּעוֹף הַשָּׁמַיִם לֹא־יִצְאֵם מִכָּחַ* who (are) these that fly like a cloud? Is. 60 : 8.

* In English, where attributives are not inflected, this construction also obtains, although to a much more limited extent, as *the rich, the poor, the strong, the weak, the living, the dead, &c. &c.*

Agreement of Collectives.

§ 738. The above are the principal rules respecting the agreement of predicatives and qualificatives with the nouns to which they bear a coördinate relation. As there are however a multitude of instances in which these rules may at first sight appear to have been utterly disregarded, it will be necessary to show, by a full exposition of such discrepancies and of the causes in which they originate, that they are the result of principles as deep and permanent in their influence as those that give rise to the more usual and apparently more natural modes of construction.

§ 739. The deviations from ordinary usage to which we allude, are such as take place for the most part with collectives, and depend on the nature of such nouns, which are common with respect to number (§ 697), and also on the fact that the Hebrew writers sometimes neglect to mark the gender of secondary words in cases where such neglect can occasion no ambiguity of meaning. Thus,

1. A collective noun, as we have said, is *common* with respect to number, that is to say, in consequence of its anomalous nature, having a singular form and a plural signification, it may be viewed simply as a singular noun, the name of a body or class, and construed formally like other singular nouns with a predicate or attributive in the *singular*; or it may be viewed as denoting a number of individual existences, and construed logically in the *plural*.

2. *a.* As the male takes a more active share than the female sex in the affairs of life, and hence acquires a greater prominence in most narrations of events, it follows that *when the gender of a noun construed in the plural is neglected, the masculine form is employed more frequently than the feminine.*

b. Again, from the superiority thus attributed to the masculine over the feminine gender, there results as a corollary the rule, that *the masculine form is most frequently employed with reference to rational beings, and the feminine with reference to irrational or inanimate ones.*

§ 740. From these general principles we deduce the several specific rules for the apparently abnormal constructions that appear in the agreement of accessory words with collective nouns and nouns construed collectively.

A. Masculine Collectives.

§ 741. Collective nouns with a masculine termination (§ 494. I.) are construed formally as respects both qualificatives and predicatives in the masculine singular, e. g. *עַם גָּדוֹל וְרַב וְרָם* *a people great, and numerous, and tall*, Deut. 2:21. 1 Kings 8:65., *עַם סוֹרֵר* *a rebellious people*, Is. 65:2., *עַם נוֹשָׁע בַּיהוָה* *a people saved by the Lord*, Deut. 33:29., *הָעָם הַזֶּה* *this people*, Num. 14:13, 14, 15, 16, 19.; *וַיִּרְבּוּ הָעָם* *and the people multiplied*, Ex. 1:20., *הָעֶדְרָה הַזֹּאת* *the flock (that) was given thee*, Jer. 13:20., *לֹא הִתְבּוֹנֵן עָמִי* *my people do not consider*, Is. 1:3.*

§ 742. Masculine collectives which denote rational beings may also be construed in the masculine plural, e. g. *הַנִּהְדָּעִים יֹרְדִים* *behold people (are) coming down*, Judg. 9:37., *צָבָא הַשָּׁמַיִם לָהּ* *the host of heaven worship thee*, Neh. 9:6. 2 Chron. 29:28., *וַיִּקְרָא בֵּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מָן* *and the house of Israel called its name manna*, Ex. 16:31. Neh. 9:2., *וַיַּעֲבְרוּ הָעָם וַיַּמְהֲרוּ* *so the people hastened and passed over*, Josh. 4:10. 1 Sam. 13:4., *וַיָּחִי וַיָּחִי* *then the remnant of his brethren shall return*, Mic. 5:2., *וַיָּבִיאוּ זִבְחִים* *and the congregation brought sacrifices*, 2 Chron. 29:31.

§ 743. 1. Masculine collectives denoting irrational beings may be construed in the feminine plural, e. g. *צֹאן אֲבֵדוֹת* *lost sheep*, Jer. 50:6. Ezek. 34:12., *צֹאֶיךָ נְתַנּוּת לְאֵיבֶיךָ* *thy sheep (shall be) given to thine enemies*, Deut. 28:31., *וַתְּהִי צֹאֲנִי לְאֹכְלָה לְכָל־חַיַּת הַשָּׂדֶה* *my flock became food for all the wild beasts*, Ezek. 34:8, 14, 22.

2. Sometimes irrational collectives are construed in the masculine plural; but in general only when used by a figure of speech to denote human beings, e. g. *כָּל־צֹאֵן קֶדָר יִקְבְּצוּ לָהּ* *all the flocks of Kedar shall be gathered together to thee*, Is. 60:7., *וְלֹא יִירָאוּ עוֹד וְלֹא יִחָזְקוּ* *they shall neither fear any more nor be dismayed*, Jer. 23:4., *וַיִּשְׁנֶה צֹאֲנִי* *my sheep wandered*, Ezek. 34:6. Or the masculine form is employed to distinguish males from females, e. g. *אֶל־הַמִּקְלֹת* *the males of the flock*.

* Very rarely we meet with a masculine collective construed in the feminine singular, e. g. *חָטְאוּ עַמְּךָ* *thy people have done wrong*, Ex. 5:16. (though perhaps *חָטְאוּ* might be taken as a noun for *חַטָּאת*, and rendered accordingly, *the fault (is) thy people's*), *וַיִּשְׁכַּח לְבָבָם* *the people dwelling carelessly*, Judg. 18:7. (the reason appears to be that reference is made to *לִישׁ*, whose inhabitants are here spoken of, rather than to *עָם*, see § 749. 2. note).

וַתִּלָּחֲצוּ הַצֹּאֵן *and the sheep* (scil. the rams) *leaped before the rods, and the sheep* (scil. the ewes) *brought forth*, Gen. 30 : 39.

§ 744. We frequently meet with a masculine collective construed in both numbers in the same passage, so that if one verb belonging to a collective precede and another follow it, the former will agree with it formally in the singular and the latter logically in the plural, e. g. וַיִּרְבּוּ הָעָם וַיִּעֲצָמוּ מְאֹד *and the people multiplied and became very powerful*, Ex. 1 : 20. 4 : 31. 12 : 27., וַיָּבֹאוּ הָעָם בְּיַדְאֵל וַיֵּשְׁבוּ שָׁם *and the people came to the house of God, and remained there*, Judg. 21 : 2., וַיַּהֲרִיחוּ עַם-יְהוּדָה הָאָרֶץ מִרַּמִּים יְדֵי עַם-יְהוּדָה *the people of the land were weakening the hands of the people of Judah*, Ezra 4 : 4. And even when the first verb does not precede the subject, but is placed shortly after it, e. g. וַיִּשָּׁב לֹא-לֵשֶׁב עַד-הַמֶּלֶכֶת וַאֲתִי-יְהוָה צָבָאוֹת לֹא-דָרָשׁ *for the people turn not to him who smiles them, and do not seek the Lord of hosts*, Is. 9 : 12.

B. Feminine Collectives.

§ 745. Collectives with a feminine termination may be construed formally in the feminine singular, e. g. הַזֹּאת הָרָעָה הַזֹּאת *this evil congregation*, Num. 14 : 27., וַתִּקְהַל הָעֵדָה *and the congregation was assembled*, Lev. 8 : 4. Num. 20 : 11.

§ 746. Such collectives when denoting rational beings and including male individuals, may also be construed in the masculine plural, especially when preceded by כָּל, e. g. כָּל־הָעֵדָה קְדוֹשִׁים *all the congregation, all of them, (are) holy*, Num. 16 : 3., וַיִּקְרְבוּ כָל-הָעֵדָה *and all the congregation drew near, and stood before the Lord*, Lev. 9 : 5. 24 : 16. Num. 14 : 10. 35 : 24, 25., כָּל-מִדְּבַר הַיָּדָה *all the increase of thy house shall die*, 1 Sam. 2 : 33., וְשָׂאֲרֵית *the remnant of Judah shall fall in the land of Egypt*, Jer. 44 : 12., צָרָה מְרֻעִים הִקִּיפֵנִי *the assembly of the wicked have enclosed me*, Ps. 22 : 17. 86 : 14.

§ 747. Feminine collectives may likewise be construed first formally in the singular and then logically in the plural, in the same sentence, e. g. עֵדָה הָרָעָה הַזֹּאת אֲשֶׁר הִמְדָּה מְלִינִים עָלַי *this wicked congregation who are murmuring against me*, Num. 14 : 27., כָּל-הָעֵדָה הָרָעָה הַזֹּאת הַנּוֹעֲדִים עָלַי בְּמִדְבָּר הָהָה יִתְּמָו וְשָׁם יִמָּוּתוּ *all this wicked congregation who (are) gathered together against me; in this wilderness they shall be consumed, and here they shall die*, v. 35., וַתִּשָּׂא כָל-הָעֵדָה *and all the congregation lifted up their voice and cried out*, v. 1.

Nouns construed collectively.

§ 748. Of this kind are nouns denoting the people of a country, which are differently construed according to the manner in which they are viewed by the writer, that is to say, as the country itself or its inhabitants are uppermost in his mind. Thus,

1. The noun אֶרֶץ when used to signify the *people* living in a country may be construed either in the feminine singular or masculine plural. Thus, when the writer's attention is directed to the primary signification of the word, which is that of *land, country*, he construes it in the feminine singular (see § 494. II. 1. b.), e. g. וַהֲשָׁקֵט הָאָרֶץ וַהֲרָבְעוּ אַרְבָּעִים שָׁנָה and *the land rested forty years*, Judg. 3 : 11., אֶרֶץ מִשְׁוֹבְבָה מִהָרֶב מִקִּבְצֹת מַעַמִּים רַבִּים *a land brought back from the sword, gathered out of many people*, Ezek. 38 : 8., כָּל־הָאָרֶץ יֹשֶׁבֶת וְשָׁקֵטָה, *all the earth (is) sitting still and resting*, Zech. 1 : 11.

2. But when the inhabitants rather than the country itself occupy the writer's attention, he construes it, like other feminine collectives denoting rational beings, in the masculine plural (see § 746), e. g. כָּל־הָאָרֶץ בָּכִים *all the country (were) weeping*, 2 Sam. 15 : 23., כָּל־הָאָרֶץ לָךְ *all the world shall worship thee*, Ps. 66 : 4. 96 : 1, 9. 98 : 4.

§ 749. 1. Many names of nations which are masculine in form and meaning are construed, like masculine collectives denoting rational beings, in the masculine singular or plural according as they are viewed in their totality or individuality (§§ 741, 742). Thus,

a. In the masculine singular, e. g. גָּבַר יִשְׂרָאֵל . . . וְנִבְרַר עַמְלֶק *Israel prevailed, and Amalek prevailed*, Ex. 17 : 11. Is. 1 : 3. 49 : 5., נָס אֲרָם *Syria had fled*, 2 Sam. 10 : 14, 48., יָהִי נָפֶל יְהוּדָה *Judah has fallen*, 3 : 8. Mal. 2 : 11., וְבָא אַשּׁוּר *and Assyria shall come*, Is. 19 : 23., שָׁאֵנָה מוֹאָב *Moab has been at ease*, Jer. 48 : 11, 13, 15, 20.; also when having the dual form, e. g. וַיֹּאמְרוּ מִצְרַיִם *and the Egyptians said*, Ex. 14 : 25. Is. 19 : 16. Jer. 46 : 8., יִחַת אֶפְרַיִם *Ephraim shall be broken*, Is. 7 : 8.

b. In the masculine plural, e. g. וַיִּלָּחֲמוּ דָוִד וְיִלְחָמוּ *and the Syrians set themselves in array against David, and fought with him*, 2 Sam. 10 : 17, 19., אֶל־הִי יִדְעֵנוּהָ יִשְׂרָאֵל *Israel shall cry to me, My God we know thee*, Hos. 8 : 2. 9 : 7., וַעֲבְדוּ מִצְרַיִם אֲשׁוּר *and the Egyptians shall serve the Assyrians*, Is. 19 : 23.

c. Frequently both the singular and plural construction appear in the same verse (§ 744), e. g. וַיִּרְא אֲרָם כִּי נִגַּח לִפְנֵי יִשְׂרָאֵל וַיִּיאָסְפוּ יָחִיד *and Aram saw that Israel was arrayed against him, and the Syrians gathered together*, 1 Sam. 17 : 4.

and Syria saw that they were smitten before Israel, and gathered themselves together, 2 Sam. 10 : 15., **יִשְׂרָאֵל עָמָה יָרֵעַם יְהוָה** *Israel revolts; now the Lord shall feed them*, Hos. 4 : 16. 7 : 10. 8 : 8. 10 : 1., **וְכִלְיוּ יִרְקֵי וְנִבְלֵיהֶם יִנָּפֵצוּ** *they shall empty his (Moab's) vessels, and break their bottles*, Jer. 48 : 12., **וַיְהִי אֶפְרַיִם כִּיּוֹנָה פֹתָחַ מִצְרַיִם** *Ephraim also is like a silly dove; they call to Egypt, they go to Assyria*, Hos. 7 : 11. 9 : 16. 12 : 2.

2. But when the same nouns, and having the same meaning, are viewed by the writer as the names of countries or provinces rather than of people, they are construed like **אֶרֶץ** in the feminine singular, as denoting something inanimate, e. g. **אִם הָיִחָק אֲרָם מִמֶּנִּי** *if Syria be too strong for me*, 2 Sam. 10 : 11. Is. 7 : 2., **הַגָּלָה יְהוּדָה** *Judah shall be carried into captivity*, Jer. 13 : 19. Joel 4 : 20. Mal. 2 : 11. Ps. 114 : 2., **נִשְׁבְּרָה מוֹאָב** *Moab is destroyed*, Jer. 48 : 4, 9., **מִצְרַיִם תִּקְבְּצֵם** *Egypt shall gather them up*, Hos. 9 : 6. Joel 4 : 19.*

3. Occasionally they are construed in both genders in the same verse; this appears chiefly in the pronominal suffixes relating to them, e. g. **שָׁנָד מוֹאָב וְעָרֶיהָ עָלָה וּמִבְּחָר בְּחוּרָיו יֵרָדוּ** *Moab is spoiled and gone up out of her cities, and his chosen young men are gone down*, Jer. 48 : 15, 20., **אֶפְרַיִם שְׂתוּלָה בְּנוֹה וְאֶפְרַיִם לְחוּצֵיָא אֶל־חֹרֶג בְּנֵיו** *Ephraim is planted in a pleasant place; but Ephraim shall bring forth his children to the murderer*, Hos. 9 : 13. And also in both numbers, e. g. **בְּחָרֶב יִפְּלוּ . . . תֵּאֱשָׁם שְׁמֵרוֹן** *Samaria shall become desolate, they shall fall by the sword*, Hos. 14 : 1.

§ 750. 1. To the above constructions may be added that of the noun **כָּל** *whole, all, every*, which when applied to a number of objects may be construed either in the singular or plural. Thus when used distributively to denote *any or every one* of the objects indicated, it is construed in the singular, e. g. **כָּל אֲשֶׁר בָּאָרֶץ יִגָּע** *every thing that (is) upon the earth shall perish*, Gen. 6 : 17., **כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר** *every one who comes into the tent and every thing that (is) in the tent shall be unclean*, Num. 19 : 14.; but when viewed as applying simultaneously to *all* the objects spoken of, it is construed in the plural, e. g. **כָּל אֲשֶׁר נִשְׁמַת רֵיחַ חַיִּים בְּאַפִּיו . . . מָתוּ** *all in whose nostrils was the spirit of the breath of life died*, Gen. 7 : 22., **כָּל־אֲשֶׁר** *all (the things) that he did, are they not written?* &c. 1 Kings 15 : 7. 16 : 14.

* The proper names of cities, as well as the noun **עִיר** *city*, are regularly construed in the feminine singular, and very seldom formally in the masculine, e. g. **הַמִּשְׁק מוֹסָר מְצִיר** *Damascus (is) removed from (being) a city*, Is. 17 : 1.

2. *a.* The same difference is observed when כל is joined in construction to a noun, on which latter the gender of the predicate always depends. Thus when used distributively, it is construed in the singular, if the following noun be singular, e. g. כָּל־אִישׁ אֲשֶׁר הֵנִיחַ *every one that offered*, Ex. 35 : 22., לִי הִכְרַע כָּל־בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן *to me every knee shall bow, every tongue shall swear*, Is. 45 : 23., כָּל־אָח, וְכָל־רֵעַ עֲקֹב יַעֲקֹב *every brother will utterly supplant, and every neighbour will go about as a slanderer*, Jer. 9 : 3., כָּל־אֱוִיל יִתְנַלֵּעַ *every fool will be meddling*, Prov. 20 : 3.*

b. But when used collectively with reference to the entire number spoken of, כל is construed in the plural, whether the following noun be plural or singular, e. g. מֵתוּ כָל־הָאָנָשִׁים *all the men were dead*, Ex. 4 : 19., וַתֵּצֵאוּ כָל־הַנְּשִׁים *and all the women went out*, 15 : 20., כָּל־מַדְוֵה מִצְרַיִם . . . וְדָבְקוּ בָּךְ *all the diseases of Egypt; and they shall adhere to thee*, Deut. 28 : 60., כְּלִסְתוֹתֶיךָ לֹא עֲמֻדָּה *no secrets lie hid from thee*, Ezek. 28 : 3.

§ 751. The noun אִישׁ *man, one* (Germ. *Mann, man*), when used in a general sense applicable to many individuals, although in strictness denoting only one, may be construed formally in the singular, e. g. בְּלִעְדֶּיךָ לֹא יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ *without thee none shall raise his hand or his foot*; Gen. 41 : 44.; or collectively in the plural, e. g. אִישׁ אֶל־אָחִיו לֹא יִחַמְלֶה *no man shall spare his brother*, Is. 9 : 18. 19 : 2., אִישׁ בָּשָׂר זֶרְעוֹ יֹאכְלוֹ *every one shall eat the flesh of his arm*, 9 : 19., אִישׁ מִרְעֵהוּ הִשְׁמְרוּ *take ye heed every one of his neighbour*, Jer. 9 : 3.

§ 752. Occasionally a common appellative noun when employed collectively is construed in the plural, e. g. כִּי תִקְרָאָה מִלְחָמָה *if wars occur*, Ex. 1 : 10. 1 Kings 5 : 17., קִשְׁתֵּי הַגִּבּוֹרִים הִתְּחַלְּמוּ *the bows of the mighty are broken*, 1 Sam. 2 : 4., לֶחֶם הַפָּנִים הַמִּסְתָּרִים *the loaves of the presence* (i. e. show-bread) *that were taken*, 21 : 7. (though perhaps הַמִּסְתָּרִים should be considered as agreeing with the governing noun פָּנִים, see § 733. 3. *b.*), מִדְּנִמְלִצוֹ אִמְרָתָהּ *how sweet are thy words*, lit. discourse, Ps. 119 : 103. The same is the case with attributives, as adjectives and participles, used as appellative nouns, e. g. הַמִּדְּבֵרִים רָמִים *the oppressors are extinct*, Is. 16 : 4. 28 : 3., כָּסֵי רָשָׁע *the wicked flee*, Prov. 28 : 1.

* Occasionally when the following noun is plural, e. g. וְכָל־מִחְמְדֵינוּ הָיָה *every one of our pleasant things is laid waste*, Is. 64 : 10., כָּל־דִּרְכֵי אִישׁ נָקִי *every one of man's ways (is) pure in his own eyes*, Prov. 16 : 2.

Agreement Neglected.

§ 753. The lack of formal agreement between subjects and their predicates is not confined to collective nouns and nouns used collectively as above detailed; for we find in the construction of other nouns that sometimes their gender or number, and occasionally even both, are neglected in the inflection of the accessory words referring to them. These deviations from the normal construction may and indeed do appear to many to be utterly subversive of all order and harmony in this particular; but such a view of the matter is completely erroneous, since they can be shown to stand in the mutual relation of cause and effect with principles affecting the entire structure of the language.

§ 754. Thus, it is sometimes the case with regard to gender, that when a sentence commences with the verb, the writer puts it in the masculine, although the subject he subsequently introduces be feminine; the reason of which is, that at the outset, before the subject is mentioned, his attention is not drawn to its gender, and hence he employs the verb in its simplest form. So too with regard to number, a verb preceding a plural subject is frequently put in the singular or simplest form, and from the same cause. This want of agreement is less frequent when the verb follows the subject, and seldom occurs except when the writer's attention is withdrawn from the consideration of the gender or number of the preceding noun by some intervening word or words. If to these observations we add the fact, that the masculine has the prevalence over the feminine gender, in consequence of the more prominent activity of the male sex (§ 739. 2. a.), and that sometimes when a writer employs a plural subject to denote an indefinite number where a singular might also have been used, he does not inflect the predicate to correspond, we may deduce from them the following general rules respecting the neglect of the gender and number of nouns in the forms taken by their predicates and qualificatives.

1. As the masculine singular is the simplest form of a word, and as moreover the masculine gender is the most prominent in its use, we sometimes find *the masculine form employed when the feminine might have been expected*, but not the contrary.

2. Again, as the singular form of words is simpler than the plural, *a plural noun is sometimes construed in the singular*, but not the contrary.

A. Gender Neglected.

1. *Feminine Singular.*

§ 755. 1. Sometimes a feminine singular noun is construed in the masculine, which occurs for the most part when the verb precedes the noun, e. g. *לֹא־נָשָׂא אֹתָם הָאָרֶץ* *the country could not support them*, Gen. 13: 6. Is. 9: 18., *אֲשֶׁר הָבִיִּיא שְׂפָחוֹתָהָ* *which thy handmaid has brought*, 1 Sam. 25: 27., *וַיַּעֲבֹר הָרֶנָּה בַּמַּחֲנֶה* *and there passed a proclamation through the camp*, 1 Kings 22: 36., *חִזָּק מִמֶּנִּי חַמְלָחְמָה* *the war was too strong for him*, 2 Kings 3: 26.

2. Also when the predicate follows its subject, though generally with something intervening between them, e. g. *עֲלָטָה הָיָה* *there was darkness*, Gen. 15: 17., *שָׁנָת שְׁפָחוֹן יִהְיֶה* *it is a year of rest*, Lev. 25: 5., *חֲזוֹן קָשָׁה הֵצִיר לִי* *a grievous vision is declared to me*, Is. 21: 2., *וַתַּכְרִידֶלְךָ מֵהֶם* (Jerusalem) *hast made thyself (a covenant) with them*, 57: 8. Jer. 3: 5., *לִבָּהּ אֲתָהּ זִדְוֹן* *thy terribleness has deceived thee*, (and also) *הַפְּרִיזָה לִבְּךָ* *the pride of thy heart*, Jer. 49: 16. (or taking the two subjects to be in apposition, the passage may be rendered, *thy terribleness*, i. e. *the pride of thy heart*, *has deceived thee*), *נִשְׁמָע בְּגוֹיִם זַעֲקָה* *a cry is heard among the nations*, Jer. 50: 46., *רָצֵפָה עָשׂוּי לְחֵצֵר* *a pavement made for the court*, Ezek. 40: 17., *עוֹלָה לֹא נִמְצָא בְּשִׁפְתָיו* *iniquity was not found in his lips*, Mal. 2: 6., *יָנֵעַם לִנְפֹשְׁךָ* *knowledge is pleasant to thy soul*, Prov. 2: 10. 14: 6., *פִּילְגֶשֶׁת מַעֲכָה יָלַד שֶׁבֶר* *Caleb's concubine, Maacah, bore Sheber*, 1 Chron. 2: 48. So too with qualificatives separated from the noun to which they belong, e. g. *רֵיחַ גָּדוֹלָה וְחֹזֶק* *a great and strong wind*, 1 Kings 19: 11., *אֶרֶץ צִיָּה וְעֵיָה* *a dry and exhausted land*, Ps. 63: 2.

§ 756. When a feminine abstract noun is used instead of a masculine concrete, it is construed in the masculine singular or plural accordingly, e. g. *לֹא יִחַרֶּה רְמִיָּה צִידוֹ* *the slothful man shall not roast his own venison*, Prov. 12: 27. (where *רְמִיָּה* is equivalent to *אִישׁ רְמִיָּה*), *אֲשֶׁר לֹא יוֹעִיל וְלֹא יִצִּיל* *vain things, which neither profit nor deliver*, 1 Sam. 12: 21. (*הַתְּהוֹרָה* = *הַתְּהוֹרָה*). We may consider as elliptical the expression *לִפְתָּח חֲסִמָּה רַבִּץ* Gen. 4: 7., which may be rendered, *sin* (like a wild beast is) *crouching at the door*, or, if the reader prefer, (thou art) *crouching at the door of sin*, taking *רַבִּץ* for *אֶתָּה*.

2. Feminine Plural.

§ 757. We meet also with a few instances in which feminine plural nouns are construed in the masculine. This takes place,

1. When the noun has a masculine termination, in which case the verb appears to agree with it formally, e. g. וַיִּטֶּשׁ נָשָׁיו אֶת־לִבּוֹ *and his wives turned away his heart*, 1 Kings 11 : 3., וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר, *and all the wives shall give honour to their husbands*, Esth. 1 : 20., וַיְהַלְלוּ מַלְכוּת וּמִלְנָשִׁים וַיְהַלְלוּ *queens and concubines, and they praised her*, Cant. 6 : 9. ; or when the noun has a feminine termination, and the verb either precedes it or is separated from it by some intervening word or words, e. g. אִם יֵצְאוּ בָנוֹת שִׁילֹה *if the daughters of Shiloh come out*, Judg. 21 : 21. Cant. 6 : 9., וַיֵּדְעוּם כִּי אֲנִי אֲדֹנָי יְהוָה, *and ye (Aholah and Aholibah v. 44.) shall know that I am the Lord God*, Ezek. 23 : 49. Ruth 1 : 8.

2. When the noun is feminine in form, but denotes rational beings of both sexes, e. g. הַמַּמְלָכוֹת הַלְזֹחֲצִים אֹתָם *the kingdoms that oppressed you*, 1 Sam. 10 : 18., שְׁאֵנָנוֹת תִּרְדּוּ *tremble, ye careless women*, Is. 32 : 11.; also when a feminine abstract noun is used for a masculine concrete, e. g. שְׂמֵעוֹת יִבְהִלּוּ *tidings shall terrify him*, Dan. 11 : 44. (שְׂמֵעוֹת for מַלְאָכִים *messengers*).

B. Number Neglected.

1. Feminine Plural.

§ 758. The number of feminine plural nouns is neglected in the following cases.

1. When the predicate precedes the noun, and especially when some word or words intervene between them, e. g. וְעָלְתָה אֶרְמְנֶיהָ סִרְיִם *and her palaces shall spring up thorns*, Is. 34 : 13. (compare the expression אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ Ex. 3 : 8. &c.), תִּלְכְּדָה הָעָרִיּוֹת *the cities are taken*, Jer. 48 : 41., עַד מָתַי תֵּלִין בְּקַרְבֶּךָ מַחְשְׁבוֹת אֹמֶךָ *how long shall thy vain thoughts lodge within thee?* Jer. 4 : 14. (some render the passage thus, *how long wilt thou [Jerusalem] harbour thy vain thoughts within thee?*) 51 : 29., קִשְׁתוֹתָם קִשְׁתוֹתָם *their bows are broken*, 51 : 56. (some render, *she [Babylon] breaks their bows*, scil. by her wickedness), וְתִחַהּ בְּצִיּוֹן עֵינֵינוּ *then shall our eyes gaze on Zion*, Mic. 4 : 11., נִחַתָּה קִשְׁת־נְחוּשָׁה זְרוֹעֹתַי *my arms stretch a bow of brass*, Ps.

18: 35., *אֲשֶׁרֵי לֹא תִמְעַד* *his steps shall not slip*, Ps. 37: 31., *תִּשְׁטַף* *its floods wash away the dust of the earth*, Job 14: 19. (others, as the English translators, take *סְפָחוֹת* in its ordinary signification of *aftergrowth*, and render, *thou [God] wastest away the spontaneous productions of the dust of the earth*).

2. When the predicate follows the noun, in which case frequently, though not always, some word or words intervene between the subject and predicate, e. g. *בָּנוֹת וַעֲצֵדָה* *branches* (lit. daughters, scil. of the tree) *ascend*, Gen. 49: 22., *חַטֹּאתֵינוּ עֵתָהּ בְּנֵי* *our sins testify against us*, Is. 59: 12., *הַמְצֻדוֹת נִחְפָּשׁוּ* *the fortresses are taken*, Jer. 48: 41. (*נִחְפָּשׁוּ* is probably put in the singular to correspond to the preceding *הַמְצֻדוֹת*), *בָּבֶל הִרְחִיבָה עָרָהּ הַחֻצְרֹתָיִם* *the broad walls of Babylon are broken in pieces*, 51: 58., *אֵלֶיךָ הַצִּיּוֹן וְגו'* *also the beasts of the field cry to thee*, Joel 1: 20., *הַקִּימוֹת תִּהְיֶינָה וְגו'* *the crowns shall be*, &c. Zech. 6: 14., *בְּעֵצָה חֲכָן* *plans are established by counsel*, Prov. 20: 18., *וְהִחַדְתָּ בַחֲמוֹת וְחֹרֶךְ* *ask now the cattle, and they shall instruct thee*, Job 12: 7., *פִּי הַטֹּףלִים יִבְלָעוּ* *the lips of a fool will swallow him up*, Eccl. 10: 12.* Also with nouns which have a plural form and singular meaning (see § 560), e. g. *קוֹלָהּ בְּרַחוֹבוֹת תִּתֵּן* *wisdom cries without, she utters her voice in the streets*, Prov. 1: 20. 9: 1.; or which specify a singular noun understood, e. g. *עֵינָיו קָמוּ* *his eyesight was dim*, 1 Sam. 4: 15. Eccl. 4: 8. (*עֵינָיו* equivalent to *עֵינָיו* as in Eccl. 5: 10.).

2. Masculine Plural.

§ 759. The number also of masculine plural nouns is neglected in the following cases.

1. *a.* Frequently when the verb commences the phrase, so that the writer's attention is not yet attracted to the number of the noun to be subsequently introduced, e. g. *יָאמַר בְּנֵי גָד* *then spoke the children of Gad*, Num. 32: 25. Judg. 8: 6., *יָבוֹא דְבָרֶיךָ* *let thy words come to pass*, Judg. 13: 12., *עָנָה אֲיִים* *the jackals cry*, Is. 13: 22., *יָבוֹאוּלָה הַשֹּׁדְדִים* *the spoilers shall come to her*, Jer. 51: 48., *רְחוֹק מִיִּשְׁעֵתִי דְבָרִי שְׁאֵנִי* *the words of my groaning are far from helping me*, Ps. 22: 2. This

* Compare with these instances the singular construction of the Arabic *plurales fracti*, as also of the Greek neuter plurals, to which gender the Shemitish feminine approaches the nearest in its nature and uses (see § 739. 2. b.).

construction is exceedingly common with the substantive verb *הָיָה*, e. g. *וְהָיָה הָעֲסָפִים לְלָבָן* so the feeble ones became Laban's, Gen. 30 : 42., *לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים* thou shalt have no other gods, Ex. 20 : 3. Deut. 5 : 7., *וַיְהִי לִפְנִינָה וְלָדָם* and Peninnah had children, 1 Sam. 1 : 2., *וְהָיָה עֲלֵיהֶם* and there shall be rivulets, Is. 30 : 25.; and also with passive verbs, e. g. *וַיֵּלֶד שְׁנֵי בָנִים* two sons were born, Gen. 10 : 25. 41 : 50., *וַיָּחַן לָנוּ שִׁבְעָה אֲנָשִׁים מִבְּנָיו* let seven of his grown up sons be delivered to us, 2 Sam. 21 : 6.*

b. This too is often the case when another verb belonging to the same subject but placed after it is put in the plural (see § 744), e. g. *וְהָיוּ וְגַם יְהִי מְאֹרֹת . . .* let there be lights, and let them be, &c. Gen. 1 : 14., *וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים* now there were certain men who were unclean, Num. 9 : 6., *וַיָּשֻׁבוּ וַיֵּשְׁבוּ לִפְנֵי . . .* and there came certain men, and sat before me, Ezek. 14 : 1., *וַיִּקְבְּלוּ הַיְּהוּדִים* and the Jews undertook to do as they had begun, Esth. 9 : 23.†

2. a. Less frequently a verb is placed in the singular after a masculine plural subject, when the writer's attention is diverted by some intervening word, e. g. *וַיֵּלֶד אֲשֶׁר יָלַד לוֹ* the sons of Jacob who were born to him, Gen. 35 : 26. 46 : 22, 27., *וַיִּבְרָח וַיִּבְרָח וַיִּבְרָח* the righteous are bold as a lion, Prov. 28 : 1. (we may however consider the verb as agreeing with the latter noun, supplying the ellipsis of *אֲשֶׁר*, and render, *the righteous are like a lion, who is bold*), *וַיִּבְרָח וַיִּבְרָח* I had house-born servants, Eccl. 2 : 7. (or we may consider the verb as agreeing with the governing noun *בָּיִת*, see § 733. 3. b.).

b. This occurs especially when the subject is a plural used distributively instead of a singular, to make a predication concerning any or every individual out of many, rather than of a number at once. This emphatic construction is precisely the reverse of that detailed § 751, where for the same purpose, a singular noun is employed collectively with a plural verb, e. g. *וַיִּבְרָךְ אֱלֹהִים אֶתְּכָל בְּרֹאשׁוֹ* cursed (be) every one that curses thee, and blessed every one that blesses thee, Gen. 27 : 29. Num. 24 : 9., *וַיִּבְרָךְ אֱלֹהִים אֶתְּכָל עַבְדֵּיךָ* each of thy servants (is) a shepherd,

* This is a common construction in Arabic, e. g. *قَالَ أَمَلًا مِنْ قَوْمِهِ* the chiefs of his people said, Kor. 7 : 58, 64, 73, 172.

† This also frequently appears in Arabic, e. g. *كَفَرَ الَّذِينَ قَالُوا* they believe not who say, &c. Kor. 5 : 19.

Gen. 47: 3., *בְּעֵלֶיךָ יָרֵמָה whoever is its owner shall be put to death*, Ex. 21: 29, 36., *מִוֹת יָרֵמָה מִחֻלְלֶיהָ any one that profanes it shall surely be put to death*, 31: 14., *מְאֻשֶּׁר תְּמַכֶּיהָ blessed (is) every one that retains her*, Prov. 3: 18., *צִפְנֶיהָ צִפְדֶּיהָ whoever hides her hides the wind*, 27: 16.

3. *a.* A few masculine nouns used only in the plural form (see § 560), although usually treated as plurals, are sometimes construed logically in the singular, e. g. *וְלֹא יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל the water shall not again become a flood*, Gen. 9: 15. Lev. 11: 34. Num. 19: 13, 20. 24: 7. 2 Kings 3: 9. Ps. 124: 5., *פִּי כְסִילִים יִרְעָה אִמָּלֵךְ the mouth of fools feeds on foolishness*, Prov. 15: 14.*

b. This is regularly the case with the *plurals of preëminence*, or, nouns which when employed as names of the only and true God are put by a Hebrew idiom in the plural, to denote superior dignity, preëminence. These are *אֱלֹהִים God*, *אֲדֹנִי Lord*, *שְׁדֵי Almighty* (see § 553).

a. With *אֱלֹהִים God*, e. g. *בָּרָא אֱלֹהִים God created*, Gen. 1: 1., and thus constantly in all ages of the language. When idols or false gods are denoted by it, it is construed in the plural, e. g. *אֱלֹהֵי יִשְׂרָאֵל these (are) thy gods, O Israel, &c.* Ex. 32: 4, 8. 1 Kings 19: 2. 20: 10. &c.; and even when applied to the true God, a few instances are found where it is construed formally in the plural, e. g. *הָחַעַי אֱתֵי אֱלֹהִים God caused me to wander*, Gen. 20: 13. (though here Abraham appears to use the plural in compliance with the notions of Abimelech), *כִּי שָׁם נִגְלָה אֵלָיו הָאֱלֹהִים because there God appeared to him*, Gen. 35: 7., *אֲשֶׁר יִרְשִׁיעַן אֱלֹהִים whom God (meaning the judges) shall condemn*, Ex. 22: 8. (here construed in the plural because used instead of the plural noun *שֹׁפְטִים judges*), *אֲשֶׁר הִלְכֵי אֱלֹהִים whom God went to redeem*, 2 Sam. 7: 23. (in the parallel passage 1 Chron. 17: 21., the verb as usual is put in the singular), *יֵשׁ-אֱלֹהִים שֹׁפְטִים בָּאָרֶץ there is a God that judges on the earth*, Ps. 58: 12.

β. With *אֲדֹנִי Lord*, e. g. *שְׁלֹדֶנָּה בְּיַדְהֶשֶׁלֶת אֲדֹנִי send, Lord, I pray thee, by means (of whom) thou wilt send*, Ex. 4: 13. Dan. 9: 7, 16, 19., *אֲדֹנִי מַעַלְה עֲלֵיהֶם אֲדֹמֵי הַנָּהָר the Lord (is) about to bring upon them the waters of the river*, Is. 8: 7. In a few instances the common plural *אֲדֹנִים* is applied, on a principle analogous to the preceding, to a single earthly master, e. g. *עַד בֹּרָא אֲדֹנָיו until his*

* Hither might also be referred the example Lam 4: 16. in § 733. 3. *b.*

lord's coming, Gen. 39 : 16, 19, 20., קָשָׁה בְּיַד אֱלֹהִים *into the hand of a cruel lord*, Is. 19 : 4.*

γ. With שְׂדֵי *Almighty*, e. g. שְׂדֵי יִבְרַכְךָ *the Almighty who shall bless thee*, Gen. 49 : 25., אִם שְׂדֵי יַעֲזֹבֶדְךָ *does the Almighty pervert justice?* Job 8 : 3., הֵמָּר שְׂדֵי לִי מֵאֵד *the Almighty has dealt very bitterly with me*, Ruth 1 : 20, 21.

C. Gender and Number neglected.

§ 760. 1. Occasionally a verb remains in its simple from, the masculine singular, even when its subject is a feminine plural ; so that both gender and number are neglected. This takes place when the verb precedes the noun, e. g. וַיְהִי יָדָיו יְמִינָהּ *and his hands were steady* (lit. *firmness*, see § 732. 1.), Ex. 17 : 12., וְלֹא הָיָה לָהֶם יָדִים *and they had no power*, lit. *hands*, Josh. 8 : 20., לֹא נִמְצְאוּ נָשִׁים *there were no women found*, Job 42 : 15. It will be observed that in all the above instances the noun has a masculine form (see §§ 757. 1., 759. 1.).

2. Occasionally too when the verb is placed after the noun, e. g. אַרְבַּע הַקִּדֹּת יִהְיֶה לָכֶם *the four (remaining) parts shall be your own*, Gen. 47 : 24., מִצּוֹת יֵאָכַל *unleavened bread shall be eaten*, Ex. 13 : 7. (where מִצּוֹת is construed like its opposite חֻמֵּץ) Num. 28 : 17. Ezek. 45 : 21., עֵינֵי גְבוּהוֹת אָדָם שָׁפֵל *the lofty looks of man shall be humbled*, Is. 2 : 11., שְׂדֵמֹת הַחֲשֹׁבֵן אֶמְלֵל *the fields of Heshbon languish*, Is. 16 : 8. Hab. 3 : 17. (but in these last instances we may consider the verb as agreeing with the governing noun, see § 733. 3. b.).

§ 761. For the neglect of grammatical agreement in pronouns and pronominal suffixes, see Chap. VII.

Impersonal Constructions.

§ 762. We have seen that the gender and number of verbs as well as of other predicatives and attributives are usually regulated by that of the noun on which they depend, and with which they almost always

* On this Jarchi remarks, קריו בלשון רבים ואפילו יחיד *every expression of dominion is made in the plural, though it be (logically) singular.*

either formally or logically agree. But in Hebrew a verb is often used impersonally, as it is called, that is to say, without any particular noun expressed or understood on which it can be said to depend. And this takes place in the following ways.

1. *a.* When an event is predicated without any reference to the agency by which it is effected. For this purpose the third person singular, as in Latin and English, is employed, and frequently in the masculine, as being the simplest form, e. g. *אַל־יָרֵעַ בְּעֵינֶיךָ* *let it not be grievous in thy sight*, i. e. do not feel aggrieved, Gen. 21 : 12., *וַיַּצַּר* *וַיָּחַד* *לָהֶם מְאֹד* *and it was very distressing to them*, i. e. they were greatly distressed, Judg. 2 : 15. Job 20 : 22., *לֹא יָנוּחַ לָךְ* *there shall be no rest for thee*, Is. 23 : 12. Job 3 : 13. Hither are to be referred the constantly recurring formulæ *וַיְהִי* and *וַיָּהִי* *it was, it came to pass* (see § 669. 1. *b.*).

b. The feminine form is likewise employed, as bearing the greatest affinity to the neuter (see § 739. 2. *b.*), e. g. *וַתִּהְיֶה חֻק בְּיִשְׂרָאֵל* *and it was a custom in Israel*, Judg. 11 : 39., *וַתַּצַּר לְדָוִד מְאֹד* *and David was greatly distressed* (see Judg. 2 : 15), 1 Sam. 30 : 6. 2 Sam. 13 : 3, 9., *לֹא תָקִים וְלֹא תֵהִי* *it shall not stand, neither shall it come to pass*, Is. 7 : 7., *כִּי לָךְ יֵאָתֶה* *for it becomes thee*, Jer. 10 : 7. 44 : 21., *עַתָּה הִבֹּיָא אֵלַיךְ* *now it is come to thee*, Job 4 : 5.

2. Occasionally the plural form is employed in poetry, e. g. *כַּצֹּאֵן* *לִשְׂאוֹל שְׂחָד* *like the sheep they lay them in the grave*, i. e. they are laid in the grave like sheep, Ps. 49 : 15., *וַיִּזְכְּפוּ לָךְ שָׁנוֹת חַיִּים* *and they shall increase to thee the years of life*, i. e. the years of thy life shall be increased in number, Prov. 9 : 11., *וְלֵילֹת עֹמֶל מִנְּדִי* *and nights of trouble they appoint to me*, i. e. wearisome nights are appointed me, Job 7 : 3. 17 : 12. 34 : 20.

§ 763. 1. Verbs again are construed impersonally to denote the performance of an action by some person or persons, without mentioning by whom. For this purpose the third person masculine singular is usually employed, which corresponds to the use of verbs of the same form with the indefinite French *on*,* e. g. *לֹא־מָצָא עֶזְרָה כְּנָגְדּוֹ* *one found no help meet for him*, i. e. no suitable helpmate was found for him, Gen. 2 : 20. 11 : 9. 16 : 14. 48 : 1, 2., *כָּבֵד זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ* *of a talent of pure gold one shall make it*, i. e. it shall be made, Ex. 25 : 39. 27 : 8., *אֲשֶׁר יִמְשַׁח אֹתוֹ* *the priest whom one shall anoint*,

* English *one*; though in this language the passive construction is usually preferred.

i. e. who shall be anointed, Lev. 16 : 32., *אמר אלי one has told me*, it has been told me, 1 Sam. 23 : 22. 2 Sam. 16 : 23., *ישא אדחיל דמשק one shall carry off the riches of Damascus*, i. e. they shall be carried off, Is. 8 : 4. Occasionally *איש* (= Germ. *man*) is supplied, e. g. *אמר האיש so one used to say*, 1 Sam. 9 : 9., also in 2 Sam. 16 : 23. according to the K'ri.

2. Sometimes the third person plural is employed, a construction not unfrequently found in other languages,* e. g. *בנהמה אשר יקריבו בנהמה קרבן a beast of which they make an offering*, i. e. which it is customary to offer, Lev. 27 : 9, 11., *ויגידו לשאול and they told Saul*, meaning simply, Saul was told, 1 Sam. 18 : 20., *לא תוסיפי יקראריך thou shalt not continue (that) they call thee tender*, i. e. thou shalt no longer be called tender, Is. 47 : 1. 64 : 3., *לא יספדו להם they shall not lament for them*, i. e. they shall not be lamented, Jer. 16 : 6, 7., *לתנו להם פולס let them give us pulse that we may eat*, i. e. let pulse be given us to eat, Dan. 1 : 12. Neh. 2 : 7.

§ 764. Sometimes the active participle of a verb used impersonally is employed as its subject, in the singular, e. g. *כי ימות מו if a dying man die*, meaning, if any one should die, Num. 6 : 9., *כי יפל הנפל if a faller fall*, i. e. if any one should fall, Deut. 22 : 8., *ושמע השמיע and a hearer hear*, i. e. and whoever shall hear, 2 Sam. 17 : 9. Ezek. 33 : 4., *לא ידוך תהרץ the treader shall not tread out wine*, i. e. none shall tread out wine, Is. 16 : 10. 28 : 4. And also in the plural, e. g. *נטעו נטעים planters plant*, Jer. 31 : 5., *חרשו חרשתי the ploughers ploughed over my back*, Ps. 129 : 3.

§ 765. Sometimes the passive form is used impersonally, which is not unfrequently the case in Latin, e. g. *לזאת יקרא אשה this shall be called* (lit. to this it shall be called) *woman*, Gen. 2 : 23. Is. 1 : 26., *אז היתה לקרא בשם יהוה then it was begun to call upon the name of Jehovah*, i. e. men began to call, &c. Gen. 4 : 26., *עלכן יאמר therefore it is said*, 10 : 9. Is. 61 : 6. 62 : 4. Jer. 16 : 14. Hos. 2 : 1., *לא תמשך עוד it shall be prolonged no further*, Ezek. 12 : 25.

§ 766. Occasionally too the second person is employed instead of the third, as is frequently the case in English and Latin, when the speaker for greater emphasis directs his discourse immediately to his auditor, although intending it to be of universal application, e. g.

* Compare the frequent use of the Greek *φασί*, Lat. *aiunt*, Eng. *they say*, Pers. *آوردند*, &c.

וְכִי תִקְרִיב קָרְבָּן מִנְחָה *and if thou bring as an oblation a meal-offering*, i. e. if any one bring, &c. Lev. 2 : 4., לֵךְ תִּכָּהּ *smite a scorner*, i. e. let him be smitten, Prov. 19 : 25., אֶךְ בְּדַבְרֶיךָ *seest thou a man hasty in his words*, i. e. if such a man be seen, found, 29 : 20., תִּשְׁכֹּן בְּאֹהֶלךָ *thou shalt dwell in his tent, because he is not*, i. e. any one may dwell, &c. Job 18 : 15. The infinitive with a pronominal suffix of the second person is used for the same purpose, e. g. בָּאֲכָה גֵרָרָה (in) *thy coming to Gerar*, i. e. as one comes to Gerar, Gen. 10 : 19, 30. 13 : 10. 1 Sam. 17 : 52.

§ 767. The subject of a verb not construed impersonally is sometimes omitted when it may readily be supplied from the context, e. g. לֹא נִשְׁאַר בָּהֶם עֶדְאֶחָד *there was not (a man) left of them, even a single one*, Ex. 14 : 28. (supply אִישׁ), וְתַחַס עֵלֶיךָ *but (mine eye) spared thee*, 1 Sam. 24 : 11. (supply עֵינִי), לֹא יִפֹּל מִדְּבַר יְהוָה אֲרָצָה *(ought) of the word of the Lord shall not fall to the ground*, 2 Kings 10 : 10. (supply דְּבַר as in Josh. 21 : 45.), כִּי חָרָה לוֹ *because his (anger) burned*, because he was angry, 2 Sam. 22 : 8. Ps. 18 : 8. (supply אָנֹכִי), לְמַדָּה יִתֵּן *(why) does (the Lord) give light to the wretched?* Job 3 : 20. (supply יְהוָה).*

Change of Person.

§ 768. The Hebrew prophets are accustomed by a bold figure of speech, which grammarians call *enallage personarum*, to change sometimes the person of the subject of discourse from the third to the first or second, and *vice versâ*, thus giving greater variety and force to their exhortations.

1. *a.* The change from the third person to the first occurs chiefly in promises and denunciations made by God himself, where, after a declaration concerning his purposes made in the third person, the form is suddenly changed, and the Deity is represented as uttering the predictions directly in the first person, e. g. וְיִבְרַךְ אֶת־לֶחֶמְךָ וְאֶת־מִימֶיךָ *he shall bless thy bread and thy water, and I will remove sickness from among thee*, Ex. 23 : 25., כִּי יִבְצֹעַ יְהוָה אֵת, כְּלִי־מַעֲשָׂהוּ *when the Lord has performed all his work, I will punish*, &c. Is. 10 : 12. It occurs also where the prophet in treating of some important national event gives greater vividness to

* Compare *παρέχει μοι*, scil. ὁ Θεός, Herod. 3. 73.

his discourse by suddenly representing the nation as speaking in its own person, e. g. *בֵּיתֶלָל יִמְצְאוּנוּ וְשָׁם יִדְבֹר עִמָּנוּ* (in) *Bethel he finds him, and there he speaks with us*, Hos. 12: 5., *פָּנֵהוּ יַעֲבֹר בְּרֶגֶל שָׁם*, Hos. 12: 5., *they passed through the flood on foot, there did we rejoice in him*, Ps. 66: 6., *כַּמְעַט עַל-אֶרֶץ מִצְרַיִם שָׁמָּה לֹא יָדַעְתִּי אִשְׁמַע* when he went (lit. in his going) through the land of Egypt, I heard a language I understood not, 81: 6.

b. The contrary change, from the first person to the third, occurs for the most part only after instances like the preceding, that is to say, where the first person has been substituted for the third, e. g. *וְהִדְפַתִּיהָ יְהוָה וּמִמְצִבָּה וּמִמְעֻמָּדָה יִהְיֶה וּמִמְצִבָּה וּמִמְעֻמָּדָה יִהְיֶה* and I will drive thee from thy station, and from thy state he shall pull thee down, Is. 22: 19., *הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן*, i. e. I am he who shall lay, &c. 28: 16., *כַּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ . . . מִשְׁנֵאֵי יְהוָה יִכְחָשׁוּ לוֹ* I should soon have subdued their enemies, the haters of the Lord should have submitted themselves to him, Ps. 81: 15, 16.

2. a. Sometimes one by or to whom a promise or threat is made, after being spoken of in the third person, is suddenly addressed directly in the second, which gives additional point to the declaration, e. g. *יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְהִשְׁלִיךְ יְהוָה אֲשֶׁר חָמְדָתֶם וְגו'* for they shall be ashamed of the oaks that ye have desired, &c. Is. 1: 29., *יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְהִשְׁלִיךְ יְהוָה אֲשֶׁר חָמְדָתֶם* he will subdue our iniquities, and thou wilt cast into the depths of the sea all their sins, Mic. 7: 19. (here, it will be perceived, is a double conversion, viz. from a third to a second person and also from a first to a third), *יְהַלְלוּ יְהוָה הָרִשִׁי יְחִי לְבַבְכֶּם לְעֹד* they shall praise the Lord that seek him; your heart shall live for ever, Ps. 22: 27., *אֵבִיא בְּגִבּוֹרֹת אֱלֹהֵי יְהוָה אֲזַכִּיר יְדֻתְךָ* I will go in the strength of the Lord God; I will commemorate thy righteousness, 71: 16., *יִנְאָכִילֵהוּ מִחֶלֶב חֹשֶׁה וּמִצֹּרֵי דִבְשׁ אֲשִׁיכֵהוּ* he would have fed him with the finest wheat, and with honey from the rock I should have satisfied thee, 81: 17. (here too, besides the change from the third to the second, there is also one from the third to the first).

b. The converse of the above also takes place, i. e. the second person is sometimes exchanged for the third, which is seldom the case except when such second person has been substituted for a third, e. g. *וְלֹא תִשְׁמַר פִּקְחִי אֲזִנִּים וְלֹא תִשְׁמַע רַעוֹת רַבּוֹת* seeing many things thou heededst not; opening the ears, he hears not, Is. 42: 20. 54: 1. 61: 7., *וְהִנֵּנִי אֶתְחַדְדֶּנָּה . . . וְהִנֵּנִי אֶתְחַדְדֶּנָּה* behold I am about to hedge up thy way, so that she shall not find her paths, Hos. 2: 8., *וְהִנֵּנִי אֶתְחַדְדֶּנָּה* ye Ethiopians also, they shall be slain by my

sword, Zeph. 2 : 12., וְנִשְׁמְרָתָם בְּרוּחָם וּבְאִשֶּׁת יְעִירֵיהֶם אֶל יְבָנוֹד, *take heed to yourselves, and to the wife of thy youth let him not act perfidiously*, Mal. 2 : 15., וּמִנֶּהם הוּא, וּמִנֶּהם עֶזְרָם בְּיָהוּדָה עֶזְרָם, *O Israel, trust in the Lord; he is their help and their shield*, Ps. 115 : 9, 10, 11. (in these last instances it will be seen there is a change of number as well as of person).

§ 769. There is another deviation from the usual employment of the persons which has its counterpart in most of the modern languages of Europe. This is the use of the third person instead of the second, through deferential politeness, e. g. אֲדֹנָי שְׁמַעֲנוּ *let my lord hear us*, Gen. 23 : 6. 44 : 19. Josh. 5 : 14. And also the use of the first person plural instead of the singular, indicative of majesty, dignity, e. g. בָּצַלְמֵנוּ נַעֲשֶׂה אָדָם *let us make man in our image*, Gen. 1 : 26. 11 : 7., כָּל־אֲשֶׁר שָׁמַעְנוּ בְּאָזְנוֹנֵינוּ *according to all that we have heard with our ears*, 2 Sam. 7 : 22.*

CHAPTER IV.

POSITION AND COMPARISON OF ADJECTIVES.

Position.

§ 770. We have already seen that an adjective forming the predicate to a proposition differs from the same word employed as a qualificative with respect to its reception or non-reception of the article (§ 724). There exists another peculiarity by which a predicative is distinguished from a qualificative adjective, and this is its position with regard to the subject, viz. whether placed before or after it.

* The same use of the plural is found in Chaldee, e. g. הִיא מַלְכָּא דְּחִירְעִיקָא *for thou hast made known to us the king's matter*, Dan. 2 : 23, 36. Ezra 4 : 18.

Here we find the Hebrew usage to be precisely the reverse of that which prevails in the languages of modern Europe: a qualificative adjective being usually placed *after* the noun to which it refers, e. g. **חכם איש** *a wise man*, 1 Kings 2: 9., **אשה יפה** *a beautiful woman*, Prov. 11: 22., **אנשים חכמים** *wise men*, Deut. 1: 13., **המאורות הגדולים** *the great lights*, Gen. 1: 16.; and a predicative one *before* it, e. g. **כבד** *the famine* (was) *grievous*, Gen. 12: 10., **טובה חכמה** *wisdom* (is) *good*, Prov. 8: 11., **דרכי יהוה ישרים** *the ways of the Lord* (are) *right*, Hos. 14: 10., **רבות צדיק** *many* (are) *the afflictions of the righteous*, Ps. 34: 20.

§ 771. The reason of this appears to be as follows. When an adjective serves as a qualificative, the idea it expresses is accessory to that of the noun it belongs to, which as the principal member of the compound term is placed first, by a constant law of the Shemitish languages, according to which the most important words assume the right of priority in the sentence. But when an adjective forms the predicate of a proposition, the case is different: for then, instead of being an appendage to a noun, it constitutes a most important part of the sentence; and accordingly is placed before the noun, at or near the commencement of the proposition, in compliance with the same general principle.

§ 772. The rule concerning the position of qualifying adjectives holds good with but very few exceptions with respect to nouns both definite and indefinite.* That which relates to predicative adjectives is most strictly observed when the subject is indefinite: because their predicative nature is then left to be ascertained from the position and context alone.† When the noun is definite, the position of the adject-

* Occasionally a qualificative is placed emphatically before an indefinite noun, as for instance the adjective **רבים צדיקים** *many hunters*, Jer. 16: 16. Ps. 89: 51. 1 Chron. 28: 5., **רבות עתים** *many times*, Neh. 9: 28.: and also when the noun is specified by a pronominal suffix, e. g. **צדיק עבדי** *the righteous one my servant*, i. e. my righteous servant, Is. 53: 11., so **אחותה בגידה** *her treacherous sister*, Jer. 3: 7, 8, 10.; or by a noun in regimen, e. g. **אדירים משבררים** *the mighty breakers of the sea*, Ps. 93: 4. The adjectives in the following passage, although viewed by some as qualificatives, are in reality predicatives: **כי רעתך רבים פשעים ונצמים חנאיתכם** *for I know your transgressions (are) manifold and your sins mighty*, Amos 5: 12.

† A predicative adjective is rarely placed after an indefinite noun; and only when its nature is clearly evinced by the context, e. g. **כי צרה קרובה** *for danger (is) near*, Ps. 22: 12.

tive is of less importance, since its precise nature can then be determined from the reception or non-reception of the article: for when a qualificative, it necessarily takes the article in order to agree with the noun; but when a predicative, it must remain indefinite (§ 724). Consequently we find that a predicative adjective whose subject is definite either by signification, construction, or the reception of the article (§ 716), assumes the following positions with respect to it.

1. According to the general rule, it is usually placed before the noun to which it refers, and which constitutes the subject of the proposition, e. g. *טוֹב יְהוָה Jehovah (is) good*, Ps. 34 : 9., *רָבָה רַעַת הָאָדָם the wickedness of man (was) great*, Gen. 6 : 5. Ps. 111 : 2., *גָּדוֹל כְּבוֹדוֹ his glory (is) great*, Ps. 21 : 6. 119 : 96., *טוֹבָה הָאָרֶץ the land (is) good*, Num. 14 : 7. Deut. 1 : 25.

2. Less frequently it follows the noun, when, as the adjective is without the article, the sense is still perspicuous, e. g. *יְהוָה בְּצִיּוֹן גָּדוֹל Jehovah (is) great in Zion*, Ps. 99 : 2., *כֹּחַ גָּדוֹל his strength (is) great*, Judg. 16 : 5, 6, 15. Jer. 50 : 34. Ps. 99 : 3. Prov. 23 : 11., *הָעִיר הַזֹּאת this city (is) near*, Gen. 19 : 20. 29 : 2, 7. 1 Kings 18 : 2. Ps. 104 : 25. And especially when the substantive verb is employed as a copula, e. g. *וְהָיָה הַמִּכָּה גְּדוֹלָה מְאֹד and the slaughter was very great*, 1 Sam. 4 : 10. 14 : 52., *וַיְהִי חֲלִיָּה חָזָק מְאֹד and his sickness was very severe*, 1 Kings 17 : 17.

§ 773. These constructions obtain also when the subject is a pronoun of the first or second person, which is likewise definite: thus before the subject, e. g. *אֲנִי שְׁחוּרָה I (am) black*, Cant. 1 : 5., *אַתָּה צַדִּיק thou (art) righteous*, Neh. 9 : 8.; after the subject, e. g. *אֲנִי יָשְׁנָה I (am) asleep*, Cant. 5 : 2., *עוֹדֵנִי הַיּוֹם חָזָק as yet I (am) strong this day*, Josh. 14 : 11., *וְאַתָּה צַדִּיק and thou (art) righteous*, Neh. 9 : 33., *הִנֵּה יָפָה behold thou (art) fair*, Cant. 1 : 14, 15.

§ 774. The demonstrative pronouns follow the same rules with regard to position as adjectives. Thus, when used as qualificatives, they are placed with the article (§ 724. II. 2.) after the noun to which they refer, e. g. *הַמָּקוֹם הַזֶּה this place*, Gen. 28 : 17., *הָעִיר הַזֹּאת this city*, Gen. 19 : 20., *הַדְּבָרִים הָאֵלֶּה these things*, Gen. 22 : 1.; but when as predicatives, they are placed without the article (§ 724. I. 2.) before the subject, e. g. *זֶה סֵפֶר תּוֹלְדוֹת אָדָם this (is) the book of the generations of Adam*, Gen. 5 : 1., *זֹאת תּוֹרַת הָאָדָם this is the way of mankind*, 2 Sam. 7 : 19. Zech. 14 : 12., *אֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל these are the names of the children of Israel*, Ex. 1 : 1.

Comparison.

§ 775. In Hebrew as in other languages, a quality may be attributed to an object with different degrees of intensity. When no intimation is made relative to this particular, it is said to be in the *positive* degree; when represented as existing in one object with greater or less intensity than in another, or with too great or too little intensity for a given purpose, it is said to be in the *comparative* degree; and lastly, when a quality is represented as existing in the individual object or objects spoken of with the greatest or least intensity as compared to the same quality in an entire class or assemblage of objects, it is said to be in the *superlative* degree. The construction of the simple or positive form of attributives has already been discussed; so that there remains for us to exhibit the modes by which the comparative and superlative degrees are indicated.

Comparative Degree.

§ 776. The comparative and superlative degrees of the quality denoted by an adjective are in different languages differently expressed. In some they are symbolically indicated by an extension of the form of the adjective consisting of an added termination, which appropriately represents the increase of force intended to be conveyed, thus *σόφος, σοφώτερος, σοφώτατος*; *sapiens, sapientior, sapientissimus*; *wise, wiser, wisest*. While in others the adjective remains unchanged, and the comparison is denoted by separate particles; as is constantly the case in French, thus *sage, plus sage, le plus sage*; and frequently also in English, as *tranquil, more tranquil, most tranquil*. The relation too of the compared noun with that with which the comparison is made is usually indicated by a particle, as *ἢ, quàm, que, than*; or by an inflection of the latter noun, as for example the genitive case in Greek and the ablative in Latin.

§ 777. In the Hebrew language, whose nouns both substantive and adjective are but sparingly inflected, the adjective undergoes no change of form for the purpose of indicating the degrees of comparison; this being effected by placing in contrast the noun compared and that with which the comparison is made. For this purpose is employed the preposition *מִן* (§ 608), which being prefixed to the latter noun indicates that the former departs or differs *from* it in the intensity of.

its attribute, and, unless otherwise specified, surpasses it, e. g. *הַרְבֵּה מִכֶּסֶד טוֹב* *her gain (is) good from the gain of silver*, i. e. her gain differs in goodness from that of silver, is better than it, Prov. 3 : 14., *אַתָּה חָכָם מִדָּנִיִּל* *thou art wise from Daniel*, i. e. thou differest from him in wisdom, art wiser than he, Ezek. 28 : 3., so *עֲצָמַי מְרֻבֵּרִים מִרֹאשִׁי* *they are more numerous than the hairs of my head*, Ps. 40 : 13.* The construction is the same when the attributive is contained in a neuter verb. e. g. *אֲנִי גָדוֹל מִמֶּנּוּ* *I am greater than thou*, Gen. 41 : 40.

§ 778. The same construction is employed to signify *excess* in the quality attributed, e. g. *גְּדוֹלָה וְנִפְלְאוֹת מִמֶּנִּי* *things great or high from me*, i. e. too high for me, Ps. 131 : 2.; and likewise when the attributive is contained in a neuter verb, e. g. *עֵינָיו יָחֶהְיֶה מְרֻבֵּר* *his eyes were too weak to see*, Gen. 27 : 1.

* In Chaldee, Syriac, and Ethiopic also the comparative is denoted by employing the adjective in its original form followed by the preposition Chald. *מִן*, Syr. *عَنْ*, Eth. *ከ* or *ከ*, all equivalent to the Heb. *מִן*. In Arabic it is indicated by a change in the adjective itself, which takes the form *أَفْعَلٌ*, and is also followed by the preposition *مِنْ*, e. g. *وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى* *and who is more unjust than he who devises lies?* Kor. 6 : 21. 7 : 35. This form of the adjective, however, cannot properly be called a comparative in the occidental sense of the term. It is in reality a symbolically emphatic or intensitive form, made like the greater part of the *plurales fracti* by extending the form of the singular by the addition of a weak letter, and is used also to denote the superlative (see § 785. note.). In Persian, comparison is indicated by adding to the positive form of the adjective the termination *تَر* (Sanscr. *तृ* *tara*, Gr. *τερος*) for the comparative, and *تَرین* for the superlative, e. g. *بَهْتَر* *good*, *بَهْتَرِ* *better*, *بَهْتَرِین* *best*; and by placing before the noun with which the comparison is made the particle *از* *from* (comp. Heb. *מִן*) or *کِ* *than* (Lat. *quàm*, Fr. *que*), e. g. *وبوستانى تازهتر از گلستان اِرم* *and the garden was fresher than the rose-garden of Iram*. The simple forms of the adjectives, Arab. *خَيْرٌ* and Pers. *بَه* *good*, are also used with the particles *مِنْ* and *کِ* as comparatives, e. g. *أَنَا خَيْرٌ مِنْهُ* *I am better than he*, Kor. 7 : 11., *صبر درویش به* *the patience of the poor is better than the generosity of the rich*, Sad. Gulist., a construction identical with that of the Hebrew.

§ 779. As the comparative degree is denoted in Hebrew solely by thus contrasting the noun compared with that with which the comparison is made, this latter, accompanied by the exponent of the contrast **מִן**, must always be expressed, since without it the attributive would necessarily be regarded as a positive.* The principal varieties of the comparative are the following.

§ 780. A noun or an attributive used as a noun is compared to a noun or pronoun by means of an adjective or of a neuter verb followed by the preposition **מִן**. Thus,

1. a. To a noun, e. g. **טוֹב שֵׁם מְשֻׁמֵּן טוֹב** *reputation (is) better than good ointment*, Eccl. 7 : 1., **רַבִּים בְּנֵי שׁוֹמְמָה מִבְּנֵי בְעִילָה** *the children of the desolate are more numerous than the children of the married one*, Is. 54 : 1., **טוֹב אֶרֶץ אֲפִים מְגֻבֹּר וּמִשָּׁל בְּרוּחוֹ מִלֹּכֵד עִיר** *the slow to anger is better than the mighty, and the ruler of his spirit than the taker of a city*, Prov. 16 : 32. 17 : 1. 27 : 5. Cant. 4 : 10.; **אֶזְקִיר אָנוֹשׁ מִפֶּזָּז** *I will make a man more precious than fine gold*, Is. 13 : 12. Occasionally the attributive appears to be omitted where it may readily be supplied from the context, e. g. **מַצְהָרִים יָקִים הָלֵךְ** *(thy) life shall spring up (brighter) than the noon*, Job 11 : 17. †

* This omission, however, is found to take place in a very few instances, where the comparative nature of the attributive is clearly evident from the context, e. g. **וְעוֹד תֵּשֶׁב הָאָרֶץ הַזֹּאת גְּדֻלּוֹת** *but turn again, and thou shalt see greater abominations, scil. than these*, Ezek. 8 : 6, 13. (supply **מִמֶּנֶּה**, which see v. 15.).

† This may also be rendered, by taking **מִן** in its ordinary acception, *life shall spring from the noon*, i. e. shall be bright and unclouded, as though proceeding from the noon. Some too consider and translate the following passages as instances of elliptical construction, viz. **הִנֵּה אַתָּה מֵאֵין וְעַתָּה מֵאֵס** *behold ye (are less) than nothing, and your work (less) than naught*, Is. 41 : 24., **רָשָׁע מִמְּסִיבָה** *the upright (is sharper) than a thorn-hedge*, Mic. 7 : 4., **הֵמָּה מִדָּבָר רֵחַר** *they (are) altogether (lighter) than vanity*, Ps. 62 : 10. Still these may all be explained as the emphatic use of **מִן**, to point out that of which any thing is as it were the very essence, and may be regarded as equivalent to the subjective use of the article described § 720. 2.; so that these passages will also admit of being rendered as follows: “behold, ye (are) even (as) nothing,” &c., “the most upright (is) a very thorn-hedge,” “they are altogether vanity.” The following also is generally considered as a comparative, **וְסִמְלֵיהֶם מִירוּשָׁלַם וּמִשָּׁמְרוֹן** *and their graven images (were stronger or more) than (those of) Jerusalem and Samaria*, Is. 10 : 10.; but we would rather take **מִן** in its ordinary signification, *from, of, and supply the verb מִצָּאָה from the preceding clause, thus, “(so it shall reach those) of Jerusalem and Samaria.”*

b. To a pronoun, e. g. *נָאֵל קָרִיב מִמֶּנִּי a kinsman nearer than I*, Ruth 3 : 12., *הַמְעַט מִמֶּה יִתְנַחֲמוּ אַל are the consolations of God too little for thee?* Job 15 : 11., *גִּדְּלוּלִים וְעֲצֻמִּים מִכֶּם nations greater and mightier than you*, Deut. 11 : 23. 20 : 1., *כִּי יִרְחַק מִמֶּה הַמָּקוֹם if the place be too far for thee*, 12 : 21. 14 : 24.

2. A pronoun may also be compared with a noun or pronoun ; and when a personal pronoun, it may either be separately expressed, or included with the attribute in a verb, e. g. *מִדְּמָחוֹק מִדְּבֶשׁ וּמֵה עֵץ what (is) sweeter than honey, and what (is) stronger than a lion?* Judg. 14 : 18. ; *אֲתִבִּינָה I am more intelligent than the sages*, Ps. 119 : 100., *רַחֲמֶיךָ יְהוָה מִבְּנֵי אָדָם thou art fairer than the children of men*, Ps. 45 : 3., *עֲצֻמָּה מִמֶּנּוּ מְאֹד thou art much mightier than we*, Gen. 26 : 16., *קֹדֶשְׁתִּיךָ I am holier than thou*, Is. 65 : 5.

§ 781. 1. a. A substantive noun may be compared with an infinitive, or noun of action, e. g. *יָחַת נָעְרָה בְּמִבְּרֵן מֵחֹכֶם כְּסִיל מֵאָה a reproof enters more into a wise man than striking a fool a hundred (times)*, Prov. 17 : 10. But this construction is generally used to indicate excess of the quality spoken of with regard to the action represented by the infinitive, e. g. *הָיָה רִכְשָׁם רַב מִשְׁבֵּת יַחְדָּו their wealth was too great (for them) to dwell together*, Gen. 36 : 7., *וְאִם יִמְעַט הַבֵּית, מִמְּהוּרֵי הַבֵּית if the household be too small to have a lamb*, Ex. 12 : 4. (where *מִן* is repeated for the sake of emphasis), *רַב הָעָם אֲשֶׁר אִתְּךָ the people that are with thee are too many for me to give Midian into their hand*, Judg. 7 : 2., *מִזִּבְחֵה הַנִּחֹשֶׁת קָטָן מִמְּהוּל אֲתִדְּהֵלָה the brazen altar was too small to receive the burnt-offerings*, 1 Kings 8 : 64., *קָצֵר הַמִּצָּע מִהִשְׁתָּרֵעַ the bed is too short to stretch one's-self out*, Is. 28 : 20.* 59 : 1.

b. A pronoun, separately expressed or contained in a verb, may also be compared with a noun of action, e. g. *זָקְנִיתִי מִהוּרֵי לְאִישׁ I am too old to have a husband*, Ruth 1 : 12., *טְהוֹר עֵינַיִם מִרְּאוֹת רָע (thou art) too pure of eyes to behold iniquity*, Hab. 1 : 13. (supply *תִּהְיֶה* or *הָיָה*), *עֲצֻמוֹ מִסָּפֵר (הֵנָּה) אֲתָה they are too many to number, meaning, to be numbered,†* Ps. 40 : 6.

* The prep. *בְּ* is employed instead of *מִן* in the parallel clause of the same verse, *הַמִּסְכָּה צָרָה כְּהִתְלַבֵּם the covering is too scanty to wrap one's self up*. Compare the use of the Germ. *als = as*, after comparatives.

† It will be observed that here the Hebrew and English idioms coincide, an active infinitive being used instead of a passive. The same is more frequently the case in German.

2. An infinitive, or noun of action, is occasionally compared with a substantive noun or pronoun, e. g. עֲשֹׂה צְדָקָה וּמִשְׁפָּט נְבָחַר לַיהוָה מִזֶּבַח *to act righteously and justly is more acceptable to the Lord than sacrifice*, Prov. 21 : 3., טוֹב לִשְׁמֹעַ נֶעְצָר חָכָם מֵאִישׁ שֹׁמֵעַ שִׁיר כְּסִילִים (it is) *better to hear the rebuke of the wise than that one should hear the song of fools*, Eccl. 7 : 5. ; הַמְעַט מִכֶּם הֵלֵאֹת אֲנָשִׁים (is it) *too little for you to weary men?* Is. 7 : 13.

3. Sometimes also one noun of action is compared with another, e. g. טוֹב לְחַסֹּת בַּיהוָה מִבְּטֹחַ בָּאָדָם (it is) *better to trust in the Lord than to rely on man*, Ps. 118 : 8, 9., טוֹב שְׂפִלְרוּת אֲדָעָנִים מִחֶלֶק מְחֹלֵק (it is) *better to be humble in spirit with the lowly than to divide spoil with the proud*, Prov. 16 : 19. 25 : 7., טוֹב לִלְכֹת אֶל־בֵּית, אֶבֶל מִלְכֹת אֶל־בֵּית מִשְׁתָּה (it is) *better to go to the house of mourning than to go to the house of feasting*, Eccl. 7 : 2. When both verbs would be alike, as in the preceding instance, the last may be omitted, and the preposition prefixed to the noun forming its complement, e. g. טוֹב לִשְׁבֹת עַל פְּנֵי־גַג מֵאִשֶׁת מְדֹנִים וּבֵית הָרֵר (it is) *better to dwell in a corner of the house-top, than (to dwell) with a brawling woman in a wide house*, Prov. 21 : 9.

§ 782. Occasionally a comparison is made between a finite active transitive verb and an infinitive, e. g. וְנִבְדָּתוֹ מַעֲשֹׂת דְרָכָהּ (if) *thou honour him rather than pursue thine own inclinations*, Is. 58 : 13. One such finite verb may likewise be compared with another; and when they would both be alike, the last may be omitted, and the preposition prefixed to its subject or object as the case may be, e. g. הִשְׁחִיתוּ מֵאֲבֹתָם *they corrupted themselves more than their fathers* (scil. corrupted themselves), Judg. 2 : 19., מִשְׁחָה אֱלֹהִים שֶׁמֶן שְׂשׂוֹן מִחֲבֵרָהּ *God has anointed thee with the oil of gladness above thy fellows*, i. e. rather than thy fellows, Ps. 45 : 8.

§ 783. In a few instances, which occur only in the later writings, the adverb יוֹתֵר *more* is employed to indicate comparison; a construction which approaches to that of the Aramaic and Indo-European languages, e. g. לְמִי יִהְיֶה הַמֶּלֶךְ לַעֲשׂוֹת וְלֹא יוֹתֵר מִמֶּנִּי *to whom does the king delight to do honour more than (to) me?* Esth. 6 : 6., יוֹתֵר, מִהֶמְּהָ בְנֵי הָהָר *and more than these, my son, be admonished*, Eccl. 12 : 12.; also without mentioning the second term of the comparison, which is no longer indispensable (see § 779), e. g. לָמָּה חֲכַמְתִּי *why was I then more wise?* Eccl. 2 : 15.

Superlative Degree.

§ 784. An attributive indicating the superlative degree in Hebrew remains as in the comparative unchanged. The distinction between the two degrees is simply this: the comparative represents a quality as of a greater intensity in a certain object or objects than in one or several others, while the superlative exhibits this intensity as existing in the highest degree in an object or objects as compared to the entire class to which it or they belong.

§ 785. The superlative degree is of two kinds, *relative* and *absolute*. The relative superlative, as its name implies, intimates a comparison, and is denoted in English by the superlative termination or an adverb and the definite article, as *the tallest of the king's sons, the most faithful of his servants*. The absolute superlative signifies that a quality exists in an extremely high degree, without intimating a direct comparison, and is denoted in English by an adverb of degree and the indefinite article, as *a most faithful friend, an excessively tall man*.*

A. § 786. The *relative superlative* is denoted in Hebrew by placing the preposition מִן prefixed to the word לֹל all before the noun with which the comparison is made, to intimate that the object of which the quality is predicated is distinguished by it above a whole class of existences, and that accordingly such quality is of the greatest intensity. As in the comparative, this is the case when the quality is denoted by an adjective or participle, which retains its simple form, e. g. הָיָה הַחֹשׁ הָרָע מִכָּל חַיַּת הַשָּׂדֶה *the serpent was cunning from* (i. e. in comparison to) *all the beasts of the field*, i. e. was the most cunning of all the wild beasts, Gen. 3 : 1., עַם סָגֻלָּה מִכָּל הָעַמִּים *a people peculiar above all nations*, Deut. 14 : 2., גָּדוֹל מִכָּל־בְּנֵי־קֶדֶם *the greatest of all the natives of the East*, Job 1 : 3.; and likewise when contained in a verb, e. g. אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו *he loved Joseph above all his children*, Gen. 37 : 3, 4., וַיִּהְיֶה מִכָּל־הָעָם *he was the tallest of all the people*, 1 Sam. 10 : 23. Ps. 119 : 99. Very rarely לֹל is omitted, e. g. יָפְיִפְיָהּ מִבְּנֵי אָדָם *thou art the fairest of the sons of men*, Ps. 45 : 3.

* In Arabic the augmented form أَفْعَل is used to denote both the relative and absolute superlative, e. g. أَفْضَلُ النِّسَاءِ *the most excellent of women*, اَللّٰهُ اَكْبَرُ *God (is) most great*.

§ 787. The place of **מִן** is sometimes supplied by the preposition **בְּ** *in, among*, showing that the quality predicated of an object distinguishes it among all those of its class, and consequently exists in the highest degree,* e. g. **הָאָדָם הַגָּדוֹל בְּעֵנְקִים** *the greatest man among the Anakim*, Josh. 14 : 15., **אֶלְמִי הַדָּל בְּמִנְשָׁה וְאֶנְכִי הַצָּעִיר בְּבֵית אָבִי** *my family (is) the poorest in Manasseh, and I the least in my father's house*, Judg. 6 : 15., **בְּאָדָם קָטָן בְּגוֹיִם בְּזוּי** *the least among the nations (and) the most despised among men*, Jer. 49 : 15., **זָבֹור בְּבַחֲמָה** *the strongest among beasts*, Prov. 30 : 30., **הַיָּסוֹד בְּנָשִׁים** *the fairest among women*, Cant. 1 : 8. 5 : 9. 6 : 1.; so too when the attribute is contained in a verb, e. g. **אֲרוֹם בְּגוֹיִם אֲרוֹם בְּאֶרֶץ** *I am the most exalted among the nations, I am the most exalted in the earth*, Ps. 46 : 11.

§ 788. 1. Sometimes, instead of employing either **מִן** or **בְּ**, the attributive is placed in the close connection of the construct state with the name of the class of objects to which it refers.† As the construction here points out the same relation as that indicated in the preceding case by the preposition **בְּ** (see § 796. 1.), the effect is precisely the same, e. g. **זִקְנֵי הַכֹּהֲנִים** *the oldest of the priests*, Is. 37 : 2., (lit. the old men of the priests, those who were old *κατ' ἐξοχὴν* in comparison with the rest of the priests, hence the *oldest*); so **עָרִיצִי גוֹיִם** *the most terrible of the nations*, Ezek. 28 : 7., **נְכַבְּדֵי-אָרֶץ** *the most respected of the earth*, Is. 23 : 8. Prov. 30 : 24., **גְּדֹלֵי הָעִיר** *the greatest men of the city*, 2 Kings 10 : 6.

2. Sometimes an abstract noun is adopted in this construction in lieu of an attributive (see § 732. 1.), e. g. **טוֹב אֶרֶץ מִצְרַיִם** *the goodness of the land of Egypt*, i. e. the best of the land, Gen. 45 : 18, 20. Is. 1 : 19.; so **מְבֻחָר שְׁלֹשִׁיו** *the choicest of his captains*, Ex. 15 : 4. Deut. 12 : 11. Is. 22 : 7. Ezek. 24 : 4, 5., **מֵיטֵב הַצֹּאן** *the best of the sheep*, 1 Sam. 15 : 9, 15., **קוֹמַת אֲרָזֵיו מְבֻחָר בְּרָשָׁיו** *the highest mountains, its tallest cedars, its choicest cypresses*, 2 Kings 19 : 23. Is. 37 : 24.

* The same idiom occurs in New Testament Greek, e. g. *εὐλογημένη σὺ ἐν γυναικίν*, thou (art) the most blessed among women, Luke 1 : 28.

† This construction is frequent in Arabic, e. g. **يَا أَشْرَّ الْوَحُوشِ** *O worst of beasts!* Loc. fab. 19., **خَيْرُ أُمَّةٍ** *the best of the people*, Kor. 3 : 106.; as is also an equivalent one in Greek and Latin, e. g. *δολομήτα θεῶν*, Hom., *sancti deorum*, Virg.

§ 789. 1. A noun is sometimes qualified superlatively by placing in construction with it a noun conveying the idea of *primariness*, and hence of superiority, e. g. *שְׂמֵחָתִי רֵאשׁ* *the chief of my joy*, i. e. my chief joy, Ps. 137:6. Cant. 4:14., *רֵאשִׁית גִּזְרִים* *the beginning of nations*, i. e. the first, the greatest nation, Num. 24:20. Amos 6:1,6., *בְּכוֹרֵי רָעִים* *the first-born of the poor*, i. e. the poorest people, Is. 14:30., *בְּכוֹר מָוֶת* *the first-born of death*, i. e. the most deadly disease, Job 18:13.

2. Or by placing it in construction with one of the same kind in the plural, e. g. *עֶבֶד עֲבָדִים* *a servant of servants*, i. e. a servant of the lowest class, Gen. 9:25., *קֹדֶשׁ הַקֳּדָשִׁים* *the holy of holies*, i. e. the most holy place, Ex. 26:33., *אֱלֹהֵי הָאֱלֹהִים וְיְהוָה הָאֱדֹנָיִם* *the God of gods and the Lord of lords*, i. e. the most exalted of gods and of lords, Deut. 10:17., *הַבִּלְבָּלִים* *vanity of vanities*, i. e. the most excessive vanity, folly, Eccl. 1:2. Occasionally the second noun, either the same or synonymous with the first, is put in the singular, e. g. *רָעַתְּכֶם* *the wickedness of your wickedness*, i. e. your most vile wickedness, Hos. 10:15., *שְׂמֵחָתִי גִילִי* *the gladness of my joy*, i. e. my extreme joy, Ps. 43:4.

§ 790. The superlative is likewise denoted by an attributive noun with the definite article, which points it out as the object preëminently distinguished above all others of the kind by the quality specified, e. g. *וְהַיּוֹנֵה הַקָּטָן אֶת־אֲבוֹתֵינוּ הַיּוֹם* *and behold the youngest (is) this day with our father*, Gen. 42:13. (lit. the young one, scil. as regards us all = *the youngest*), 1 Sam. 17:14., *וְהָיָה וְשִׁכְנוֹ הַקָּרִב אֶל־בֵּיתוֹ* *he and the neighbour nearest his house*, Ex. 12:4. (lit. his near neighbour, i. e. he to whom above all the others this appellation belongs, his *nearest* neighbour), Deut. 21:3,6.

B. § 791. The *absolute superlative*, which represents an object as possessed of some quality or attribute in the highest degree of intensity, without intimating any comparison with other objects, is expressed in Hebrew by placing the noun in construction with one or other of the appellations of the Deity, thus attributing to it the idea of the highest excellence, e. g. *נִפְתָּלִי אֱלֹהִים* *most powerful wrestlings*, lit. wrestlings of God, divine wrestlings, Gen. 30:8.; so *תְּרִדְמָתוֹ יְהוָה* *a most profound sleep*, 1 Sam. 26:12.,* *הָר אֱלֹהִים* *a most lofty mountain*,

* It may be doubted whether this expression should be rendered as above, or rather be taken in its more obvious sense of "*divine sleep*," i. e. one sent by God. Kimhhi has on it the following remarks: *הַסְכִּימוּ הוּא לְאֶחָד מִשְׁנֵי פָנִים*.

Ps. 68 : 16., הַרְרֵי־אֵל *the loftiest mountains*, Ps. 36 : 7., אֲרֵזֵי־אֵל *the finest cedars*, 80 : 11., עֵצֵי יְהוָה *the finest trees*, 104 : 16., שְׁלֵה־בָדִיָּה *a most powerful flame*, Cant. 8 : 6. Sometimes the relation of the two nouns is indicated by prefixing to the last the preposition לְ or לִמְנִי †, e. g. עִיר־גְּדוֹלָה לְאֱלֹהִים *a most immense city*, Jon. 3 : 3., חֹזֶק וְאִמְרָן לְאֱדֹנָי *a most powerful and strong one*, Is. 28 : 2., גְּבוּר־צִיד לִמְנִי יְהוָה *a most mighty hunter*, Gen. 10 : 9.

CHAPTER V.

RELATIONS OF NOUNS TO NOUNS.

§ 792. It has already been stated that a noun whether subject or object may be specified either by an attributive or by another noun (§§ 705, 709. 4. b.). The laws respecting the union of adjectives with nouns we have endeavoured to develop in the two preceding chapters. The subject next to be considered is therefore the *specification or description of one noun by means of another*. This in Hebrew is performed in two different modes, called *construction* and *apposition*.

אוּ סְרוּשֵׁי תַרְדֵּמָה גְדוֹלָה, כִּי הִדְבֵּר שְׂרָצָא לְמַגִּדִּילוֹ סִמּוֹךְ אִתּוֹ לֹאֵל י' אִ"ח כְּמוֹ מֵאֶשֶׁל יָהּ, שְׁלֵה־בָת יָהּ, בְּהַרְרֵי אֵל, עִיר גְּדוֹלָה לְאֱלֹהִים, וְהָיָה לְחֻרְבוֹת אֱלֹהִים. אוּ סְרוּשֵׁי לְהוֹדִיעַ כִּי הַתַּרְדֵּמָה וְהַחַסָּד סָבָא מֵאֵת הָאֵל כְּדִי שְׁלֵא יִרְגִּישׁוּ בְּדוֹד וְלֹאֲבִישֵׁי וְהָיָה, עִיר גְּדוֹלָה לְאֱלֹהִים, בְּהַרְרֵי אֵל, שְׁלֵה־בָת יָהּ, מֵאֶשֶׁל יָהּ, לְחֻרְבוֹת אֱלֹהִים; or else it is intended to intimate that the sleep was caused by God, in order that David and Abishai might not be perceived as they took away the cruse and spear." The doubt may be extended to other instances, especially to those in Ps. 68 : 16. (comp. v. 17.) and 104 : 16. (comp. Num. 24 : 6.).

† This idiom occurs also in the New Testament, e. g. ἀστειος τῷ θεῷ *most beautiful*, Acts 7 : 20. Though to this rendering are opposed the Arabic and Syriac versions, which have نَسِيفٌ حُبُّوْبًا عِنْدَ اللَّهِ and *beloved by God*.

Construction.

§ 793. The means for denoting the specifying relations of noun to noun are *position*, *inflection*, and the use of *particles*; and these expedients are employed sometimes singly and sometimes conjointly. As regards the Hebrew, all the immediate relations which one noun can bear to another, i. e. all that can be expressed without an intervening word, are indicated by the *position* alone. This consists in a close connection of the two nouns, which both together convey one specific idea, and are nearly equivalent to a compound term in the Indo-European languages. As the specifying noun serves in lieu of a qualificative, it is always placed last (see § 771), thus עֵץ-פֶּרִי *tree of fruit*, i. e. *fruit tree*, יְהוָה שֵׁם *the name of Jehovah*.

§ 794. The close connection that exists between the two words forming the compound expression, frequently gives rise to certain changes in the vowels and final letters of the first or specified noun, which is said to be in the *state of construction* (see § 567), or the two nouns are said to be *in regimen*, i. e. in a state where one noun governs the other. But to avoid erroneous conceptions on the subject, it must be constantly borne in mind, that these changes are simply the result of the close connection between the two words, and are by no means essential to the expression of their relations to each other; since this is accomplished by their position alone, and is equally manifest when the specified noun, as is often the case, undergoes no change of form whatever (see § 569). As the changes which do take place and the cases wherein they occur have already been detailed at length in the Etymology, there only remains for us to show, 1st, on what occasions the state of construction, or regimen, is employed; and 2dly, what relations it serves to express.

§ 795. The Hebrew construct state is not restricted to the uses of the Indo-European genitive, but serves, as we have said, to indicate all the direct relations of nouns to each other. The number of these relations is very great, their precise nature depending chiefly on the character of the nouns themselves. It would therefore be in vain to attempt a complete enumeration of them; though we may describe the principal ones by arranging them according to the several kinds of nouns which are placed together in this connection. These are as follows:

1. One concrete noun specified by another.
2. A concrete specified by an abstract.

3. An abstract specified by a concrete.

4. An abstract specified by another abstract.

I. *When two concrete nouns are in regimen.*

§ 796. 1. The second noun may restrict the meaning of the first by indicating the whole of which it forms a part, e. g. ראשי ההרים *the tops of the mountains*, Gen. 8:5., פתח הבית *the door of the house*, 19:11., קרנות המזבח *the horns of the altar*, Lev. 4:18., שפת היאר *the brink of the river*, Ex. 2:3., קיר החומה *the side of the wall*, Josh. 2:5., כף כרית *the socket of the thigh*, Gen. 32:26., כף רגל *the sole of the foot*, Deut. 2:5., לִבַּב פַּרְעֹה *Pharaoh's heart*, Ex. 14:5., ראשי שבטיכם *the heads of your tribes*, Deut. 1:15. 5:23., אנשי העיר *the men of the city*, Gen. 24:13. Deut. 21:3, 4., גבורי מואב *the strong men of Moab*, Jer. 48:41. 49:22. 51:30.

2. Or the material of which it is composed, e. g. מבת גמא *an ark of papyrus*, Ex. 2:3., וכלי זהב *vessels of silver and vessels of gold*, 3:22., לוח אבנים *tablets of stone*, 34:1., מזבח הנחשת *the altar of brass*, the brazen altar, 38:30., שבט ברזל *a sceptre of iron*, Ps. 2:9., עטרת פז *a crown of pure gold*, 21:4.

3. a. Or its possessor, him to whom it belongs or is subjected, e. g. בית אלהים *the house of God*, Gen. 28:17., צאן אביהן *their father's flock*, Ex. 2:16., חמור שניא *thy enemy's ass*, 23:5.; or for whom it is intended, e. g. קרבן יהוה *the Lord's offering*, i. e. the offering to be made to the Lord, Num. 9:7, 13.

b. On the other hand, it may also indicate the thing possessed, e. g. מלך מצרים *the king of Egypt*, Ex. 5:4., בעל השור *the owner of the ox*, 21:28, 34., אדון כל-הארץ *the Lord of all the earth*, Josh. 3:11., שרי המדינות *the rulers of the provinces*, Esth. 8:9. 9:3.

4. Or the person of whom the first noun indicates a relative, e. g. אשת אברם *Abram's wife*, Gen. 11:29., בת בְּתוּאֵל *the daughter of Bethuel*, 24:24., אחות לבן *the sister of Laban*, 25:20., אבי אברהם *the father of Abraham*, Josh. 24:2., אחי אברם *Abram's brother*, Gen. 14:12.

§ 797. 1. The second noun specifies the first by indicating its producing cause or author, or the source whence it proceeds, e. g. דברי ירמיהו *the words of Jeremiah*, Jer. 1:1. Eccl. 1:1., דבר יהוה *the word of the Lord*, Hos. 1:1., מעשי יהוה *the works of the Lord*, Ps. 107:24., משלי שלמה *the proverbs of Solomon*, Prov. 1:1., זהב שבא *the gold of Sheba*, Ps. 72:15., חלב עזים *goats' milk*, Prov. 27:27., דם ענבים *the blood of grapes*, Gen. 49:11.

2. Occasionally the second noun denotes the product of the first, e. g. *עֵץ פֵּרִי* *tree of fruit*, i. e. fruit-tree, Gen. 1:11., *אֶרֶץ פֵּרִי* *land of fruit*, i. e. a fruitful land, Ps. 107:34., *אֶרֶץ חִטָּה וְשֵׁעִרָה וְגִבְעָה וְנָחַל* *a land of wheat, and barley, and vines, &c.* Deut. 8:8.

§ 798. 1. *a.* When the first is a passive participle (*nomen patientis*) or other verbal concrete noun with a passive signification, the second denotes the author of the action, e. g. *מְכַלָּה מֵיָּהּ* *a stricken of God*, i. e. one stricken by God, Is. 53:4.; so *בְּעֵלְתָּ בַעַל* *one married to (by) a husband*, Deut. 22:22., *פְּדוּרֵי הַלֵּוִיִּם* *those redeemed by the Levites*, Num. 3:49. Is. 62:12., *מְבֻזֵּי עָם* *one despised by the people*, Ps. 22:7., *מְשִׁיחַ יְהוָה* *the Lord's anointed*, i. e. one anointed by the Lord, 1 Sam. 24:7.

b. Or the secondary agent or instrument of the action, e. g. *מְקֻנָּה בָּסֶמֶךְ* *bought with money*, Gen. 17:12., *צֶלֶל־אֵשׁ* *roasted by fire*, Ex. 12:8, 9., *חֶרֶב חָלְלָה* *slain by the sword*, Is. 22:2., *גִּירְתָּ שֵׁק* *girt with sackcloth*, Joel 1:8.

2. *a.* When the first is the active participle (*nomen agentis*) of a transitive verb or other verbal concrete noun with an active transitive signification, the second denotes the object or the product of the action, e. g. *רֹעֶה צֹאן* *a keeper of sheep*, Gen. 4:2., *עֹבֵד אֲדָמָה* *a tiller of the ground*, *ibid.*, *נֹשְׂאֵי הַמִּשְׁכָּן* *the bearers of the tabernacle*, Num. 10:17., *עוֹשֵׂי הַמְּלָאכָה* *the doers of the work*, 2 Kings 22:5., *מְשִׁיבֵת נַפֶּשׁ* *a converter of the soul*, Ps. 19:8, 9., *אֹכְלֵי עֲמִי* *the consumers of my people*, 53:5.

b. When the first is the participle of an active intransitive or neuter verb, the second denotes the place of action or being, e. g. *יֹצְאֵי הָאֹרֶק* *who go out of the ark*, Gen. 9:10., *יֹשֵׁב אֹהֶלִים* *who remains in the tents*, 25:27., *יֹרְדֵי עָפָר* *who go down to the dust*, Ps. 22:30. Prov. 1:12., *בָּאֵי מוֹעֵד* *who come to the festivals*, Lam. 1:4.

II. When the first noun is concrete and the second abstract.

§ 799. Abstract nouns, or such as denote not a material being but merely some attribute or state of existence considered by itself, are placed in regimen with concrete nouns, in order to point out some quality pertaining to the latter; by which means the dearth of adjectives properly so called in the Hebrew language is in a good measure remedied. This kind of construction is one that appears to bear a strong analogy to the natural condition of the human mind before having attained a high degree of cultivation, when it is disposed to view each idea separately; and accordingly we find it not unfrequently employed in Hebrew even in cases where there are adjectives already

at hand : thus, instead of *הַר קָדוֹשׁ* *holy mountain*, we constantly find, in accordance with the genius of the language, *הַר קָדֹשׁ* *mountain of holiness* (see § 732. 1.).* The principal uses of this construction are as follows :

1. *a.* The abstract noun indicates a quality which belongs to the concrete, e. g. *בְּגָדֵי הַקֹּדֶשׁ* *the garments of holiness*, i. e. the holy garments, Ex. 31 : 10. Num. 4 : 15. ; so *עֹדֶשְׁקָר* *a false witness*, Deut. 19 : 18., *זִבְחֵי צֶדֶק* *righteous sacrifices*, 33 : 19., *הַיְכָלִי עֵנֶן* *pleasant palaces*, Is. 13 : 22., *רֶגֶל גָּאֹה* *a proud foot*, Ps. 36 : 12., *שֵׁבֶט מִיֶּשֶׁר* *a righteous sceptre*, 45 : 7., *בִּינָה אֲמָרִי* *intelligent discourse*, lit. words of understanding, Prov. 1 : 2., *אֲנָשֵׁי הַמִּלְחָמָה* *the warlike men, warriors*, Deut. 2 : 14.

b. Occasionally it indicates a quality about to attach to the concrete, e. g. *צֹאן טְבָחָה* *sheep of slaughter*, i. e. sheep destined for slaughter, Ps. 44 : 23., *אִישׁ מָוֶת* *a man of death*, i. e. one deserving of death, 1 Kings 2 : 26., *בֶּן הַכּוֹרֵת* *one meriting chastisement*, Deut. 25 : 2.

2. *a.* The abstract noun may also indicate something produced or caused by the concrete, e. g. *עֵץ הַחַיִּים* *the tree of life*, i. e. which produces life, so *עֵץ הַדַּעַת* *the tree of knowledge*, Gen. 2 : 9., *צוּר יִשְׁעִי* *the rock of my salvation*, 2 Sam. 22 : 47. Ps. 94 : 22., *מוֹסֵר שְׁלוֹמֵנוּ* *the punishment of our peace*, i. e. by which our peace is obtained, Is. 53 : 5.

b. And thus when the concrete is an active participle, the abstract noun may denote the product or other object of the action, e. g. *עוֹשֵׂה פִלְאָה* *a doer of wonders*, Ex. 15 : 11., *עוֹשֵׂי עָוֶל* *doers of wickedness, evil doers*, Ps. 37 : 1., *צֹדֵק צֶדֶק* *favourers of righteousness*, Ps. 35 : 27. 40 : 15.

III. When the first noun is abstract and the second concrete.

§ 800. 1. In this construction the second noun often merely points out the person or thing to which the quality denoted by the first belongs, e. g. *צִדְקַת יְהוָה* *the righteousness of Jehovah*, Deut. 33 : 21., *חֲכָמַת שְׁלֹמֹה* *the wisdom of Solomon*, 1 Kings 5 : 10., *עֲוֹן עַמֶּךָ* *the iniquity of thy people*, Ps. 85 : 3., *טוֹבוֹת בְּחִירֶיךָ* *the happiness of thy chosen ones*, 106 : 5., *קוֹמַת הָעַמּוּד הָאֶחָד* *the height of the one pillar*, 2 Kings 25 : 17.

* The Arabic, although richer in adjectives than the Hebrew, has also this construction, e. g. *رُوحُ الْقُدُسِ* *the spirit of holiness*, i. e. the holy spirit, Kor. 2 : 81., *إِنْسَانُ سُوءٍ* *a man of evil*, i. e. a bad man, Loc. fab. 22.

2. Abstract nouns employed in lieu of attributives are sometimes placed in construction with a concrete collective or plural noun, to designate the individual object or objects to which the quality signified preëminently applies (see § 788. 2.), e. g. מֵיטֵב הַצֹּאן *the goodness of the sheep*, those of them which were good in comparison with the rest, the *best* of them, 1 Sam. 15 : 9, 15. ; so מְבַחַר שְׁלֹשִׁי *his choicest chariot-combatants*, Ex. 15 : 4. Is. 22 : 7. Jer. 48 : 15., מְרוֹם הָהָרִים *the highest mountains*, Is. 37 : 24., קִדְמָה אֲרָזִי *its tallest cedars*, *ibid.*

3. a. When the first is an infinitive (*nomen actionis*) or other abstract verbal noun with a transitive force, the following concrete may denote the object of the action, e. g. מִשְׁלַת הַיּוֹם *the rule of the day*, Gen. 1 : 16., זַעַקַת סֹדֶם *the cry of Sodom*, i. e. the outcry against Sodom, 18 : 20., קְצִיר־חִטִּים *the reaping of corn, wheat-harvest*, 30 : 14., מִשְׁמֶרֶת הַמִּשְׁכָּן *the charge of the tabernacle*, Num. 1 : 53., רֵמֶס חֲצָרִי *the treading of my courts*, Is. 1 : 12., יִרְאָת יְהוָה *the fear of the Lord*, Prov. 1 : 7. Job 6 : 14. Esth. 8 : 17. 9 : 3., חֲמַס אֲחִיקָה *the violence against thy brother*, Obad. v. 10.

b. Sometimes the concrete denotes the subject of the action, which in such case is usually intransitive, e. g. הָיִוֹת הָאָדָם לְבַדּוֹ *the man's being alone*, Gen. 2 : 18., יִבְשֹׁת הַמַּיִם *the drying up of the waters*, 8 : 7., עֲלוֹת הַשָּׁחַר *the dawning of the morning*, 32 : 25., בֹּא הַשֶּׁמֶשׁ *the going down of the sun*, Ex. 17 : 12. Deut. 16 : 6., הִנֵּיף שֶׁבֶט *a rod's shaking*, Is. 10 : 15.; יְעִיַת הָעִיר *the cry of the city*, 1 Sam. 5 : 12., קוֹל הַמּוֹן *the noise of a multitude*, Is. 13 : 4., אֲהַבַת יְהוָה *the love of Jehovah*, scil. towards Israel, Hos. 3 : 1., מְגִוַת רָשָׁע *the fear of the wicked*, i. e. which they experience, Prov. 10 : 24.

IV. When one abstract noun is in construction with another.

§ 801. 1. The second specifies the first in the same manner as two concrete nouns, e. g. רֵאשִׁית חֲכָמָה *the beginning of wisdom*, Ps. 111 : 10. Prov. 4 : 7., עֵת מִלְחָמָה *time of war*, Eccl. 3 : 8., יְדֵעַת הַחֲכָמָה *the knowledge of wisdom*, 7 : 12.

2. Frequently the latter qualifies the former instead of an attributive (see § 799), e. g. קִדְשׁ מִקְרָא *a convocation of holiness*, i. e. a holy convocation, Ex. 12 : 16., חֲמַס שִׂנְאָת *hatred of violence*, i. e. violent hatred, Ps. 25 : 19.; or the first qualifies the second superlatively (see § 800. 2.), e. g. גְּבוּרַת יֵשׁוּעַ *strength of salvation*, i. e. most powerful salvation, Ps. 20 : 7. 140 : 8., תְּכִלִּית שִׂנְאָה *perfection of hatred*, i. e. most perfect hatred, 139 : 22.

3. Sometimes two abstract synonymical terms, are placed in construction for the sake of emphasis, e. g. גְּבוּהַ קִדְמוֹתָי *the height of his*

stature, i. e. his great stature, 1 Sam. 16 : 7., *עֵץ הַשָּׂדֵה* *the wickedness of my sin*, i. e. my enormous wickedness, Ps. 32 : 5., *שִׂמְחַת גִּילִי* *the gladness of my joy*, i. e. my excessive joy, Ps. 43 : 4.

§ 802. The examples we have now given of two nouns in regimen include the principal varieties of this kind of construction, although not all their minute modifications. From them it will be perceived that, as almost every intimate relation in which two nouns can possibly occur is indicated by this means, the changes in form which ensue have naught to do with the signification of the compound term, which must be ascertained from the meaning of the individual nouns and from the context. Thus, for example, in the expression *וַעֲקַת סְדוֹם*, the word *סְדוֹם* might be either the subject of the action signified or its object direct or indirect, and consequently might signify either the cry made by Sodom, the cry concerning Sodom, or finally the cry "Sodom."*

§ 803. This construction is not restricted to the case in which both terms of the compound expression are substantive nouns. Sometimes the first is an attributive, and the following concrete or abstract noun specifies it by showing with respect to what the epithet applies. Thus with a concrete noun, e. g. *כְּבִד־סָפָה* *slow of speech*, lit. heavy of mouth, Ex. 4 : 10., *קָשָׁה-עֵרָה* *stiff-necked*, lit. stiff of neck, Deut. 9 : 6., *נָכָה רַגְלָיו* *lame in the feet*, 2 Sam. 4 : 4., *טִמְאָה שְׂפָתַיִם* *unclean in lips*, i. e. of unclean lips, Is. 6 : 5., *נָקִי כַפַּיִם* *pure of hands*, i. e. of pure hands, Ps. 24 : 4., *חָכָם לֵבָב* *wise in heart*, Job. 9 : 4. With an abstract noun, e. g. *יְפִידוֹתָאֵר וְיִפְתַּ מְרֵאָה* *beautiful in form and comely in aspect*, Gen. 29 : 17., *נֹרֵא תְהִלָּתוֹ* *fearful in praises*, Ex. 15 : 11., *מֵת מִלְחָמָה* *dead in battle*, Is. 22 : 2., *הָרַר עוֹלָם* *for ever pregnant*, Jer. 20 : 17., *גָּדוֹל שִׁנְיָא* *great in power*, Job 37 : 23.; the abstract noun is sometimes synonymous in meaning with the adjective, and used merely for the purpose of emphasis (see § 801. 3.), e. g. *אֲמִיץ כֹּחַ* *mighty in strength*, i. e. exceedingly mighty, most mighty, Is 40 : 26. Job 9 : 4.

* To the Hebrew will apply more emphatically than to any other language the words of the learned writer of an article in the Quart. Christ. Spectator entitled, An historical and critical View of the Cases in the Indo-European Languages. He remarks, "The use of the genitive" (nearly equivalent to the construct) "is to modify the meaning of the noun to which it is joined. If the question is put, What particular modification or relation is expressed by the genitive? we answer, *that which lies the nearest*, i. e. which is most favoured by the context in each particular case." Vol. 9, p. 117.

§ 804. We frequently find three nouns in the close connection of the construct state, the specifying noun being always placed after that which it specifies. The words thus connected together form one compound expression, whether consisting wholly of concrete or abstract nouns, or of concrete and abstract together. The following examples will suffice.

1. All concrete nouns, e. g. *יַד בֵּית־יוֹסֵף* *the hand of the house of Joseph*, Judg. 1 : 35., *חֲכָמֵי יִצְחָק* *the wise ones of the counsellors of Pharaoh*, Is. 19 : 11. 22 : 22., *פֶּרִי פִי־אִישׁ* *the fruit of a man's mouth*, Prov. 12 : 14. 13 : 2.

2. Concrete followed by abstract, e. g. *פֶּרִי עֵץ הָדָר* *fruit of a goodly tree*, Lev. 23 : 40., *פִּי דוֹבְרֵי־שָׁקֶר* *the mouth of the speakers of falsehood*, Ps. 63 : 12., *כִּסּוּסֵי מִרְמָה* *a bag of deceitful weights*, Mic. 6 : 11.

3. Abstract followed by concrete, e. g. *תּוֹךְ שְׂרֵפַת הַפָּרָה* *the midst of the burning of the heifer*, Num. 19 : 6., *מִלְאֵרֶחֶב אֶרֶץ* *filling the breadth of thy land*, Is. 8 : 8., *רֵב עֲשׂוֹת חֶלֶב* *the abundance of the giving of milk*, 7 : 22., *עֵינָיו תִּפְאֶרֶת רוֹם* *the glory of his high looks*, lit. of the raising of his eyes, 10 : 12., *קִלְוֹן בֵּית אֲדֹנָיָה* *the shame of thy lord's house*, 22 : 18, 24.

4. All abstract nouns, e. g. *הַדָּר הַגָּדוֹל* *the glorious honour of thy majesty*, Ps. 145 : 5., *הַדָּר מְלֻכּוּתוֹ* *the honourable glory of his kingdom*, v. 12., *יָקָר תִּפְאֶרֶת גְּדוּלָּתוֹ* *the honour of his excellent majesty*, Esth. 1 : 4.

§ 805. Occasionally even more than three nouns appear in regimen, e. g. *יָמֵי שְׁנֵי־חַיֵּי אַבְרָהָם* *the days of the years of the life of Abraham*, Gen. 25 : 7., *בֵּית שׂר הַשְּׂבָחִים* *the custody of the house of the captain of the guard*, 40 : 3., *נֹשְׂאֵי הָאָרוֹן בְּרִית־יְהוָה* *the carriers of the ark of the covenant of the Lord*, Josh. 3 : 17., *כָּל־מִשְׁפַּחַת בֵּית־אֲבִי* *the whole of the family of the house of his mother's father*, Judg. 9 : 1., *רָאשֵׁי אַנְשֵׁי בְנֵי־אֲדֹנֵיכֶם* *the heads of the men among your master's sons*, 2 Kings 10 : 6., *פֶּרִי־גִדְלֵי לֵבָב מֶלֶךְ אַשּׁוּר* *the fruit of the pride of heart of the king of Assyria*, Is. 10 : 12.

§ 806. The changes in form resulting from the close connection of two or more nouns in the construct state (§ 567, *et seqq.*) take place not only when the specified is immediately followed by the specifying noun, but also occasionally when a particle is inserted between them for the purpose of expressing the mutual relation they bear to each other with greater clearness. The following cases are the principal ones.

1. The particles most frequently placed for this purpose between two nouns in regimen are the inseparable prepositions. Thus, they appear,

a. With **ב** *in, into*, referring to place, e. g. הַשְׁכִּינֵי בַּאֲהָלִים *the dwellers in tents*, Judg. 8 : 11. Is. 9 : 1., הָרִי בְּגִלְבֹּעַ *the mountains in Gilboa*, 2 Sam. 1 : 21., עָבְרוּ בְּעֵמֶק הַבָּקָא *who pass* (lit. *the passers*) *through the valley of Baca*, Ps. 84 : 7. ; or to time, e. g. מִשְׁפִּימִי בַבֶּקֶר *who rise in the morning, who continue till dark*, Is. 5 : 11., שְׂמֵחַת בִּקְצִיר *the joy in harvest-time*, 9 : 2.

b. With **ל** *to, belonging to, of*, e. g. אֲהַבִּי לָנֶיִם *fond of sleep*, Is. 56 : 10., יָמִין לְבֵיתָ *the right side of the house*, Ezek. 10 : 3., עֵלִיל לְאָרֶץ *an earthen furnace*, Ps. 12 : 7., עַם לְצִיִּים *a people of the wilderness*, 74 : 14., קִנְיִי לְמֹלִיךְ *an end of words*, Job 18 : 2., טְהוֹרָתָ לְכָל־קֹדֶשׁ *the purifying of every thing holy*, 1 Chron. 23 : 28.

c. With **מִן** *from, of, at*, e. g. אֶחָד מִבְּנָיָי *one of* (lit. *from, from among*) *his children*, Lev. 13 : 2., גְּמוּלִי מִחֶלֶב עֵתִיקִי מִשְׁדִּים *weaned from milk (and) taken from the breast*, Is. 28 : 9., הָאֱלֹהִי מִקְרֹב אֲנִי וְלֹא מֵרָחֵק *(am) I a God at hand, and not a God at a distance?* Jer. 23 : 23., מְלִבָּם נְבִיאִי *who prophecy from their hearts*, Ezek. 13 : 2., מִיֶּחָרֶב מִפִּיהֶם *from the sword of their mouth*, Job. 5 : 15. (this last however may be taken as a case of apposition).

d. With **כַּ** *as*, though this is of rare occurrence, e. g. מִרְמָס כְּחֹמֶר *a treading down of the mire of the streets*, Is. 10 : 6.

2. Sometimes also a separable preposition is thus placed between two nouns in regimen. This is chiefly confined to poetry. Thus,

a. With **אֶל** *to*, e. g. אֶל־אֲבִיבֵי־כֹבֶד יֵרְדוּ *who go down to the stones of the pit*, Is. 14 : 19., מִגִּירֵי אֶל־חֶרֶב *terrors pertaining to the sword*, Ezek. 21 : 17.

b. With **עַל** *on, by*, e. g. יֹשְׁבֵי עַל־מִדִּין וְהֹלְכֵי עַל־דֶּרֶךְ *who sit in judgment, and walk by the way*, Judg. 5 : 10.

c. With **אֶת** *with*, e. g. מְשׁוֹשׁ אֶת־רֶזֶן *joy with Rezin*, Is. 8 : 6.

d. With **בְּלֹא** *without*, e. g. מִכַּת בְּלֹא־סָרָה *chastisement without ceasing*, Is. 14 : 6.

§ 807. We meet with a few instances in which two nouns, although not in regimen, are so closely connected by the conjunction **וְ**, that the first assumes the construct form. They consist for the most part of synonymical terms employed for the sake of emphasis, e. g. חֵכְמָה וְדַעַת *wisdom and knowledge*, Is. 33 : 6., גִּילָת וְרֵנָן *joy and rejoicing*, 35 : 2. ; and even when a negative particle intervenes, e. g. שִׁכְרָתָ וְלֹא מִיַּיִן *drunken but not with wine*, Is. 51 : 21.

§ 808. Sometimes a noun assumes the construct form when followed not by a noun but by a pronoun. This may be,

1. An interrogative pronoun, e. g. **מִי בַת** *whose daughter?* Gen. 24 : 23., **יָד מִי** *whose hand?* 1 Sam. 12 : 3., **הַכְּמֹד־מָה** *the wisdom of what thing?* i. e. what wisdom? Jer. 8 : 9.

2. *a.* A relative pronoun. Thus, the noun **מָקוֹם** is frequently connected to the following phrase by means of the relative **אֲשֶׁר**, with which it is put in construction, and being thus precisely specified, it is equivalent to the definite **הַמָּקוֹם** Gen. 13 : 3, 14. 19 : 27. &c., e. g. **מָקוֹם אֲשֶׁר** *the place where the king's prisoners (were) bound*, Gen. 39 : 20. 40 : 4. Lev. 6 : 18. 7 : 2. Num. 9 : 17. 1 Kings 21 : 19. Jer. 22 : 12. : this is seldom the case with another noun, e. g. **בְּעֶוֹן יָדָע אֲשֶׁר** *for the iniquity which he knows*, 1 Sam. 3 : 13. ; except in the frequently recurring phrase, **עַל־דִּבְרֵי אֲשֶׁר** *for the reason that, because that*, Deut. 22 : 24. 23 : 5. 2 Sam. 13 : 22. The prefix **שֶׁ**, the fragment of **אֲשֶׁר** (§ 637), is employed in like manner, e. g. **מָקוֹם שֶׁהַנְּחָלִים הֹלְכִים** *the place where the rivers flow*, Eccl. 1 : 7. 11 : 3.

b. The demonstrative **זֶה** likewise appears in this construction, e. g. **מָקוֹם זֶה יָסְדָה לָהֶם** *the place that thou hast founded for them*, Ps. 104 : 8.

§ 809. In a few instances a noun assumes the construct form when not followed by a specifying noun or pronoun, provided such may be easily supplied from the context, e. g. **שָׂפַעַת אֲנִי רֹאֶה** *I see a company of (persons)*, 2 Kings 9 : 17. (**שָׂפַעַת** for **אֲנָשִׁים**), **אֲדִירֵי כְלִי־חַפְצֵי** (**שָׂפַעַת** for **אֲנָשִׁים**) *the mighty ones of (the earth) in whom (is) all my delight*, Ps. 16 : 3. (**אֲדִירֵי** for **הָאָרֶץ**), **אֲדִירֵי כְלִי־חַפְצֵי** (**אֲדִירֵי** for **הָאָרֶץ**) *give not to a beast of (the field)*, &c. 74 : 19. (**חַיִּית** for **הַשָּׂדֶה**), **חַיִּית רַע מֵאֵת** *though a sinner do wrong a hundred (times)*, Eccl. 8 : 12. (**מֵאֵת** for **מַעֲשִׂים**). Here, although for the sake of brevity the specifying noun is left to be understood, the noun which should have been specified is so closely connected to the following clause instead, that it undergoes the changes of a noun in construction.

§ 810. Moreover, as the changes in the form of the specified noun indicate nothing of themselves, but are simply the consequences of its close connection to the specifying term, they occasionally take place when the latter is neither a noun nor pronoun but a verb, which contains its subject within itself, e. g. **בְּיַד־הַשְּׁלַח** *by the hand of (whomsoever) thou wilt send*, Ex. 4 : 13., **כָּל־יְמֵי הַחַיָּה לָכֵן אָתָּם** *all the time we walked with them*, of our walking, &c. 1 Sam. 25 : 15.* Lev. 14 : 46. Ps. 90 : 15.,

* Perhaps this should be pointed as an infinitive, thus **יִרְדּוּלָכֶם**. See v. 16.

יְהִיָּה הָיָה הָיָה *the city* (where) *David rested*, Is. 29 : 1., יְהִיָּה הָיָה *the wealth he has made*, Jer. 48 : 36., תְּחִלַּת דְּבַר יְהוָה *the beginning of the Lord's speaking*, Hos. 1 : 2., שָׁפַת לִאֲדָרְעָתִי *a language I understood not*, Ps. 81 : 6., רִבְתָּ שִׁבְעָדָלָה נַפְשִׁי *our soul is quite sated*, Job 18 : 4.,* מְקוֹם לֹא יָדָע אֵל *the place of (him who) knows not God*, Job 18 : 21., יָדַי לֹא אֶרְבֵּל קֶרֶם *the hands of (those) I cannot rise up (from)*, Lam. 1 : 14.

§ 811. In treating of the construct state, we have showed that words placed together in regimen are designed by the writer as the expression of a single specified idea, and correspond to a noun accompanied by a qualificative adjective. Thus for instance in the phrase יָד אַהֲרֹן *Aaron's hand*, the idea of *hand* is represented as specified by the accessory one of belonging to *Aaron*, which is effected by placing the specifying term in close relation with the one specified. This compound expression is used as the subject or object of a proposition, as may be required. But if, instead of viewing the second noun as a subordinate qualifying term, it be the writer's purpose to employ it predicatively to make a declaration with regard to the first, thus, if instead of saying something concerning *Aaron's hand*, he mean to say *the hand is Aaron's*, he intimates it by means of a preposition, or by a preposition and relative particle, or by both together with the addition of the substantive verb, as may seem to him requisite to a clear indication of the kind of relation to be expressed. Thus,

1. *a.* When the writer wishes to point out the relation of two nouns as possessor and possessed, without at the same time conveying the idea that such relation has before been perceived to exist, he prefixes to the name of the possessor the preposition לְ, when the two terms form together a kind of subordinate predication, in which the copula is to be supplied, e. g. וְהָיָה חֹפְנִי וְפִנְחָם כֹּהֲנִים לַיהוָה *and there Hophni and Phineas (were) priests of† (belonging to) the Lord*, 1 Sam. 1 : 3. (here the fact that these priests were the Lord's is not merely alluded to as an incidental circumstance already known, in which case

* The word רִבְתָּ, which frequently occurs in the construct form, may be considered as used adverbially.

† As whatever is attributed to a person or thing forms a property of it, the preposition לְ may here not improperly be rendered by *of*, at the same time keeping sight of its predicative quality as above displayed. Compare the Latin use of the dative in lieu of the genitive in such cases, thus *domus est patri, sunt mihi libri*.

the two nouns would have been put in regimen; but it is one of the principal objects of the proposition to convey this piece of intelligence), **וְשֵׁשׁ מַעְלֹת לְכֶסֶּא** and (there were) *six steps to the throne*, 2 Chron. 9: 18. This construction appears for the most part in subordinate clauses, e. g. **וַיֵּרָא בֶן יֵשׁוּעַ** *I saw a son of Jesse*, 1 Sam. 16: 18. (not *Jesse's son*, which would convey the intimation that Saul was already acquainted with David's parentage), **אֲשֶׁה לַיהוָה** *an offering to the Lord*, Ex. 29: 41., **לְצִדִּיק מִיִּשְׂרָאֵל** *the way* (pertaining) *to the righteous is straight*, Is. 26: 7., **אֲהֵלִים לְשׁוֹדְדִים** (belonging) *to robbers are peaceful*, Job 12: 6., **אוֹ שִׁירָה לָאָרֶץ** or (ask) *a plant* (belonging) *to the earth*, v. 8. (**שִׁירָה** however may be taken as an imperative "ע" construed with ל, in which case the phrase should be rendered, or *speak to the earth*).

b. The sense is often more fully expressed by employing the verb of existence **הָיָה** as a copula, e. g. **לְהַלֵּךְ מַעוֹז לְפָנֶיךָ** *thou art protection to the poor, protection to the needy*, Is. 25: 4.

c. Frequently too in this construction the first noun for emphasis' sake takes the article, which is rarely the case with the first of two nouns in regimen, e. g. **הַצִּפּוֹת לְשָׂאוֹל** *those watchmen* (who belonged) *to Saul*, 1 Sam. 14: 16, **הַבְּזוּ לְגִּיאִיוֹנִים** *that contempt* (which belongs) *to the proud*, Ps. 123: 4.

2. This more explicit construction is sometimes employed in the second clause of a verse in poetry whose first clause contains two corresponding nouns in regimen, e. g. **זֶה חֶלֶק שׁוֹסְרֵינוּ וְזֶה לְבַזֵּינוּ** *this (is) the portion of our spoilers, and the lot (that pertains) to our plunderers*, Is. 17: 14., **הַלְעֵג הַשְּׂאֲנָנִים הַבְּזוּ לְגִיאִיוֹנִים** *the scorn of those at ease, (and) the contempt (that belongs) to the proud*, Ps. 123: 4.

3. a. It is also often made use of when a noun specifying another in the construct is itself specified by one following it; in which case the relation between the two last nouns may seem to require a clearer indication than that afforded by their close connection, e. g. **פֶּתַח הַבַּיִת** *the door of the house* (belonging) *to Elisha*, 2 Kings 5: 9. Ruth 2: 3., **רָאשֵׁי הָאָבוֹת לְכָל־הָעָם** *the chiefs of the fathers of all the people*, Neh. 8: 13. 1 Chron. 9: 9, 33., **שֹׁמְרֵי הַסָּפִים לְאֹהֶל** *the keepers of the gates* (belonging) *to the tabernacle*, 1 Chron. 9: 19, 21.; and also when there are more than two nouns in regimen, e. g. **סֵפֶר דְּבָרֵי הַיָּמִים** *the book of the Chronicles* (relating) *to the kings of Judah*, 1 Kings 15: 23. 2 Kings 16: 19.

b. Here also the sense is often more fully expressed by employing the relative **אֲשֶׁר** e. g. **אֲשֶׁר שָׂרֵצָבָא** *the captain of the host that*

(is) *Saul's*, 2 Sam. 2: 8., *לְאָחִינוּ אֲשֶׁר הָשְׁדָה חֶלֶקֶת הַשָּׂדֶה* *a portion of the field that (is) our brother's*, Ruth 4: 3.

§ 812. 1. The preposition לְ is frequently thus used to indicate the relation between an author and his production, whence it receives the name of *Lamed auctoris*. *a.* The most usual formula is the name of the composition followed by that of the author with לְ, e. g. *מִזְמוֹר לְדָוִד* *a psalm of, or by, David*, i. e. a psalm which David composed, Ps. 3: 1. 4: 1. &c. *מִזְמוֹר דָּוִד* in regimen would mean *David's psalm*, i. e. a psalm known as the production of David, § 797. 1.). *הַפֶּלֶא לְחַבְבְּקִי* *a prayer by Habakkuk*, Hab. 3: 1.; *b.* as the position is here not necessary to the sense, which is clearly indicated by the preposition, the name of the author is sometimes placed first, e. g. *לְדָוִד מִזְמוֹר* *by David, a psalm* (Davidis psalmus), Ps. 24: 1. 40: 1. &c., *לְדָוִד מְשֻׁכֵּל* *by David, a didactic poem*, Ps. 32: 1. 42: 1.; *c.* and occasionally the name of the composition is omitted as unnecessary, e. g. *לְדָוִד* *by David*, Ps. 11: 1. 14: 1. 25: 1. 26: 1. &c.

2. The preposition לְ is also used in this sense when the first of the two nouns specifies a preceding one in the construct, e. g. *שִׁיר הַמַּעֲלוֹת לְדָוִד* *a song of degrees by David*, Ps. 122: 1. 124: 1.; and sometimes with the addition of the relative *אֲשֶׁר*, a still fuller construction, e. g. *שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה* *the Song of songs, which (is) by Solomon*, Cant. 1: 1.

§ 813. The construction with לְ is employed also to designate explicitly the relations of place and time.

1. Of place, e. g. *צִפּוֹן לְעֵי* *the north of* (lit. *to, with respect to*) *Ai*, Josh. 8: 11., *מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב* *the passages of the Jordan towards Moab*, Judg. 3: 28. 12: 5.

2. Of time, e. g. *בְּאַחַד לַחֹדֶשׁ* *on the first of the month*, Gen. 8: 5, 13, 14. &c., *שֵׁנִית שְׁש־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ* *the six hundredth year of the life of Noah*, 7: 11., *שֵׁנִית עֶשְׂרִי שָׁנִים לְאַחַז* *the twelfth year of Ahaz*, 2 Kings 17: 1.

Apposition.

§ 814. In the cases above described of two nouns in regimen, both conveying totally different ideas, the relation of the last noun to the first may properly be termed *restrictive*. Another relation in which a noun frequently stands to a preceding one, viz. that of apposition, may be called *descriptive*; and this takes place when for the most part the meaning of one noun is contained in that of the other, together with

some additional circumstance, so that the latter specifies the former somewhat in the manner of a predicate. As the two nouns are thus in a great measure independent of each other, the connection between them is much less strict than that which exists in the state of regimen, where the specifying noun has the character of a qualificative (§ 793), and hence does not occasion the same changes in form, or require the aid of a preposition to express it.

§ 815. The principal cases of apposition in which both nouns may be said to convey the same idea are the following :

1. A definite appellative may be put in apposition with a proper noun, both denoting the same person, for the purpose of specification ; and as they are equivalent in meaning, it may be placed either before the proper noun, e. g. הַנֶּעֶר שְׁמוּאֵל *the boy Samuel*, i. e. the boy who is Samuel, 1 Sam. 3 : 1., הַמֶּלֶךְ שְׁלֹמֹה *king Solomon*, 1 Kings 4 : 1., אֲדֹנָי אַבְרָהָם *the river Ahava*, Ezra 8 : 21. 1 Chron. 5 : 9.,* אֲדֹנָי אַבְרָהָם *my master Abraham*, Gen. 24 : 12, 27, 42. ; or after it, e. g. שְׁלֹמֹה הַמֶּלֶךְ *Solomon the king*, 1 Kings 2 : 17., סַנְבַלְט הַחֹרִי *Sanballat the Horonite*, Neh. 2 : 10., אֲדֹנָי אַבְרָהָם *Abraham his master*, Gen. 24 : 9., מֹשֶׁה עַבְדֵּי יְהוָה *Moses the servant of the Lord*, Deut. 34 : 5.

2. One appellative may be placed after another of a more general signification, in order to specify it more closely, e. g. נַעֲרָה בְּתוּלָה *a girl, a virgin*, i. e. a girl who is a virgin, Deut. 22 : 28., אִשָּׁה אֶלְמָנָה *a woman, a widow*, 1 Kings 17 : 10. ; gentile nouns, which in reality are appellatives, are frequently thus employed, e. g. אִישׁ מִצְרִי *a man, an Egyptian*, i. e. an Egyptian man, an Egyptian, Gen. 39 : 1, 2. Ex. 1 : 19., הָעִבְרִי הָאֵלֶּיךָ *thy brother, the Hebrew*, Deut. 15 : 12.†

* The appellatives נָהָר *river* and קִרְיָה *city* are sometimes viewed in their literal limited signification as abstracted from the full idea conveyed by the proper name of a city or river, with which they are then placed in construction and consequently without the article (§ 717. II. 2. b. α.), e. g. נָהָר פָּרָה *the river Euphrates*, lit. Euphrates' stream, 2 Kings 23 : 29. 24 : 7. Jer. 46 : 2, 6, 10., נָהָר צְבָר *the river Chebar*, Ezek. 1 : 1, 3. &c., and this definite expression may be put in apposition with the appellative having the article prefixed, e. g. הַנָּהָר פָּרָה *the river, the river Euphrates*, Deut. 11 : 24. ; so קִרְיָה אַרְבַּע *the city of Arba*, Gen. 23 : 2. Neh. 11 : 25., קִרְיָה חֲצוֹת *the city of Huzoth*, Num. 22 : 39. This construction answers precisely to that sometimes employed with the corresponding words in Latin, as *urbs Romæ, flumen Rheni* ; and also in English, as *the city of Jerusalem*.

† Sometimes entire phrases are put in descriptive apposition, e. g. הַנָּהָר הַגָּדוֹל *the great river, the river Euphrates*, Gen. 15 : 18. Deut. 1 : 7. Josh. 1 : 4., וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם *and Israel dwelt in the land of Egypt*, in the land of Goshen, Gen. 47 : 27.

§ 816. There are also certain other nouns which on account of their signification are used in descriptive apposition. These are material nouns, which, as they denote what the object signified by the preceding noun consists of, may be said in a manner to convey the same idea: thus in the expression *שֵׁשׁ כְּתוֹנֶת* *a tunic* (which is) *linen*, i. e. a tunic composed of linen, a linen tunic, the word *שֵׁשׁ* represents an essential and fundamental part of the meaning of the word *כְּתוֹנֶת*. And on the same principle, abstract nouns which denote a quality forming an inherent constituent part of the concrete may be employed in like manner, e. g. *אֱמֶת אֲמָרִים* *words* (which are) *truth*, veracious words.* This loose construction, in which the writer views each noun as an independent term, instead of closely connecting them into one compound expression as is the case with nouns in regimen, appears in the following ways.

I. When the first or specified noun is made definite by the addition of an article or pronominal suffix.

1. When the specified noun has the article, the noun specifying it in apposition remains indefinite when used to declare for the first time the material of which it is or is to be composed, e. g. *וְשִׁבְצָהּ הַכְּתוֹנֶת שֵׁשׁ* *and thou shalt embroider the tunic linen*, i. e. thou shalt embroider a tunic which shall be of linen, Ex. 28 : 39., *וַיַּעֲשׂוּ אֶת הַכְּתוֹנֹת שֵׁשׁ* *and they made the tunics* (out of) *linen*, 39 : 27, 28, 29. But when the object is merely specified by the mention of its material, and not for the first time, the latter noun likewise receives the article, which then performs the part of a relative as when prefixed to an ordinary attributive (§ 732. 2.), e. g. *הַזְּבָחוֹת הַזֹּהָבִית הַזֹּהָבִית* *the chains which* (are) *gold*, i. e. the golden chains, Ex. 39 : 17., *הַבָּקָר הַנְּחֹשֶׁת הַנְּחֹשֶׁת* *the oxen which* (are) *brass*,

* This more explicit construction appears also in a few instances other than those mentioned in the text, e. g. *הָאָרוֹן הַבְּרִית* *the ark that* (of) *the covenant*, the ark containing the covenant, Josh. 3 : 14, 17., *יְהוָה אֱלֹהֵינוּ צְבָאוֹת* *the Lord God* (he of) *hosts*, Ps. 59 : 6. 80 : 5, 8, 20. 84 : 9.

† Some explain this construction differently, viz. by supposing a repetition of the noun in the construct and without the article, thus making *הַזְּבָחוֹת הַזֹּהָבִית* equivalent to *הַזְּבָחוֹת הַזֹּהָבִית הַזֹּהָבִית*, in support of which they adduce the phrase *הַמִּשְׁכָּן מִשְׁכָּן הַקֹּדֶשׁ* Ex. 38 : 21. But the supposition of an ellipsis is wholly unnecessary: for when the writer uses the definite expression *הַזְּבָחוֹת* with the article, the specifying term *הַזֹּהָבִית* is not absolutely essential to perspicuity, and hence he merely adds it in apposition; but when he employs the word *זְבָחוֹת* in its nude form in reference to these individual objects, as in Ex. 28 : 24., he places it in construction with the following *הַזֹּהָבִית*, without which the sense would remain indefinite and incomplete.

i. e. the brazen oxen, 2 Kings 16 : 17., הַיֵּינן הַחֲמֹה *the wine which (is) fury*, the maddening wine, Jer. 25 : 15. ; and this may be the case even when the first noun is not definite, e. g. יַיִן הָרֶקֶח *wine which (is) spice*, i. e. wine containing spice, spiced wine, Cant. 8 : 2.

2. When the specified noun receives a pronominal suffix, the specifying noun remains without the article, e. g. זְמַרְתָּ הַדֶּבֶךְ *thy way (which is) whoredom*, i. e. thy lewd way, Ezek. 16 : 27., so מְחַסֵּרְעָז *my powerful protector*, Ps. 71 : 7.

II. When the specified term is left indefinite, the writer merely places the two nouns in independent juxtaposition without affixing the article to either.* This occurs,

1. *a.* When the second is a material noun and the first is the name of the object consisting of or containing the material denoted by the second. In this case the latter does not take the article, whether it is used to state explicitly for the first time what the object represented by the first is or is to be composed of (see § 816. I. 1.), or whether the whole expression is an indefinite one, and the article consequently not required, e. g. אַרְבַּעָה טוּרִים אֲבָן *four rows stones*, i. e. four rows which shall consist of stones, Ex. 28 : 17. (in ch. 39 : 10., where the breastplate is again mentioned, the two nouns, being now viewed as belonging together, are placed in regimen, thus אֲבָן טוּר *four rows of stones*) ; so שְׁלֹשָׁה טוּרִים נָזִית *three rows (consisting of) hewn stones*, 1 Kings 7 : 12, 42., מִנְחָה סֶלֶת *a meal offering (consisting of) fine flour*, Num. 15 : 4, 6., אֵלִים צֶמֶר *rams (with) wool*, rams having wool upon them, 2 Kings 3 : 4., כֶּסֶם סָגִים *dross of silver*, Ezek. 22 : 18.

b. When the first is the name of a quantity and the second specifies it by denoting the material of which the quantity consists, whether it be weight, e. g. מִשְׁקַל הַשִּׁירִיץ הַמֵּשֶׁת אֲלָפִים שְׁקָלִים נְחֹשֶׁת *the weight of the habergeon (was) five thousand shekels (consisting of) brass*, 1 Sam. 17 : 5., שֵׁשׁ מֵאוֹת שְׁקָלִים בַּרְזֶל *six hundred shekels (consisting of) iron*, v. 7. (the expression זָהָב שְׁקָלִי 1 Chron. 21 : 25. means on the con-

* There are a few instances of this construction to be met with besides the cases mentioned in the text, e. g. אֲהִירִים עָם *the nobles (which are) the people*, i. e. those of the people who are noble, Judg. 5 : 13., חֲלָטָה גִבֹּר *an overthrow (which is) a strong one*, i. e. a mighty overthrow, Is. 22 : 17. (here a concrete seems to be used by metonymy for an abstract noun). In both of the above instances, however, the second noun may be considered as in the vocative. One example adduced by Gesenius, viz. לֹא תִשָּׂא לָךְ אִשְׁמָרָה כָּל-עֵץ Deut. 16 : 21., does not belong here, and is to be rendered, *thou shalt not plant (set up) for thyself an idol (or) any tree !*

trary *shekels of silver*, i. e. silver shekels); or measure, e. g. שלש סאִים *three seahs* (consisting of) *fine meal*, Gen. 18 : 6., האֶפָה סֶלָה *an ephah* (consisting of) *fine flour*, Lev. 5 : 11. 6 : 13. Ruth 2 : 17. (the expression קֶמַח אֵיפָה Judg. 6 : 19. 1 Sam. 17 : 18. signifies *an ephah of fine meal*, i. e. fine meal of the quantity of an ephah).*

2. a. When the second is an abstract noun denoting a quality contained in the first, e. g. שְׁלָמִים זִבְחִים *sacrifices* (which are) *thanks*, i. e. sacrifices intended as or expressive of thanks, thank-offerings, Ex. 24 : 5.; so מַיִם לַחֲדָשׁ *water* (which is) *affliction*, i. e. the drink used in affliction, water only, 1 Kings 22 : 27. Is. 30 : 20. 2 Chron. 18 : 26., דְּבָרִים נְחָמִים *words* (that are) *comfort*, i. e. comfortable words, Zech. 1 : 13., so לְשׁוֹן רְמִיָּה *a false tongue*, Ps. 120 : 2, 3., אֱמֻנָה *true words*, Prov. 22 : 21. (this explicit construction, which is preceded in the same verse by the same words in regimen, is employed for the sake of emphasis), מִנְחָה תָמִיד *a perpetual meal-offering*, Lev. 6 : 13., עֹלָה תָמִיד *a continual burnt offering*, Num. 28 : 3. (but afterwards in v. 6, 10, 15, &c., when the two nouns are recognised as belonging together, we have עֹלָה תָמִיד in regimen) 1 Sam. 7 : 9.

b. When the second specifies the first with respect to its quantity in number, e. g. יָמִים מְסֻפָּר *days* (that are) *a number*, i. e. a number of days, many days, Num. 9 : 20. (the same words in construction would signify *days of number*, i. e. days that may be numbered, a few days, see Deut. 4 : 27.), יָמִים שְׁלֹשָׁה *days* (which are) *three*, i. e. three days, Neh. 2 : 11. (see Chap. X.).

Idiomatic Uses of Certain Nouns.

§ 817. Having now detailed the general force and application of the two states of construction and apposition, we will here exhibit together the idiomatic uses of certain nouns when specified in either of these ways.

§ 818. 1. a. The noun אִישׁ *man, one, individual*, applied either to persons or things. When specified by a following concrete noun, the two are usually placed in regimen, e. g. אִישׁ דְּבָרִים *a man of words*,

* In the instances כְּפָרִים כֶּסֶף 2 Kings 5 : 23. and שְׁנֵתַיִם יָמִים Gen. 41 : 1., which are ranked by Gesenius with אֵיפָה שְׁעָרִים, the absolute form of the dual is retained on purpose to mark the number, its construct termination being not distinguishable from that of the plural.

an eloquent man, Ex. 4 : 10., **אִישׁ הָאֱלֹהִים** *the man of God*, the pious man, Deut. 33 : 1., **אִישׁ דָּמִים** *a man of blood*, a cruel man, 2 Sam. 16 : 8., **אִישׁ שִׁפְתַּיִם** *a man of lips*, a babbler, Job 11 : 2.; **אֲנָשֵׁי מִקְנֶה** *men of catile*, herdsmen, Gen. 46 : 34., **אֲנָשֵׁי דָמִים** *men of blood*, cruel men, Ps. 55 : 24. Prov. 29 : 10.

b. The same is the case when the second is an abstract noun used instead of an attributive (§ 799), e. g. **אִישׁ בְּלִיעַל** *a man of iniquity*, a wicked man, 1 Sam. 25 : 25. Ps. 43 : 1. Prov. 6 : 12. 10 : 23., **אִישׁ מוֹת** *a man of death*, i. e. deserving of death, 1 Kings 2 : 26., **אִישׁ מַכְאֲבוֹת** *a man of sorrows*, a sorrowful man, Is. 53 : 3., **אִישׁ מִלְחָמָה** *a man of war*, a warrior, Ezek. 39 : 20., **אִישׁ חֲמֻדוֹת** *a man of desires*, a man greatly beloved, Dan. 10 : 11.; **אֲנָשֵׁי הַשֵּׁם** *men of note*, distinguished men, Gen. 6 : 4., **אֲנָשֵׁי חֵיל** *men of ability*, capable men, 47 : 6. Judg. 20 : 44., **אֲנָשֵׁי רָע** *men of evil*, wicked men, Prov. 28 : 5., **אֲנָשֵׁי לֵבָב** *men of heart* (understanding), i. e. intelligent men, Job 34 : 10, 34., **אֲנָשֵׁי מִלְחָמָה** *men of war*, warriors, Deut. 2 : 16.* The plural noun **מְרִימִים** *men* is construed in the same manner, e. g. **מְרִימֵי שָׁוְא** *men of falsehood*, lying men, Ps. 26 : 4., **מֵתֵי מִסְפָּר** *a few men*, Gen. 34 : 30. (see § 816. II. 2. b.).

2. But when the second noun includes in itself the meaning of the first, in consequence of which the dependence between the two is not so close as when both nouns are requisite to the expression of one compound idea, they are placed in the state of apposition, e. g. **אִישׁ מִצְרִי** *a man an Egyptian*, an Egyptian, so **אִישׁ עִבְרִי** *a Hebrew*, Ex. 2 : 11., **אִישׁ כֹּהֵן** *a priest*, Lev. 21 : 9., **אִישׁ סָרִיס** *a eunuch*, Jer. 38 : 7.; **אֲנָשֵׁי עִבְרִים** *Hebrews*, Ex. 2 : 13., **אֲנָשֵׁי אֶחָדִים** *brethren*, Gen. 13 : 8. Also referring to inanimate things, e. g. **וַיִּתֵּן אִישׁ בְּתוֹרוֹ לְקִרְאָתוֹ רֵעֵהוּ** *and he put each piece one against another*, lit. opposite its companion, Gen. 15 : 10.

§ 819. 1. The noun **בֶּן** *son*. This is frequently used idiomatically in construction with nouns both concrete and abstract. It is chiefly employed to denote a person, e. g. **בֶּן אָדָם** *son of man*, poet. for man, Jer. 49 : 18, 33. Ezek. 2 : 1, 3. 3 : 1. &c., **בֶּן בֵּיתִי** *a son of my house*, i. e. a house-born servant (Lat. *verna*), Gen. 15 : 3., **בֶּן דֹּקִינִים** *a son*

* The noun **אִישׁ** is occasionally omitted where it can readily be supplied by the reader, and the abstract noun alone retained, e. g. **חַסְדָּה** Ps. 109 : 4. for **אִישׁ חַסְדָּה** Dan. 9 : 23. for **אִישׁ חַמְדוֹת** Judg. 5 : 30. for **אֲנָשֵׁי שָׁלָל**; so **אֵילָנָה** Prov. 14 : 1. for **אִישׁ אֵילָנָה**. To these may be added the expressions **חֲרֻצָּה** 1 Kings 22 : 36., **חֲרֻצָּה** Is. 41 : 24. (see §§ 755. 1., 756).

of old age, i. e. a child begotten in old age, 37 : 3., *בֶּן-בְּלִיעַל* a son of iniquity, a vile person, 1 Sam. 25 : 17., so *בֶּן-עֲוֹלָה* a wicked one, Ps. 89 : 23., *בֶּן-חַיִּל* a worthy man, 1 Kings 1 : 52., *בֶּן-חֶסֶד* one deserving of chastisement (§ 799. 1. b.), Deut. 25 : 2., so *בֶּן-מָוֶת* one worthy of death, 1 Sam. 20 : 31. 26 : 16., *בֶּן-שֵׁשׁ מֵאוֹת שָׁנָה* the son of six hundred years, i. e. a man six hundred years old, Gen. 7 : 6. 17 : 25. 21 : 5. &c. ; *בְּנֵי אֱלֹהִים* sons of God, i. e. superior men (§ 791), Gen. 6 : 2., *בְּנֵי הָעָם* the children of the people, i. e. the common people, Jer. 26 : 23., *בְּנֵי עַמִּי* the children of my people, my countrymen, Gen. 23 : 11., *בְּנֵי קֶדֶם* natives of the East, 29 : 1. Judg. 7 : 12., *בְּנֵי אֲבִיּוֹן* sons of the poor, poor people, Ps. 72 : 4., so *בְּנֵי חַיִּל* valiant men, Deut. 3 : 18., *בְּנֵי-עָנִי* sons of affliction, afflicted ones, Prov. 31 : 5., *בְּנֵי חֲלוּף* sons of leaving, i. e. who are left behind, orphans, v. 8., *בְּנֵי תְמוּתָה* persons condemned to death, Ps. 102 : 21.

2. This noun is likewise applied to animals and even to inanimate things, e. g. *בְּנֵי אֲחוּנִי* his ass's colt, Gen. 49 : 11., *בֶּן-יוֹנָה* a young dove, Lev. 12 : 6., *בֶּן-בָּקָר* a son of oxen, a bullock, Ex. 29 : 1. Lev. 4 : 3. 9 : 2., *בֶּן-שָׁנָה* a lamb a year old, Ex. 12 : 5., *בֶּן-לַיְלָה* a night old, said of a gourd, Jon. 4 : 10. ; *בְּנֵי-צֹאן* sons of sheep, lambs, Ps. 114 : 4., *בְּנֵי עֶרֶב* young ravens, 147 : 9., *בְּנֵי רֶשֶׁת* sons of lightning, i. e. swift as lightning, applied to birds of prey, Job 5 : 7., *בְּנֵי קֶשֶׁת* sons of the bow, arrows, 41 : 20., also called *בְּנֵי אֶשְׁפָּה* sons of the quiver, Lam. 3 : 13.

§ 820. 1. The noun *בַּת* daughter. This is employed in a manner similar to the preceding, e. g. *בַּת הַנָּשִׁים* the daughter of women, a young woman, Dan. 11 : 17., *בַּת-בְּלִיעַל* a wicked woman, 1 Sam. 1 : 16., *בַּת תְּשַׁעִּים שָׁנָה* a woman ninety years old, Gen. 17 : 17.; it is frequently placed in construction with the names of cities and countries by the poetic writers to personify them (see § 494. II. 1. b.), and hence to denote the inhabitants, e. g. *בַּת צִיּוֹן* the daughter of Zion, i. e. Zion, meaning the inhabitants of Jerusalem, Is. 1 : 8. 10 : 32. Jer. 6 : 2, 23. Ps. 9 : 15. &c., called also *בַּת יְרוּשָׁלַיִם* Is. 37 : 22. Zech. 9 : 9., *בַּת בָּבֶל* the Babylonians, Zech. 2 : 11. Ps. 137 : 8., *בַּת צוּר* the Tyrians, Ps. 45 : 13., *בַּת אֶדֹם* the Edomites, Lam. 4 : 21., *בַּת מִצְרַיִם* the Egyptians, Jer. 46 : 11., so *בַּת עַמִּי* = *בְּנֵי עַמִּי* my countrymen, Is. 22 : 4. Jer. 14 : 17. ; * *בָּנוֹת הָאָדָם* the daughters of man, i. e. common women, Gen.

* The expression *בַּת צִיּוֹן* 2 Kings 19 : 21. Is. 23 : 12. Lam. 2 : 13., where the indefinite construct *בַּת צִיּוֹן* is employed instead of the definite *הַבְּתוּלָה*, is to be rendered *the virgin daughter of Zion* (see § 815. 1. note.); so *בַּת בָּבֶל* Is. 47 : 1., *בַּת צוּר* Jer. 46 : 11., *בַּת עַמִּי* 14 : 17.

6 : 2, 4., בָּנוֹת הַשִּׁיר, *the daughters of song*, songstresses, Eccl. 12 : 4., בָּנוֹת פְּלִשְׁתִּים *the daughters of the Philistines*, the Philistine women, Ezek. 16 : 27., בָּנוֹת הַגּוֹיִם, *the daughters of the nations*, i. e. the inhabitants of foreign lands, 32 : 16.

2. Also applied to animals and inanimate things, e. g. בַּת הַיֶּשְׁתָּה, *the daughter of the ostrich*, i. e. the ostrich, Lev. 11 : 16., עֵז בַּת־שָׁנָה, *a she-kid a year old*, Num. 15 : 27., בַּת־עֵין, *the daughter of the eye*, i. e. the pupil, Ps. 17 : 8., בַּת־אַשְׁרִים, *a daughter of cedars*, i. e. set in cedar, Ezek. 27 : 6.

§ 821. 1. The noun בָּעַל *master, owner*. This is often placed in construction with the name of some thing or quality which characterizes its possessor, so that the compound expression fulfils the office of an attributive,* e. g. בָּעַל אִשָּׁה, *the possessor of a wife*, a married man, a husband, Ex. 21 : 3, 22., בָּעַל שֵׁעַר, *a possessor of hair*, a hairy man, 2 Kings 1 : 8., בָּעַל הַחֲלֹמֹת, *one who has dreams*, a dreamer, Gen. 37 : 19., בָּעַל אַף, *a possessor of anger*, a choleric person, Prov. 22 : 24., בָּעַל נַפֶּשׁ, *who possesses desire*, having a strong appetite, 23 : 2. (or it may be rendered *one desirous of life*), בָּעַל הַדְּבָרִים, *a possessor of affairs*, one who has business, Ex. 24 : 14. ; בָּעֲלֵי הַחֲצִים, *possessors of arrows*, archers, Gen. 49 : 23., בָּעֲלֵי בְרִית, *possessors of a covenant*, confederates, 14 : 13.

2. Applied likewise to animals and inanimate things, e. g. בָּעַל כְּנָף, *possessed of wings*, a bird, Prov. 1 : 17., בָּעַל הַקְּרָיִים, *which has two horns*, said of a ram, Dan. 8 : 6., בָּעַל פִּיפִיּוֹת, *having many edges (teeth)*, said of a threshing-dray, Is. 41 : 15.

For various other nouns, such as בֵּית, דָּבָר, יָד, יוֹם, לֵב, פֶּה, פָּנִים, &c., which are idiomatically employed in like manner, the reader is referred to the lexicons.

Repetition of Nouns.

§ 822. Besides the use of two different nouns in the state of construction or apposition, to express a single specific idea, we not unfrequently meet with a repetition of the same noun, the two words being placed in apposition in order to give various emphatic meanings to the idea they convey.

*The Arabic word ⁶صَاحِبٌ *possessor*, and ⁶دُو *master, owner*, are employed in this manner more extensively than the Hebrew בָּעַל.

§ 823. The repetition of a word is often very appropriately used to signify a repetition of the object it denotes with regard to number. Thus,

1. a. It signifies distribution, e. g. שְׁנַיִם שְׁנַיִם *two by two*, Gen. 7 : 9., מֶעַט מֶעַט *little by little*, Ex. 23 : 30., לֶחֶמְחֶיָּה לֶחֶמְחֶיָּה *piece by piece*, Ezek. 24 : 6.

b. And thus it often supplies the place of the adjective pronoun *each*, e. g. מִשָּׁה מִשָּׁה, עָדָר עָדָר *each drove by itself*, Gen. 32 : 17., אֵישׁ אֶחָד אֵישׁ *a rod for each household*, Num. 17 : 17., אָדָם אֶחָד אָדָם *a man to each tribe*, Josh. 3 : 12., אַחַד אַחַד *each one had six wings*, Is. 6 : 2., אֶצְבָּעַת יָדָיו וְאֶצְבָּעַת רַגְלָיו שֵׁשׁ שֵׁשׁ *the fingers of his hands and the toes of his feet were six by six*, i. e. each of his hands had six fingers and each of his feet six toes, 2 Sam. 21 : 20. 1 Chron. 20 : 6. Sometimes the entire phrase is repeated, e. g. אֶחָד אֶחָד מִשָּׁה לְנָשִׂיא אֶחָד מִשָּׁה לְנָשִׂיא *a rod to each prince*, Num. 17 : 21.; and when occasion requires, more than once, e. g. וּבִכְתָּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וּבִכְתָּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה *and a knob under each of its three pair of branches*, Ex. 25 : 35.

c. It is likewise often used to designate a whole class of objects taken individually, and then supplies the place of the adjective pronoun *every*; a construction most common with nouns denoting periods of time,* e. g. שָׁנָה שָׁנָה *year by year*, every year, Deut. 14 : 22., יוֹם יוֹם *every day*, Ex. 16 : 5. Is. 58 : 2., שַׁבָּת שַׁבָּת *every sabbath*, 1 Chron. 9 : 32., בֹּקֶר בֹּקֶר *every morning*, 2 Sam. 13 : 4. Ezek. 46 : 15. אִישׁ אִישׁ *every man*, Ex. 36 : 4. Lev. 17 : 3. They are occasionally united by the conjunction וְ, e. g. יוֹם יוֹם *every day*, Esth. 3 : 4., מְדִינָה וּמְדִינָה *every province*, 1 : 22., עִיר עִיר *every city*, 8 : 17.†

2. a. It is used also to signify plurality, either in the singular, e. g. עֶשְׂרִין עֶשְׂרִין *several tenth deals*, Num. 28 : 13, 21., חֶרֶב חֶרֶב *many a sword*, Ezek. 21 : 14., דּוֹר־דּוֹר *many generations*, Deut. 32 : 7., אִישׁ אִישׁ *this and that man*, Ps. 87 : 5., זָכוֹר זָכוֹר *every day*, Ex. 16 : 5. Is. 58 : 2., שַׁבָּת שַׁבָּת *every sabbath*, 1 Chron. 9 : 32., בֹּקֶר בֹּקֶר *every morning*, 2 Sam. 13 : 4. Ezek. 46 : 15. אִישׁ אִישׁ *every man*, Ex. 36 : 4. Lev. 17 : 3. They are occasionally united by the conjunction וְ, e. g. יוֹם יוֹם *every day*, Esth. 3 : 4., מְדִינָה וּמְדִינָה *every province*, 1 : 22., עִיר עִיר *every city*, 8 : 17.†

* In the New Testament the same construction is employed, e. g. ἡμέρη καὶ ἡμέρη, 2 Cor. 4 : 16., εἰς γενεάν καὶ γενεάν, Luke 1 : 50.

† Occasionally the two words, as if to extend their application to the utmost, are placed in both genders, e. g. מְשָׁעָן וּמְשָׁעָנָה *every support*, Is. 3 : 1. Eccl. 2 : 8., or in both numbers, e. g. נְשִׂאִים וְנָשִׂאִים *every kind of wife*, concubine, ibid.

‡ So too in Arabic, e. g. ⁹الْوَأْنُ ⁹الْوَأْنُ *many kinds*, Kos. Chrest. p. 3.

14 : 10., *הַמְּרִים הַמְּרִים many heaps*, Ex. 8 : 10., *גְּבִים גְּבִים many ditches*, 2 Kings 3 : 16., *הַמְּנִים הַמְּנִים many multitudes*, Joel 4 : 14.*

b. And sometimes with the additional idea of variety, e. g. *אָבֹן וָאָבֹן divers weights*, i. e. weights of different kinds, Deut. 25 : 13., so *אֵיפָה וָאֵיפָה divers measures*, v. 14. Prov. 20 : 10., *לֵב וָלֵב a double heart*, duplicity, Ps. 12 : 3.

§ 824. 1. Repetition is used also to convey emphasis in various other ways, and especially for the purpose of adding intensity to the idea conveyed by the nouns, e. g. *צֶדֶק צֶדֶק perfect justice*, Deut. 16 : 20., *נְהָרוֹת נְהָרוֹת violent prancings*, Judg. 5 : 22., or to indicate exclusiveness, e. g. *בְּדֶרֶךְ בְּדֶרֶךְ by the highway alone*, Deut. 2 : 27. Sometimes a qualificative is added to the second noun, to aid it in specifying the first more precisely, either as a qualificative, e. g. *הָאָדָם הָאָדָם the red, this red* (pottage), Gen. 25 : 30., *בְּהָרוֹת בְּהָרוֹת לְבָנֹת bright spots, bright white spots*, Lev. 13 : 38.; or as an emphatic predicate, e. g. *הַקּוֹל הַקּוֹל the voice (is) the voice of Jacob, but the hands (are) the hands of Esau*, Gen. 27 : 22., *הַבָּנוֹת בָּנֹתִי וְהַבָּנִים בָּנֵי יַעֲקֹב these daughters (are) my daughters, and these children my children, and these cattle my cattle*, Gen. 31 : 43.

2. When the word repeated is an attributive or an abstract noun, it represents the quality designated as of superlative intensity, e. g. *מְעֹלָה מְעֹלָה very high*, Deut. 28 : 43., *מְשֹׁה מְשֹׁה very low*, *ibid.*, *גְּבוּהָה גְּבוּהָה very proudly*, 1 Sam. 2 : 3., *עֲמֹק עֲמֹק very deep*, Eccl. 7 : 23., *מְאֹד מְאֹד very much, exceedingly*, Gen. 30 : 43.† Sometimes the repetition is twofold, e. g. *קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ holy, holy, holy*, i. e. most holy, Is. 6 : 3., *עֲדָה עֲדָה עֲדָה utter destruction*, Ezek. 21 : 32.

3. As in other languages, a word is emphatically repeated: a. As an exclamation of pain or grief, e. g. *רֹאשִׁי רֹאשִׁי my head, my head!* 2 Kings 4 : 19., *מְעֵי מְעֵי my bowels, my bowels!* Jer. 4 : 19., *אֱלֹהֵי אֱלֹהֵי my God, my God!* Ps. 22 : 1., *בְּנִי אַבְשָׁלוֹם בְּנִי אַבְשָׁלוֹם my son Absalom, my son, my son Absalom!* 2 Sam. 19 : 1, 5. b. In earnestly calling upon one, e. g. *אַבְרָהָם אַבְרָהָם Abraham, Abraham!* Gen. 22 : 11., *שְׁמוּאֵל שְׁמוּאֵל Samuel, Samuel!* 1 Sam. 3 : 10. c. And occasionally to signify perfect conviction, e. g. *יְהוָה יְהוָה הֵיכַל יְהוָה הֵיכַל the very temple of the Lord*, Jer. 7 : 4.

* In the following instances the singular and dual forms are employed, viz. *רַחֵם רַחֵם many maidens*, Judg. 5 : 30., *חֲמֵר חֲמֵר many heaps*, 15 : 16.

† Occasionally a synonym derived from the same verb is used as the second term, e. g. *שׁוּאָה וּמְשָׁאָה desolate and waste*, Job 30 : 3. 38 : 27. Ezek. 6 : 14. 32 : 15. 33 : 28, 29., *שַׁבָּת שְׁבֻחוֹן a strict sabbath*, Lev. 23 : 3.

CHAPTER VI.

RELATIONS OF NOUNS TO VERBS.

§ 825. THE immediate relations of nouns to nouns denoted by the Hebrew construct state and discussed in the preceding chapter, correspond for the most part to those expressed by the Indo-European genitive; the relations borne by a noun to a verb or to a noun and verb, which will form the subject of the present chapter, are those that give rise to all the other cases of the occidental languages, as the nominative, dative, accusative, &c. The number of cases in a given language depends on the modes it employs to designate these various relations, which modes are of two kinds, viz. the *subjective*, or that in which the noun denotes the author of the action, or agent, and the *objective*, or that in which it represents the object on which the action is directly or indirectly exerted.

SUBJECTIVE RELATION.

§ 826. In this as in other languages the subject always stands in a direct relation to its verb, which if transitive denotes an action proceeding from it, and if intransitive specifies its state of being. A noun employed as a subject in Hebrew, like the nominative in most other languages, retains its original form unchanged,* as **פָּרָא אֱלֹהִים** *Deus creavit*.

OBJECTIVE RELATION.

§ 827. All the modes employed in different languages to denote the various objective relations of nouns to verbs, may be reduced to the following: either, 1. the noun remains unchanged, and its relation is

* In Sanscrit the nominal theme of certain nouns receives a termination also when forming the subject of a verb.

pointed out by its position alone ; 2, or it undergoes a change of termination, which indicates the part it plays in the proposition ; 3, or the same purpose is effected by the use of prepositional particles ; 4, or both inflections and particles are employed.

§ 828. In the Hebrew, which, as we have already observed, is to be ranked among the moderately inflected languages, a noun also when in an objective relation retains its simple form, either preceded or not by the illustrative particle **כִּי**, whenever such relation is *direct*, whether actually so or viewed as such by the writer. When however the relation is both *indirect* and is viewed by the writer as such, it is pointed out for the sake of perspicuity by means of a preposition.*

* While the Hebrew and Aramaic nouns end in a consonant, those of the literary Arabic, by far the most highly inflected of the Shemitish languages, terminate in a vowel. To indicate the several relations in which a noun stands to the rest of the proposition, the three Arabic vowels are employed in the following manner : 1st. when a noun constitutes the subject of a verb, it takes the

vowel *Dhamma* (= Hholem), e. g. **عَرَّالٌ مَرَّةً مَرِضٌ** a gazelle once was sick,

Loc. fab. 3. ; 2dly, when it stands in immediate relation to another noun in the construct, or in an indirect relation to a noun or verb indicated by a preposition (which in effect is an abstract noun), it receives the vowel *Kesra* (= Hhirik),

e. g. **قَطُّ مَرَّةً دَخَلَ إِلَى دُكَّانٍ حَدَادٍ** a cat once went into a blacksmith's

shop, Loc. fab. 28., **أَصْحَابُهُ مِنَ الْوُحُوشِ** his companions among the wild

beasts, Loc. fab. 3. (in Persian the first noun takes *i*, with which compare the Latin gen. term. *i*) ; 3dly, when it specifies a verb, either as its direct complement or used adverbially, the vowel *Fatha* (= Pattahh) is employed, e. g.

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً call upon your Lord (in) public and (in) pri-

vate, i. e. publicly and privately, Kor. 7 : 53, 54. This last state of the Arabic noun therefore does not correspond to the occidental accusative case ; so that what is called its adverbial use is not equivalent to that of the Greek or Latin accusative with *κατά* or *secundum* understood : and hence it is neither necessary nor proper to endeavour to account for the absolute use of nouns in Hebrew, as some have done, by comparing them to the classic accusative through the Arabic. In Ethiopic a noun ending in a long vowel, either *a*, *ē*, or *ō*, retains its original form, as in Hebrew : but those ending in a short vowel change *ā* or *ē* into *ā*, and *i* into *ē*, to indicate every kind of relation whether direct or indirect to a verb or noun, except the subjective.

Objective Relations viewed as Direct.

§ 829. An object-noun is said to be in direct relation to its governing verb when the action denoted by the latter is exercised immediately upon the former. In Hebrew this relation is indicated by the position which the noun assumes, frequently though not always with the assistance of the illustrative particle **אֵל** *to wit, namely*, which serves to point it out more particularly (§ 676). As a preliminary to the discussion of the objective relations of nouns to verbs viewed as direct, we will show in what cases this particle is employed, and in what omitted.

Use of the Illustrative Particle **אֵל**.

§ 830. The object of a transitive verb is usually preceded by the particle **אֵל** when rendered definite by any of the circumstances detailed §§ 717. II. 1. 2. 719, *et seq.*; but before a noun which is to be left indefinite it is not inserted, since the very act of thus pointing out the noun would render it in a measure definite.

A. § 831. Consequently this particle appears only in the following cases.

1. Before proper nouns, e. g. **וַיֵּדַע אָדָם אֶת־חַוָּה** *and the man knew Eve*, Gen. 4 : 1., **וַיֵּלֶד אַבְרָם** *and he begot Abram*, 11 : 26, 27, 31. 15 : 19., **וַיִּכּוֹת אֶת־עַמְלֵק** *and he smote the Amalekites*, 1 Sam. 14 : 48., **וַיָּבֵא יְהוֹנָתָן אֶת־דָּוִד אֶל־שָׁאוּל** *and Jonathan brought David to Saul*, 19 : 7., **אֶהְבֶּה אֶת־יְהוָה** *love ye Jehovah*, Ps. 31 : 24. 34 : 5.

2. Before nouns with the article, e. g. **וַיֵּרָא אֱלֹהִים אֶת־הָאֹר** *and God saw the light*, Gen. 1 : 4, 7, 16, 21, 25, 27, 28, 29., **וַיַּצְרֵךְ יְהוָה אֱלֹהִים אֶת־הָאָדָם** *and the Lord God formed the man*, 2 : 7, 8, 15, 22. 3 : 24., **כִּי תַעֲבֹד אֶת־הָאָרֶץ** *when thou tillest the ground*, 4 : 12., &c. &c.

3. Before nouns with a pronominal suffix, e. g. **אֶת־קוֹלִי שָׁמָעְתִּי** *I heard thy voice*, Gen. 3 : 10., **אֲשֶׁר פָּתְחָה אֶת־פִּיהָ** *which has opened her mouth*, 4 : 11, 17, 24, 25, 26., **וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת** *and he called his name Seth*, 5 : 3., **וַיִּקְמָתִי אֶת־בְּרִיתִי אִתָּךְ** *and I will establish my covenant with thee*, 6 : 18., &c. &c.

4. Before nouns in construction with a definite noun, e. g. **וַיִּשְׂקֶה אֶת־כָּל־פְּנֵי הָאָרֶץ** *and it watered the whole surface of the earth*, Gen. 2 : 6, 19., **וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה** *and they heard the voice of the Lord*,

3 : 8, 24., *וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם*, and the sons of God saw the daughters of man, 6 : 2., *וַיִּרְשׁ וַיְרַעַה אֶת שַׁעַר אֵיבָיו*, and thy seed shall possess the gate of their enemies, 22 : 17. Deut. 10 : 16.

5. a. It is sometimes also placed before the relative *אֲשֶׁר*, e. g. *וַיָּדַע הַקָּטָן אֶת אֲשֶׁר־עָשָׂה לוֹ בְּנוֹ הַקָּטָן* and he knew what his younger son had done to him, Gen. 9 : 24. 18 : 19. 27 : 45. &c., *וְאֲנִי מְצַוְךָ*, observe what I command thee, Ex. 34 : 11. Lev. 9 : 5. Mic. 6 : 1., *וְאֲנִי אוֹדִיעָךָ*, and I will show thee what thou shalt do, 1 Sam. 16 : 3., *אֵת אֲשֶׁר־הִעֲשָׂה אֵת אֲשֶׁר־הִשְׁלִיכוּ אֵלֶיהֶן בּוֹר*, whom they have cast into the dungeon, Jer. 38 : 9. Zech. 12 : 10. ; or its fragment *שֶׁ* (§ 637), e. g. *בְּקִשְׁתִּי אֵת שֶׁ שָׂאֲהֶבָה נַפְשִׁי* I sought him whom my soul loves, Cant. 3 : 1, 2, 3, 4.

b. And occasionally before the demonstrative *זֶה*, e. g. *אֶת־זֶה אֲדַוָּה לֹא* yet this ye shall not eat, Lev. 11 : 4, 9, 21., *שִׁמְרוּ אֶת־זֶה בַּיִת*, whom they have cast into the dungeon, Jer. 38 : 9. Zech. 12 : 10. ; or its fragment *שֶׁ* (§ 637), e. g. *בְּקִשְׁתִּי אֵת שֶׁ שָׂאֲהֶבָה נַפְשִׁי* I sought him whom my soul loves, Cant. 3 : 1, 2, 3, 4.

§ 832. 1. When the object consists of two or more nouns, the particle is repeated before each of them, e. g. *בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם* God made the heavens and the earth, Gen. 1 : 1. 3 : 24., *וַיֵּצֵא אֱלֹהִים אֶת אֲבְרָהָם מֵעֵין הַקָּטָן* there they buried Abraham and Sarah his wife, 49 : 31. 1 Sam. 7 : 4., *וַיִּקַּח שְׁמוּאֵל אֶת שָׁאִיל וְאֶת נָעֲרֹ*, and Samuel took Saul and his attendant, 1 Sam. 9 : 22. 31 : 2., *וַיַּעַשׂ אֱלֹהִים אֶת־הַחַיִּית הָאֲרָצָה לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ הָאֲרָצָה לְמִינָהּ* and God made the wild beast after its kind, and the cattle after its kind, and every creeping thing upon the earth after its kind, Gen. 1 : 25. 5 : 32. 6 : 10. 8 : 1., *וַיִּבְרָא אֱלֹהִים אֶת־הַיָּבֵרִסִי וְאֶת־הַיָּבֵרִסִי וְאֶת־הַיָּבֵרִסִי* and Canaan begot Sidon his first-born, and Heth, and the Jebusite, &c. 10 : 15, 16, 17, 27, 28, 29. Lev. 8 : 2.

2. This is also frequently the case when one or more nouns are in explanatory apposition with another, e. g. *וַיִּשְׁטֹף אֱלֹהִים אֶת־יוֹסֵף אֶת־כִּתְּלֵי הָרֶגֶל* and they stripped Joseph of his coat of (many) colours, Gen. 37 : 23., *וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים וְאֶת־הַמְּאֹרֹת הַקָּטָן* and God made the two great lights, the greater light . . . and the lesser light, &c. 1 : 16., *קֹדֶמָּה אֶת־בְּנֵי אֱדָם . . . וְאֶת־בְּנֵי אֱדָם* take now thy son, thine only one, Isaac, 22 : 2.

§ 833. The use of the illustrative particle is not confined to objects governed by a finite verb alone, but is extended to the case in which the action is denoted by an infinitive, participle, or other verbal noun. As the two former partake of the nature both of nouns and verbs (see § 473. 2.), a noun denoting the object of an action expressed by

one of them may be placed with it in regimen, as has already been shown (§§ 797. 2., 800. 3. a.), or in a direct objective relation, which may be indicated by the particle **את**. Hence we find,

1. Infinitives followed by **את**, e. g. **לְעַבֵּד אֶת־הָאֲדָמָה** *to till the ground*, Gen. 2 : 5, 10. 3 : 24. 4 : 11. 8 : 10., **אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁט** *after his begetting Seth*, 5 : 4, 16, 19., **וְאֵת כָּל־בֵּיתוֹ . . . קָרָא אֶת־אַחִימֶלֶךְ** *to call Ahimelech and all his father's house*, 1 Sam. 22 : 11., **לְלֶדֶת אֶת־אָבִיו** *bearing his brother Abel*, Gen. 4 : 2.

2. Participles followed by **את**, e. g. **מֵהֵנָּה מְלֹכֹת אֶת־הָאֵפָה** *whither (are) these carrying the ephah?* Zech. 5 : 10., **וְאֵנִי הֹנֵי מְקִים** *behold I (am) about to establish my covenant with you*, Gen. 9 : 9., **אֶת בְּרִיתִי אֲתָכֶם** *ye (are) about to pass over the Jordan*, Deut. 11 : 31. 1 Sam. 23 : 4., **אֶת כָּל־אֶרֶץ כוּשׁ** *flowing round the whole land of Cush*, Gen. 2 : 13, 14. Deut. 11 : 7.

3. Other verbal nouns followed by **את**, e. g. **דָּעָה אֶת יְהוָה** *the knowledge of the Lord*, lit. knowing the Lord, Is. 11 : 9., **לְאַהֲבָה אֶת־יְהוָה** *to love the Lord your God*, Deut. 11 : 13. 1 Kings 10 : 9. Hos. 3 : 1. 2 Chron. 2 : 10., **לְיִשׁוּעַ אֶת־מִשְׁיָחָה** *for the salvation of thy people*, lit. for saving, &c. Hab. 3 : 13., **בְּמַהֲפֹכֶת אֱלֹהִים אֶת־סוֹדֶם** *as God overthrew Sodom and Gomorrah*, Amos 4 : 11.*

B. § 834. But when the writer wishes to mention a noun in a direct objective relation indefinitely, and not to attract the reader's attention to it, he omits the particle **את** as not required, e. g. **נַעֲשֶׂה אָדָם** *let us make man*, Gen. 1 : 26. 3 : 7., **אֵיבָה אִשִּׁית בִּינָה וּבִינָה הָאִשָּׁה** *I will put enmity between thee and the woman*, 3 : 15., **וַיַּעֲבֵר אֱלֹהִים רוּחַ** *and God*

* In a comparatively few instances we find this particle employed also to point out more particularly the subject of a passive verb, e. g. **וַיִּמָּח אֶת־כָּל־חַיִּים** *and it was destroyed, to wit, every living thing*, Gen. 7 : 23. 17 : 5. 27 : 42. Ex. 10 : 8. 21 : 28. 25 : 28. 27 : 7. Num. 32 : 5. Deut. 12 : 22. 1 Kings 2 : 21. : and occasionally though seldom of a neuter or active intransitive verb, e. g. **וְאִישׁ אֶת־קִדְשׁוֹ לֹו יִהְיֶה** *and each one's hallowed things shall be his*, Num. 5 : 10., **כִּי יִיטֵב אֶל־אָבִי אֶת־הָרָעָה** *if it please my father, to wit, (to do) wrong to thee*, 1 Sam. 20 : 13. 2 Sam. 11 : 15., **וַיִּפֹּל הָאֵתֶן־הַבַּרְזֶל בְּסֶל אֶל־הַמַּיִם** *the iron itself fell into the water*, 2 Kings 6 : 5.; or after the particle **יֵשׁ** expressed or understood (§ 698. 1. b. note.), e. g. **יֵשׁ אִי־נַפְשָׁכֶם** *if it be indeed your desire*, Gen. 23 : 8. 2 Kings 10 : 15., **הֲמִצַּטְתָּ לָנוּ אֶת־** *is it) too little for us, the iniquity of Peor?* Josh. 22 : 17. It is also placed before a word in specifying apposition with another in either of the cases described, e. g. **הָלָה אֶת־רַגְלָיו** *he was diseased, to wit, his feet (were diseased)*, i. e. he was diseased in his feet, 1 Kings 15 : 23., so **אֶת גִּשְׁרֵי עֶרְלָתוֹ** *in his being circumcised in the flesh of his foreskin*, Gen. 17 : 25.

and *Miriam*, Num. 12 : 5., וַאֲסַפְתָּ דִּגְנָה וְתִירְשָׁה וְיֵצֶהָּ, *that thou mayest gather in thy corn, and thy wine, and thine oil*, Deut. 11 : 14.

b. Or it may be prefixed to some, and not to others, e. g. אָרַר גַּם אֶת־עַבְדְּךָ וְיֵצֶר יְהוָה אֱלֹהִים כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם, *thy servant slew both the lion and the bear, and the Lord God formed all the beasts of the field and all the fowls of the air*, Gen. 2 : 19., וַהֲבֵאתֶם שְׂמֵחָם עֲלֵיכֶם וְזִבְחֵיכֶם וְאֵת מַעֲשֵׂיכֶם, *and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave-offerings of your labour, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks*, Deut. 12 : 6. 14 : 12—18.

§ 836. The different objective relations in which one or more nouns may stand to a verb are exceedingly numerous, their nature depending in a great measure on that of the individual terms. In Hebrew however they are all frequently viewed by the writer as direct, in which case they are not specified by means of a preposition, but are left to be ascertained from the relative position of the words and from the context. Having shown on what occasions the illustrative particle אֵת is employed with nouns whose objective relation to a verb or verbal noun is viewed as direct, we will now exhibit the relations which Hebrew writers are accustomed to regard in this light.

A. With Transitive Verbs.

§ 837. The objective relation of a noun to a transitive verb or verbal noun is viewed as direct in cases corresponding to those where the immediate passage of the action upon the object is denoted by the occidental accusative. Thus,

1. When a noun from the same root is pleonastically employed to denote the product of the action, e. g. זָרַע זֶרַע *producing seed*, lit. seed-ing seed, Gen. 1 : 29., וַיַּחלֵם חֲלוֹם וַיִּחְלֵם *and Joseph dreamed a dream*, 37 : 5. 40 : 5., דִּבֶּר דְּבַר *speaking* (thine own) *words*, Is. 58 : 13. Hos. 10 : 4., יְהוָה יִרְיֵב רִיבָם *the Lord will plead their cause*, lit. will quarrel their quarrel, Prov. 22 : 23., בָּכּוּ בְּכִי גָדוֹל מְאֹד *they wept very much*, lit. a very great weeping, 2 Sam. 13 : 36. Ezra 10 : 1.

2. When the product of the action or the object on which it is directly exerted is denoted by some other word, e. g. בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ *God created the heavens and the earth*, Gen. 1 : 1.,

נִבְנוּלָנוּ עִיר *let us build ourselves a city*, 11 : 4., אֶמְהוּ אֹדֶהָאָדָם *I will destroy man*, 6 : 7., וַיֵּאָהֵב יַעֲקֹב אֶת־רָחֵל *and Jacob loved Rachel*, 29 : 18., וַיֵּרָא יוֹסֵף אֶת־אֶחָיו *and Joseph saw his brethren*, 42 : 7., וַיְקַדְּרוּ שׁוֹר *they disabled cattle*, 49 : 6., &c. &c.

§ 838. Two nouns may both be viewed in Hebrew as in direct objective relation with certain transitive verbs whenever either of them may properly be considered as the immediate complement of the verb, and are then construed without a preposition accordingly. This occurs,

1. a. With verbs which signify to make or call a thing something, e. g. וַיַּעַשׂ אֶת־מְעִיל הָאֵפֹד *and he made the robe of the ephod of weaver's work*, or *he made woven work into the robe of the ephod*, Ex. 39 : 22, 27., וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ *and he built the stones into an altar*, or *he built an altar of the stones*, 1 Kings 18 : 32., so וַיַּשְׁמְטֵהוּ וְאֶתְּנָה לָהֶם *I will make thy rulers peace*, Is. 60 : 17., וְנָחֳלָתָהּ *I will make the heathen thine inheritance*, Ps. 2 : 8.; וַתִּקְרָא אֹתָהּ *and she called his name Seth*, Gen. 4 : 25. 16 : 15. 19 : 37, 38., וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל *and he called the name of that place Bethel*, 28 : 19.

b. Or to make something out of something, e. g. וַיִּיצֶר אֹדֶהָאָדָם עָפָר *and he formed man of dust*, or *he formed dust into a man*, Gen. 2 : 7., so וַיַּעַשׂוּ אֶת־הָאֵפֹד זָהָב *and they made the ephod of gold*, Ex. 28 : 6. 37 : 1. 39 : 30., וַיַּעַשׂ אֶת־מִזְבֵּחַ הַקִּטְרֹת עֵצֵי שִׁטִּים *and he made the altar of incense of acacia wood*, 37 : 25. 38 : 1. Deut. 27 : 6., וַיַּעַשׂוּ אֶת־הַכְּתָנֹת *and they made the tunics of linen*, Ex. 39 : 27, 28. (§ 816. I. 1.).

2. a. With causative verbs usually of the Hiph'il form, when one noun signifies the secondary agent, and the other the object acted upon, e. g. וְנָשָׂה אֶת־אָבִינוּ יֵין *let us make our father drink wine*, or *let us give our father wine to drink*, Gen. 19 : 32, 33, 35., וְהִלְבַּשְׁתָּ אֶת־אַהֲרֹן *and thou shalt dress Aaron with the tunic*, or more literally, *thou shalt make Aaron put on the tunic*, Ex. 29 : 5. Num. 8 : 11. 1 Sam. 17 : 38. Is. 50 : 3., וְהִרְאִיתָ עֲמָהּ קָשָׁה *thou hast shown thy people adversity*, i. e. *thou hast caused them to see adversity*, Ps. 60 : 5., וְהִאֲכַלְתִּי אֹתָם *I will feed thy oppressors with their own flesh*, i. e. *I will cause them to eat*, &c. Is. 49 : 26. Ezek. 32 : 6.

b. Or when one noun denotes the object acted upon, and the other the instrument, e. g. וַיִּכְלֶל יוֹסֵף אֶת־אָבִיו לֶחֶם . . . *and Joseph nourished his father*, &c. *with bread*, or *he gave his father bread as nourishment*, Gen. 47 : 12. Jer. 31 : 14. Ps. 65 : 11., וַיִּמְלֵאוּ אֶת־הַמָּקוֹם הַזֶּה דָּם *and they have filled this place with the blood of innocents*, Jer. 19 : 4.

Ezek. 8 : 17. 28 : 16. 30 : 11., וְהִכֵּיתִי אֶת־הָאָרֶץ חֵרֶם, *and I will smite the earth with a curse*, Mal. 3 : 24., פְּלִטָהּ נִפְשִׁי חֲרֶבֶד, *deliver my soul by thy sword*, Ps. 17 : 13.

3. a. When the first noun denotes the immediate object of the verb, and the second for greater perspicuity the part acted upon, e. g. הִכֵּיתָ לָּחִי אֶת־כָּל־אֹיְבָי לָחִי *thou hast smitten all my enemies (to wit) the cheek-bone*, i. e. thou hast smitten them on the cheek-bone, Ps. 3 : 8., וְנָתַתִּי וְנָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלַיָּה עָרָף *and I will put all thine enemies to thee (to wit) the back*, i. e. I will put their backs to thee, make them turn their backs, Ex. 23 : 27.

b. Also when the part is first mentioned, and afterwards that to which it belongs, e. g. מָחוץ מִתְּנִיחַ קָמְיוֹ *strike through the loins (to wit) his opponents*, i. e. strike them through the loins, Deut. 33 : 11., וְקָבַע אֶת־קִבְעֵיהֶם נֶפֶשׁ *and he will spoil their spoilers (to wit) the soul*, i. e. he will take away the soul, or life, of those who despoil them, Prov. 22 : 23.

§ 839. 1. When the transportation of something to a place or person is denoted, the name of such place or person as well as of the object transported is frequently viewed as in direct relation to the verb, and construed accordingly without a preposition, e. g. בָּלַק אֶת־בָּלָעַם וַיִּקַּח הָעֶמֶר *and Balak took Balaam to the top of Peor*, Num. 23 : 28., הָשִׁלָּה אֶרֶץ תְּפָאֶרֶת יִשְׂרָאֵל *he has cast down to earth the beauty of Israel*, Lam. 2 : 1., אֶת־אֲבִנֵּי דָבָר *to bring Abner word*, 2 Sam. 3 : 11.

2. And even when the direction of something towards a place is indicated, e. g. נִפְרֹשׁ כַּפָּי הַשָּׁמַיִם *he spread his hands towards heaven*, 1 Kings 8 : 22., וַתִּשָּׂא מְרוֹם עֵינֶיהָ *and thou hast raised thine eyes on high*, Is. 37 : 23., שֹׂא יְדֵיכֶם קֹדֶשׁ *lift up your hands towards the sanctuary*, Ps. 134 : 2. (or it may be rendered, *raise your hands in holiness*).

§ 840. Verbs signifying to *speak, question, reply, command, instruct, &c.*, may be viewed as in direct relation with the name of the person spoken to as well as of the thing spoken. The principal of these verbs are construed with nouns of the following kinds in direct relation.

דִּבְרֵי *to speak*, with an object-noun denoting the thing said, e. g. דִּבְרֵי *ye a word*, Is. 8 : 10. Jer. 45 : 1. 46 : 13., דִּבְרֵי מִישְׁרִים *speaking uprightness*, i. e. uprightly, Is. 33 : 15., שִׁפְתֵיכֶם דִּבְרוֹ שָׁקֶר *your lips speak falsehood*, Is. 59 : 3. Ps. 109 : 2. Prov. 18 : 23. ; or with two nouns, denoting both the thing said and the instrument of speech, e. g. שִׁנָּא יְדִבְרוּ אִישׁ אֶת־דֵּעֵהוּ שִׁפְתֵי חֲלָקוֹת *they speak falsehood to each other with flattering lips*, Ps. 12 : 3. 109 : 2.

קרא and **צעק** or **צעק** to *cry* or *call out*, with a noun denoting the thing proclaimed, e. g. **וַיִּצְעַק צָעֶקָה גְּדוֹלָה** and *he raised* (lit. cried) *a great cry*, Gen. 27 : 34., **וַיִּקְרָאֵם דְּרוֹר** and *ye shall proclaim liberty*, Lev. 25 : 10. Is. 61 : 1. Jer. 34 : 8, 15., **וַיִּקְרָא צוֹם** *proclaim a fast*, 1 Kings 21 : 9, 12. Jer. 36 : 9. Jon. 3 : 5. Ezra 8 : 21.; sometimes also indicating the cause, e. g. **חָמַס וְשֹׁד אָקְרָא** *I cried out violence and robbery*, Jer. 20 : 8., **אֶזְעַק חָמַס** *I cry out violence*, Hab. 1 : 2.; the noun in **קול** in an objective relation with either of these verbs denotes vehemence, e. g. **קוֹלִי אָקְרָא** *I cry my voice*, i. e. I raise my voice, cry aloud, Ps. 3 : 5., so **וַיִּזְעַק קוֹל גְּדוֹל** and *I cried extremely loud*, Ezek. 11 : 13. (§ 733. 3. b.). The verb **בָּכָה** to *weep*, is construed in like manner, e. g. **בָּכּוּ בְּכִי גְּדוֹל מְאֹד** *they wept very bitterly*, lit. a very great weeping, 2 Sam. 13 : 36., **קוֹל גְּדוֹל** *they wept very loud*, 15 : 23., **וַיִּבְכּוּ אַחֲרֵיהֶם** *they shall bewail the burning*, i. e. they shall weep on account of the burning, Lev. 10 : 6.

שָׁאַל to *ask*, with the name of the thing asked, e. g. **מִיַּם שָׁאַל** *he asked for water*, Judg. 5 : 25., 1 Kings 3 : 10, 11., **חַיִּים שָׁאַל** *he asked life of thee*, Ps. 21 : 5. 40 : 7.; or of the person to whom the request is made, e. g. **שָׁאַל אָבִירָה** *ask thy father*, Deut. 32 : 7. 1 Sam. 25 : 8., **וְפִי לֹא שָׁאַל** and *they have not asked of my mouth*, Is. 30 : 2. Job 21 : 29.; or of both person and thing, e. g. **שָׁאַל אֲדַהֲכֵנִים תּוֹרָה** *ask the priests the law*, Hag. 2 : 11.

עָנָה to *answer*, with a noun denoting the reply made, e. g. **לֹא עָנָה הָעָם** *the people answered him not a word*, 1 Kings 18 : 21. Is. 36 : 21., **וַיַּעַן כָּל־הָעָם קוֹל אֶחָד** and *all the people answered one voice*, i. e. made one reply, Ex. 24 : 3., **לֹא יַעֲנֶה** *he will not give an account of any of his matters*, Job 33 : 13.; or the person addressed, e. g. **וַיַּעַן עֶפְרוֹן אֶת־אַבְרָהָם** and *Ephron answered Abraham*, Gen. 23 : 14. Josh. 7 : 20. 1 Sam. 8 : 18. 21 : 5, 6. 22 : 14. 25 : 10. Hos. 2 : 23, 24.

צִוָּה to *command*, with the name of the thing commanded, e. g. **צִוָּה־לָנוּ מֹשֶׁה** *Moses commanded us a law*, Deut. 33 : 4., **וְצִוִּיתִי אֶת־בְּרַכְתִּי לָכֶם** then *I will command my blessing upon you*, Lev. 25 : 21. Ps. 133 : 3.; or of the person to whom the command is addressed, e. g. **וְצִוּ אֲבִירְמֶלֶךְ אֶת־**

כָּל־הָעָם and *Abimelech charged all the people*, Gen. 26 : 11. 50 : 2., כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה as *the Lord commanded Moses*, Ex. 12 : 50. Deut. 1 : 16. 27 : 11., וְאֶת־הָעָם צִוָּה יְהוֹשֻׁעַ and *Joshua commanded the people*, Josh. 6 : 10. 1 Kings 8 : 58. So too the verb יָצַץ *to counsel, take counsel* : thus with the name of the advice given or taken, e. g. נָא עֲצֵה לִּי אֵיכָכָה pray *let me give thee counsel*, 1 Kings 1 : 12. Is. 8 : 10., הִיא זְמוּרָת יָצַץ he *takes evil counsel*, 32 : 7. Hab. 2 : 10.

לְמַד *to teach*, with the name of the person taught, e. g. וְאֶת־בְּנֵיהֶם יְלַמְּדוּן *that they may teach their children*, Deut. 4 : 10. ; or of both person and thing, e. g. וַיֹּאמֶר לְלַמֵּד בְּנֵי־יִשְׂרָאֵל קֶשֶׁת and *he gave orders to teach the children of Israel the bow*, 2 Sam. 1 : 18., וְגַם אֶת־הָרָעוֹת לְמַדְתִּי אֶת־דִּרְכֶּיךָ, thou *hast also taught the wicked ones thy ways*, Jer. 2 : 33. Ps. 25 : 9. 51 : 15., הַמְּלִמֵּד אֶת־הָעָם יָדַעַת, *who teaches man knowledge*, Ps. 94 : 10. Eccl. 12 : 9.

B. With Intransitive Verbs.

§ 841. Although it cannot properly be said that the action denoted by an intransitive verb is directly exerted upon an object, yet when an object-noun is necessary to complete the sense which the verb alone would leave unfinished, it may and in Hebrew frequently is regarded as the immediate complement of the verb, and as such is construed without a preposition in the same manner as those of transitive verbs. Thus for instance, the verbs of motion or action often require an accompanying noun denoting the place *to, from, or in* which the motion or action is performed ;* so likewise verbs which signify *abundance* and *want* take as their immediate complements the names of

* The following instances, in which according to Gesenius a preposition is omitted, will admit of a different explanation : thus in the passage וְיָשָׁב בֵּית־אָבִיו Gen. 24 : 23., the word בֵּית may be considered as a nominative, and the passage rendered accordingly, *is thy father's house a place for us to lodge in ?* so too מְשַׁחֲרָתָם וְנָבֵל and *the harp, viol, &c. are their amusements*, Is. 5 : 12. (see § 707). In the passage לְמַת הִבְעֵנִי בְּזִבְחִי וּמִנְחֹתִי 1 Sam. 2 : 29., the word מִעוֹן may be rendered as the object of הִבְעֵנִי, thus, *why do you defile (my) habitation by means of my sacrifices and my offerings that I have commanded ?*

those things of which plenty or the reverse is predicated, e. g. *וַיֵּלְכֻם בְּנִימִין* and go to the land of Benjamin, Judg. 21:21., *וַיָּבֹא יַעֲקֹב שָׁלֹם* and Jacob came to Shalem, Gen. 33:18., *וַיֵּצְאוּ מִן־הָעִיר* they went out of the city, Gen. 44:4., *וַיַּעֲבֹר אֶת־גִּלְעָד* and he passed over Gilead, Judg. 11:29. Josh. 15:10., *וַיִּשְׁמַע בֵּית פַּרְעֹה* and the report was heard in Pharaoh's house, Gen. 45:16. Num. 30:11. 1 Kings 8:32. Amos 2:8., *שְׂבִיעָתִי עֵלֹת* I am sated with burnt offerings, Is. 1:11., *אֵל־יִיחֹסֶר הַיַּיִן* it wants not liquor, Cant. 7:3.*

1. The majority of the verbs thus construed are *active intransitive*, or such as denote a motion; and the noun placed in a direct objective relation to them generally indicates the *place to or from* which the motion is made. The principal are the following:

הָלַךְ to walk, to go. The object-noun frequently denotes the place *through* which the motion is performed, e. g. *לְכָתֶּךָ אֶת־הַמִּדְבָּר* thy walking through the wilderness, Deut. 2:7. Job 29:3., *אֵי־זֶה הַדֶּרֶךְ הָלַךְ* which (is) the way he went? 1 Kings 13:12. Is. 35:8., *לֹא תֵלֵךְ רִכְלִי* thou shalt not walk in slander, i. e. shall not play the part of a slanderer, Lev. 19:16. Prov. 11:13. 20:19., *צַדִּיקוֹת הָלַךְ* walking in righteousness, i. e. acting righteously, Is. 33:15.† It frequently also signifies the place *to* which the motion is made, e. g. *לָלֶכֶת תַּרְשִׁישׁ* to go to Tarshish, 2 Chron. 20:36., *עָלִילֶיהָ הָלְכוּ שָׁבִי* her children have gone into captivity, Lam. 1:5. So the verbs *בָּרַח* to flee, *אָבַד*, *תָּעָה* to wander, e. g. *וַיִּבְרַח מִצְרַיִם* and he fled to Egypt, 1 Kings 11:40. Hos. 12:13., *וַיִּפְּחוּ מִן־הַדֶּרֶךְ* ye perish from the way, Ps. 2:12., *וַיִּתְּעוּ מִדְבָּר* they wander through the desert, Is. 16:8. When signifying *to flow*, the verb *הָלַךְ* takes as its complement the name of the fluid, e. g. *הַגְּבְעוֹת תִּלְכְּנָה חֵלֶב* the hills shall flow milk, or, as we would say, *with milk*, Joel 4:18. The same is the case with the verb *זָבַח*, e. g. *אֶרֶץ זָבַח חֵלֶב וְדָבָשׁ* a land flowing with milk and honey, Ex. 3:8, 17. Lev. 20:24. &c.

* These constructions, which are not unknown in English, are found to take place with the corresponding verbs in Arabic and Ethiopic.

† The participle thus followed by an abstract noun is usually regarded as in construction, and rendered accordingly, thus *הָלַךְ שֶׁקֶר* a walker of falsehood, one who speaks falsehood, a liar, &c.

בָּיָא *to come, to enter.* The object-noun frequently denotes the place *to or into* which the motion is made, e. g. **וַיָּבֹאוּ אֶרֶץ כְּנָעַן** *and they came to the land of Canaan*, Gen. 45 : 25. Num. 20 : 22. 1 Sam. 4 : 12., **בָּאָה תַרְשִׁישׁ, אֲנִיהָ** *a ship going to Tarshish*, Jon. 1 : 3., **אִם בָּאתִי הָעִיר** *if I enter the city*, Jer. 14 : 18., **בְּבֹאֲכֶם מִצְרַיִם** *on your coming into Egypt*, 42 : 18.; and occasionally that *through* which the motion is performed, e. g. **בָּא יִשְׂרָאֵל דֶּרֶךְ הָאֲתָרִים** *Israel was coming along the road to Atharim*, Num. 21 : 1.

יָצָא *to go, to go out of, leave.* The object-noun denotes the place *from* which the motion is made, e. g. **לֹא יָצָא הָעִיר** *he went not out of the city*, 2 Kings 20 : 4., **יָצָא יֶרֶךְ יַעֲקֹב** *that came out of the loins of Jacob*, Ex. 1 : 5.; or *to* which it is directed, e. g. **יָצָא הַשָּׂדֶה** *and go out to the field*, Gen. 27 : 3. Jer. 14 : 18., **וַיָּצֵא חֲצֵר-אֲדָר** *and it shall go to Hazar-addar*, Num. 34 : 4.

יָעַל *to go up, ascend.* The object-noun denotes the place *to or into* which the ascent is made, e. g. **עָלִיתָ מִשְׁכְּבִי אָבִיךָ** *thou hast ascended thy father's bed*, Gen. 49 : 4., **וַעֲלִיתֶם אֶת־הָהָר** *and go ye up into the mountain*, Num. 13 : 17. Judg. 9 : 48., **וַעֲלֵה שָׁמַיִם** *they ascend to heaven*, Ps. 107 : 26.; when signifying *to spring up*, the object-noun shows in what this action is exhibited (comp. **הָלַךְ**), e. g. **וַעֲלִיתָ אֲרָמֹתַיָּהּ** *and her palaces shall spring up thorns, or with thorns*, Is. 34 : 13. The verb **יָרַד** *to descend* is construed in like manner, e. g. **וַיֵּרֶד בֵּית-שֶׁמֶשׁ** *and he went down to Beth-shemesh*, Josh. 15 : 10. 24 : 4. Is. 52 : 4., **וַיֵּרְדוּ תְהוֹמוֹת** *they descend to the depths*, Ps. 107 : 26., **עֵינֵי יֶרֶדָה מִיָּם** *mine eye runs down with water*, Lam. 1 : 16.

2. This construction extends also to verbs which denote not an action but merely a state of being, called *neuter* verbs, a noun in objective relation to which denotes either the *place in* which the state exists or the *cause by* which it is superinduced.* The principal verbs of this kind that take after them a noun in direct objective relation are the following :

* In a few instances a noun is placed after a verb of this kind for the purpose of exemplification, and may then be regarded as in apposition with the subject, e. g. **רַק חֲבֵסָא אֲנִיָּל מִמֶּךָ** *only as regards the throne will I be greater than thou*, Gen. 41 : 40. 1 Kings 15 : 23.

יָשַׁב *to sit, to dwell*, e. g. **וַיֵּשֶׁב פֶּתַח הָאֹהֶל** *and he was sitting at the tent-door*, Gen. 18 : 1., **וַיֵּשֶׁב אֶלְמִנָּה בֵּית־אָבִיהָ**, 38 : 11., **יֹשֵׁב הַנֶּגֶב**, *who dwelt in the south*, Num. 21 : 1. Ps. 9 : 12., **יֹשֵׁב תְּהִלֹּת יִשְׂרָאֵל**, *who dwellest amidst the praises of Israel*, Ps. 22 : 4. So likewise the verb **עָמַד** *to stand*, e. g. **וַעֲמַד פֶּתַח הָאֹהֶל** *and it stood at the door of the tabernacle*, Ex. 33 : 9. Num. 16 : 18. Josh. 20 : 4., **וַיָּעַמְד שֶׁמֶשׁ יְרֵחַ עַמְד זָבָלָה**, *the sun (and) the moon stood still in their habitation*, Hab. 3 : 11.

מָלֵא *to be full*, e. g. **מָלְאָה הָאָרֶץ חָמָס** *the earth was full of violence*, Gen. 6 : 13., **וְהַבַּיִת מָלֵא הָאָנָשִׁים וְהַנְּשִׁים**, *now the house was full of men and women*, Judg. 16 : 27. 2 Kings 6 : 17., **מָלְאָה הָאָרֶץ יְדָעָה אֶת־יְהוָה** *the earth shall be full of the knowledge of the Lord* (§ 833. 3.), Is. 11 : 9. So too the verbs **שָׂבַע** and **רָנָה** *to be satisfied, sated*, e. g. **וַתִּשְׂבַּע לֶחֶם**, *ye shall be satisfied with bread*, Ex. 16 : 12. Eccl. 5 : 9., **וְהָיִיתִי מְשֻׁבָּע**, *I am full of tossings*, Job 7 : 4., **וְהָיָה דָּוִד מְשֻׁבָּע יָמִים**, *David was old and was full of days*, 1 Chron. 23 : 1.; **וְנִרְנָה לָנוּ**, *let us satisfy ourselves with love*, Prov. 7 : 18.

חָסַר *to want*, e. g. **לֹא חָסַרְתָּ דָּבָר**, *thou hast lacked nothing*, Deut. 2 : 7. 8 : 9., **וְלֹא יִחְסְרוּ כָל־טוֹב**, *those who fear the Lord shall not want any good thing*, Ps. 34 : 11.; so **מִסְכָּן** *in want of an offering*, Is. 40 : 20.

Indirect Objective Relations viewed as such.

§ 842. Whenever the objective relation of a noun to a verb either transitive or intransitive is indicated by the position alone, with or without the illustrative particle **אֵת**, it is evident that the Hebrew writer has viewed it as direct, whether it be of that immediate kind which is denoted by the occidental accusative or not. But when a noun standing in an indirect objective relation to a verb is viewed as such by the writer, he is careful to point out the fact with the requisite precision; and as Hebrew nouns have no inflections of case, he employs the only means for the purpose at his command, which are prepositions either separable or inseparable. Hence we often find the very same relations indicated in prosé writing by prepositions which in the less precise language of poetry are left to be ascertained from the position and the context alone.

§ 843. We are therefore not called upon to consider all the objective relations in which a noun occurs unaccompanied by a preposition as actually direct. Neither should they be regarded as instances of omission on the part of the writer, but rather as the result of his manner of viewing the relation and of the energetic conciseness of poetic language.

§ 844. The several relations of nouns to verbs indicated by prepositions or prepositional prefixes, as well as the manner in which these particles are used to denote such relations, will be fully discussed in the chapter on Prepositions.

§ 845. From the statements in this and the preceding chapter it will be perceived that the relations into which a noun may enter with another noun or with a verb in the course of speech are designated in Hebrew in a manner essentially different from that observed in any language of the Indo-European family ; since neither is the noun itself inflected, nor are certain particles invariably employed to designate these relations. It is therefore utterly erroneous to apply to Hebrew nouns the grammatical terminology of the languages of Greece and Rome, and to make out genitive, dative, and accusative cases where in reality they have no existence, and then coin rule after rule for their government, as many and indeed the majority of grammarians have hitherto done.

§ 846. The result of our inquiries then is, that the Hebrew language indicates the relations of nouns in a manner peculiar to itself and to the stock of languages to which it belongs, depending both on the kind of relation to be denoted and on the manner in which it is viewed by the writer himself. The whole may be briefly summed up thus :

1. The immediate relation of one noun to another is expressed either by a close connection of the two words, termed the construct state or state of regimen ; or by a looser connection, called the state of apposition.

2. When the objective relation of a noun to a verb is direct, or is viewed by the writer as such, it is indicated by the position alone, with or without the assistance of the illustrative particle **כִּי**.

3. When the relation of a noun to a noun or verb is indirect, and is so regarded by the writer, it is pointed out by means of a preposition, although neither in this nor in the preceding instance does the noun itself undergo any change.

CHAPTER VII.

PERSONAL PRONOUNS.

§ 847. In the varied and numerous relations in which a noun may stand to a noun or verb we also find that class of words, used for the sake of brevity to designate both persons and things with reference to the speaker (§§ 120, 121), called personal pronouns. We have therefore, as in treating of the nouns, to ascertain the modes in which are expressed, 1st, their subjective relation; 2dly, their specifying relation to nouns; and 3dly, their objective relations to verbs.

§ 848. But preparatory to so doing, we have first to notice a marked distinction between the forms of pronouns in a subjective relation to a verb and those they assume when in a specifying relation to a noun or objective relation to a verb. When a pronoun constitutes the subject of a proposition, it retains its full form as an independent word; but when it appears in a specifying relation to a noun or in an objective relation to a verb, it assumes the fragmentary form of a suffix attached to the noun, verb, or particle on which it depends. Or to state the fact more fully:

1. When a pronoun appears as the subject of a proposition, it assumes its full or separable form (§ 123).

2. A pronoun in an immediate specifying relation to a noun is closely connected to it in the inseparable form of a suffix (Book II., Ch. X.).

3. When the objective relation of a pronoun to a verb is direct or viewed as direct (see § 836), it is connected to such verb in the form of a suffix (Book II., Ch. VII.); except when, in order to indicate more clearly the directness of the relation, it is affixed to the illustrative particle *ṛṇ* (see §§ 676–679).

4. A pronoun in an objective relation to a verb which is both indirect and viewed by the writer as such, is construed with a preposition, to which it is connected in the form of a suffix (see §§ 673–681). So too when its specifying relation to a noun is expressed predicatively by means of the preposition *ḥ* (§ 811).

I. Subjective Relation.

§ 849. The personal pronouns are used in their separable forms to denote the subject of a proposition whose predicate consists of a participle, adjective, or noun, which do not contain or convey the idea of a person themselves. Thus,

1. When the predicate is an active participle, e. g. *אֲנִי מִשְׁחִיר* *I (am) about to send rain*, Gen. 7 : 4. 48 : 21. Is. 5 : 5., *אֲשֶׁר אֵתָה בָּא* *what he did, lit. was doing*, Gen. 39 : 23. 45 : 26., *מִשְׁחִירִים אֲנִי הָיָה* *we (are) about to destroy this place*, Gen. 19 : 13. Deut. 1 : 28., *וְאַתֶּם עֹבְרִים* *ye (are) about to pass through*, Deut. 2 : 4. 4 : 5, 12. ; or a passive participle, e. g. *אֲתָה אֲרֹר* *cursed (art) thou*, Gen. 3 : 14., *וְאַתֶּם מְבֹאִים* *we (are) brought in*, 43 : 18.*

2. When the predicate is an adjective, e. g. *אֲנִי עֲרֹם* *I (was) naked*, Gen. 3 : 10., *אַתָּה יְפֹת־מְרֹאֶה* *thou (art) comely in aspect*, Gen. 12 : 11., *הוּא חָכֵם* *he (is) wise*, Is. 31 : 2., *הוּא קָדֹשׁ* *it (is) holy*, Ex. 29 : 34., *וְאַתֶּם כֹּנְנִים* *we (are) honest*, Gen. 42 : 11., *אִם כֹּנְנִים אַתֶּם* *if you (are) honest*, v. 19., *הֵם עֲרֹמִים* *they (were) naked*, 3 : 7.

3. When the predicate is a noun, e. g. *אֲנִי וְרוּשָׁב אֲנִי עִמָּכֶם* *I (am) a stranger and a sojourner with you*, Gen. 23 : 4. Ps. 22 : 7., *אֲתָה וְבָשָׂר אֲתָה* *thou (art) my bone and my flesh*, Gen. 29 : 14. Deut. 9 : 6. 2 Sam. 12 : 7. 19 : 14. Ps. 16 : 2., *הוּא הָאֱלֹהִים* *he (is) God*, Is. 45 : 18. Jer. 10 : 10., *וְאַתֶּם אֲחֵי* *we (are) brethren*, Gen. 13 : 8., *וְאַתֶּם בְּנֵי* *ye (are) children of the Lord*, Deut. 14 : 1. 2 Sam. 19 : 13., *וְהָיָה דֹר פְּתֻלָּת הָמָּה* *they (are) a perverse generation*, Deut. 32 : 20. Jer. 4 : 22. ; or a personal pronoun, e. g. *אֲנִי הוּא* *I (am) he*, Deut. 32 : 39. Is. 46 : 4. 48 : 12., *אַתָּה הוּא* *thou (art) the same*, Ps. 102 : 28.

§ 850. As we have already seen, the pronouns of the third person are used in their separable form as copulatives instead of the verb of existence, which indeed they contain (§ 701. 1. b.), e. g. *הוּא הָיָה*

* Not unfrequently at the commencement of an emphatic declaration, the pronoun is affixed to the particle *הִנֵּה* behold (§ 682. 1.), e. g. *הִנֵּה הִנֵּה* *behold I (am) about to destroy them*, or more literally, behold me about to, &c. Gen. 6 : 13. 16 : 11. Num. 23 : 17. Deut. 31 : 16. 23 : 17., &c. ; and this even in addition to the separable pronoun, e. g. *וְאֲנִי הִנֵּה מְבִיא וְגו'* *and I, behold I am about to bring*, &c. Gen. 6 : 17. 9 : 9.

אֲנִי הוּא מְנַחֵמְךָ, *Jehovah is God*, 1 Kings 8 : 60. 18 : 37, 39., אֲנִי הוּא מְנַחֵמְךָ, *I am your comforter*, Is. 51 : 12., אֲשֶׁר בְּאֶרֶץ הַמֵּדָה, *who are in the earth*, Ps. 16 : 3. Eccl. 4 : 2.

Emphatic Repetition.

§ 851. Pronouns forming the subject of a proposition whose predicate is a noun or pronoun (§ 849) are sometimes repeated for the sake of emphasis, e. g. אֲנִי אֲנִי יְהוָה *I, I (am) Jehovah*, Is. 43 : 11., הֵם הֵם שֶׁהֵם בְּהֵמָה הַמֵּדָה לָהֶם *that they themselves are beasts*, Eccl. 3 : 18., אֲנִי אֲנִי הוּא *I, I (am) he*, Deut. 32 : 39. Is. 51 : 12.

§ 852. 1. a. A personal pronoun is frequently employed in its separable form for the sake of emphasis as the subject of a verb, although the latter already contains within itself the indication of the person in the shape of a pronominal affirmative (§§ 160, 162),* e. g. אֲנִי הִעֲשֵׂרְתִּי *I have enriched Abram*, Gen. 14 : 23. 47 : 30. Ex. 6 : 5. 10 : 1. Deut. 32 : 39. Josh. 23 : 2. Eccl. 1 : 16. 2 : 1., כִּי אָתָּה יָדַעְתָּ *for thou knowest my service*, Gen. 30 : 26, 29. Ex. 7 : 2. 10 : 25. Josh. 1 : 6., וְהוּא יִמְשֹׁלְבָךְ *and he shall rule over thee*, Gen. 3 : 16. Deut. 1 : 38. Judg. 7 : 4. 2 Sam. 23 : 10. Is. 7 : 14. Eccl. 8 : 15., וְאֵתָּה נִשְׁבַּעְנוּ בַּיהוָה וְנָא *since we have sworn by the Lord, &c.* Judg. 21 : 7. Is. 53 : 4. Ps. 20 : 9., אֲתָם יָדַעְתֶּם כִּי שְׁנַיִם יָלְדָה לִּי אִשְׁתִּי *ye know that my wife bore me two sons*, Gen. 44 : 27. Ex. 19 : 4. Lev. 20 : 24., הֵם יֵלְכוּ *let them go*, Ex. 5 : 7. 18 : 22, 26. Deut. 1 : 39. Ps. 20 : 9. 22 : 18. 27 : 2.† The pronoun is sometimes put at the beginning of the

* The classical reader will recal to mind the similar use of the personal pronouns in Greek and Latin, in which languages as well as in Hebrew the inflections of the verb are so well marked as of themselves to indicate the persons with sufficient distinctness in ordinary cases. The same usage prevails in Arabic, e. g.

أَنَا أَنتَجُّ فِي كُلِّ سَنَةٍ أَوْلَادًا كَثِيرَةً وَأَنْتَ إِنَّمَا تَلِدِينَ فِي كُلِّ عَمْرٍ
وَاحِدًا أَوْ اثْنَيْنِ *I bring forth every year many young ones, but thou bearest in thy whole lifetime only one or two*, Loc. fab. 11. 32.

† Very rarely a pronoun forming the subject of a verb is affixed to the emphatic particle הִנֵּה, e. g. הִנֵּה אֲמִיר *behold I must die*, 1 Sam. 14 : 43. Jer. 44 : 26. In Arabic the emphatic use of the subject-pronouns of verbs with the particles إِنَّ and

sentence when the place of the verb is at some distance from it, e. g. *אָני טָרם אַכְלָה לְדַבֵּר אֶל־לִבִּי* before I had done speaking to myself, lit. to my heart, Gen. 24 : 45. Ps. 17 : 15., *אַתָּה עֲסֵעֲנִי תוֹשִׁיעַ*, *for thou wilt save the afflicted people*, Ps. 18 : 28., *וְנִזְכֹּר בְּשֵׁם יְהוָה נִזְכֹּר* but we will commemorate the name of the Lord, 20 : 8.

b. The emphasis is frequently heightened by employing one of the particles *גַּם* or *אֲף*, which is placed together with the pronoun either before or after the verb, e. g. *גַּם־אֲנִי אֶדְדֶּה* I too will praise thee, Ps. 71 : 22., *מָתַי אֶעֱשֶׂה גַם־אֲנִי לְבִיתִי* when shall I provide for my own house also? Gen. 30 : 30. Judg. 1 : 3. Zech. 8 : 21., *אֶעֱשֶׂה אֲף־אֲנִי הָלָקִי* I will also do this to you, Lev. 26 : 16., *אֲחִיָּה דַעִי אֲחִיָּה* I also will answer my part, I too will declare my opinion, Job 32 : 17., *גַּם־אֲתָּה לֹא תָבֹא שָׁם* thou also shalt not go thither, Deut. 1 : 37., *גַּם־הוּא יִהְיֶה־לָּעָם וְגַם־הוּא יִגְדֹּל* he also shall become a people, and he too shall be great, Gen. 48 : 19., *וַיִּדְעַק גַּם־הוּא אַחֲרָיו* and they too were gathered after him, Judg. 6 : 35. 9 : 19.*

2. To the above instances may be added those in which the pronouns of the second person accompany the imperative, which, being employed only in the second person, conveys the idea of that person as precisely as though containing an affirmative denoting it (§ 163); so that the addition of a separate personal pronoun conveys as strong an emphasis as when employed with one of the tenses, e. g. *וְאַתָּה קַח־לְךָ בְּשָׂמִים רֵאשׁ* do thou take for thyself principal spices, Ex. 30 : 23., *קָרַב אֲתָּה וּשְׁמַע* do thou approach, and hear, Deut. 5 : 27., *וְאַתֶּם פְּרוּ וּרְבוּ וּגו'* and be ye fruitful, and multiply, &c. Gen. 9 : 7. Ex. 5 : 11. Josh. 6 : 18.

§ 853. The pronoun is often employed for the purpose of specification when there is another subject to the same verb, e. g. *אֲנִי וְהָעֵר* I and the lad will go (see § 733. 7.), Gen. 22 : 5. 37 : 10., *נָבַל וְזֶה תִּבְּל גַּם־אֲתָּה גַם־הָעָם הַזֶּה* thou wilt surely waste away, both thou and this people, Ex. 18 : 18. 20 : 10., *יֵצֵא מִן הַתֵּיבָה אַתָּה וְאִשְׁתְּךָ וּגו'* go out from the ark, thou and thy wife, &c. Gen. 8 : 16. Num. 16 : 16., *וַיִּשָּׁב וְיִשָּׁב*

אֵן is extremely frequent, e. g. *אֵן אֵתָּה לָבָא רָאֵם עַל־אֶלְטֹוֹעַ* but behold when he attempted to ascend, Loc. fab. 9., *אֵנָּה אִנָּה טָאָל־יִמִּין* truly we are wicked, Kor. 7 : 4, 58., *אֵלֵּם אֵנִי קָדְּבַחְתָּ חֲרוּפָא סֵינָא* know that I have just killed a fat lamb, Loc. fab. 5. 6. 7.

* The pronoun is even found repeated in this construction, e. g. *וְהוּא גַם הוּא* and she, even she said, Gen. 20 : 5.

‘מִצְרַיִם הָיָא וְאָחִיו וְגו’ *and Joseph returned into Egypt, he and his brethren, &c.* Gen. 50 : 14. Lev. 25 : 54., אֲלֵהֶיכֶם יְהוָה לִפְנֵי יְהוָה *and ye shall rejoice before the Lord your God, ye and your sons, &c.* Deut. 12 : 12., וְאֲבֹתֵינוּ הִזְדִּירוּ *but they and our fathers acted proudly,* Neh. 9 : 16. 1 Chron. 9 : 23.

§ 854. Occasionally the pronouns of the third person are employed with the particle **גַּם** as emphatic repetitions when the subject of the proposition is a noun, e. g. וְהָבֵל הָבִיא גַּם הוּא וְגו’ *and Abel he too brought, &c.* Gen. 4 : 4., וְצִלְחָה גַּם הִיא יָלְדָה *and Zillah she also brought forth,* 4 : 22. 22 : 20, 24.

II. Specifying Relation to Nouns.

§ 855. A personal pronoun bearing a specifying relation to a noun whose meaning it serves to restrict is connected to such noun in the form of a suffix (§ 848. 2). This construction serves to express nearly the same relations between a noun and pronoun as those which one noun bears to another in the state of regimen when the second is concrete. As they have been detailed with considerable fulness in the article on the Construction of Nouns (Chap. V.), a minute exposition of them in this place would be superfluous. The following outline will therefore suffice.

§ 856. 1. A personal pronoun may be affixed to a concrete substantive noun, to indicate every kind of direct relation (see §§ 795—797), e. g. רִאשִׁי *my head*, Gen. 40 : 17., כֶּסֶףנוּ *our silver*, 31 : 15., בְּתֵיכֶם *your houses*, 42 : 19., אֲדֹנִי *my lord*, 32 : 4., אָבִיךָ *thy father*, 12 : 1., בָּנָיו *his sons*, 7 : 7., פְּרִיָם *their fruit*, 2 Kings 19 : 29.

2. *a.* It may also be affixed to a passive participle or other passive attributive, in which case it denotes the author of the action (§ 798. 1.), e. g. הֶרְגֵנִי *those slain by him*, Is. 27 : 7. Ps. 2 : 2., מְשִׁיחָהּ *thine anointed*, Ps. 84 : 10.

b. Or to an active participle, when it denotes the object of the action (§ 798. 2.), e. g. הֲרֹגָהּ *thy slayer*, Ezek. 28 : 9. Ps. 42 : 11., מַפְלֵטִי *my deliverer*, Ps. 18 : 49., עֹשֵׂהוּ *his Maker*, Is. 17 : 7. As the participles partake of the nature of a verb as well as noun, the suffixes of verbs are sometimes employed, to show that the participle governs the pronoun in direct objective relation (§ 473. 2.), e. g. עֹשֵׂנִי *he who made me*, Job 31 : 15., מְשַׁחֲרֵם *about to destroy them*, Gen. 6 : 13.; and hence the pronoun is not unfrequently affixed to the illustrative particle

אֲנִי, by which the relation is more plainly signified (§ 833. 2.), e. g. אֲנִי יִרְשֶׁה *about to succeed to me*, i. e. to be my successor, heritor, Gen. 15 : 3., מִצִּוְתָהּ אֲתָחָם *commanding you*, Deut. 4 : 2., יִרְשִׁים אֲתָם *about to succeed to them*, Deut. 12 : 2.

§ 857. 1. A pronoun is affixed to an abstract noun to point out the person to whom the quality denoted belongs (§ 800. 1.), e. g. קִדְשִׁי *my holiness*, Lev. 20 : 3. Ps. 2 : 6., גְּדֻלָּתָהּ *thy greatness*, Deut. 3 : 24., חֲכָמָתוֹ *his wisdom*, 1 Kings 5 : 14. 10 : 24., צְדִיקָנוּ *our justice*, Jer. 23 : 6.

2. a. A pronoun appended to an infinitive or other abstract verbal noun, may represent the object of the action denoted (§ 800. 3. a.), e. g. לְעַבְדָּהּ וּלְשָׁמְרָהּ *to till it and guard it*, Gen. 2 : 15. 23 : 2., לְהַמִּיתוֹ *to kill him*, 37 : 18. Num. 16 : 13., כְּלָתָם *destroying them*, Deut. 7 : 22. 11 : 4.; אֲחֻזָּתוֹ *the possession of it*, Lev. 27 : 21. Ps. 22 : 20., נִדְרֶיהָ *thy vows*, i. e. the vows made to thee, Ps. 56 : 13. 102 : 13., יִרְאָתוֹ *the fear of him*, Ex. 20 : 20. When it is particularly desired to point out the relation as direct, the suffix is appended to the illustrative particle אֲתֵּן instead of to the infinitive (§ 833. 1.), e. g. לְבַלְתִּי הַמִּית אֲתוֹ *so as not to kill him*, Lev. 20 : 4., אֲחָכְם שָׁאֵף *swallowing you up*, Ezek. 36 : 3.

b. It may likewise represent the subject of the action (§ 800. 3. b.), e. g. עֲשִׂיתִי *my performing*, Ezek. 28 : 26., אֲכָלָהּ *thy eating*, Gen. 2 : 17. 3 : 5., שָׁרָעוֹ *his crying*, Ps. 22 : 25., בּוֹאֲכֶם *your coming*, 1 Sam. 5 : 13., הַבְּרָאָם *their being created*, Gen. 2 : 4.; אֲחֻזָּתוֹ *his possession*, i. e. what he owns, Lev. 27 : 22., אֲהַבֵּתִי *my love*, Ps. 109 : 4, 5., עֲצָבוֹכָהּ *thy pain*, Gen. 3 : 16., נִדְרָהּ *her vow*, scil. which she made, Num. 30 : 5., פְּחָדָם *your fear*, Prov. 1 : 26., שְׁרֵעָתָם *their cry*, Ex. 2 : 23. 3 : 7.

§ 858. 1. a. The preceding construction, as we have said, corresponds to the case in which one noun specifying another in the manner of a qualificative is put with it in the state of regimen; but when a writer wishes to express the existence of an intimate relation between a noun and pronoun predicatively, he employs as the exponent of such relation the preposition לְ (see § 811. 1. a.), to which the pronoun is appended in the form of a suffix,* e. g. אֵלֶּהֶם לִי *there is a God to me*, i. e. I have a God, Ps. 56 : 10. (the expression אֵלֶּהֶם would mean simply *my God*), so אָחוֹת לָנוּ קְטָנָה *we have a little sister*, Cant. 8 : 8. Ruth

* The suffix is rarely joined to the noun to express a relation between them predicatively, and only when preceded by the more explicit construction with לְ, e. g. יָדֵיהֶם וְלֹא רַמְשֵׁיהֶם וְלֹא רַגְלֵיהֶם *they have hands, but do not handle; they have feet, but do not walk*, Ps. 115 : 7.

2: 20. Ps. 46: 8, 12., *עֵינֵיהֶם לֹא רָאוּ וְאָזְנוֹהֶם לֹא שָׁמְעוּ* *they have eyes, but do not see; they have ears, but do not hear*, Jer. 5: 21. Ps. 115: 5, 6.* This frequently appears in subordinate clauses, e. g. *בְּצָר לָהּ* *in the distress that thou hadst*, Deut. 4: 30. Ps. 18: 7. Job 31: 36.

b. A fuller construction is frequently produced by employing one of the verbs of existence (see § 811. 1. b.), e. g. *יְהוָה יְהוּדָה לְמִשְׁעָן לִי* *the Lord was a support to me*, Ps. 18: 19., *לֹא יְהוּדָה לָהּ אֱלֹהִים אֲחֵרִים* *thou shalt have no other God*, Ex. 20: 3.; *אֵם יֵשׁ לִי מֶעֶיג* *I have not a cake*, 1 Kings 17: 12., *הֲיֵשׁ מָקוֹם לָנוּ* *is there a place for us?* Gen. 24: 23., *אֲבָ הֲיֵשׁ לָכֶם אָב* *have ye a father?* 44: 19.; or the corresponding negative *אֵין* (§ 698. 2. a.), e. g. *רַפְאוֹת תַּעֲלֶה אֵין לָהּ* *thou hast no healing medicines*, Jer. 30: 13., *וְאֵין מוֹשִׁיעַ לָהּ* *and she had no rescuer*, Deut. 22: 27. Cant. 8: 8.

2. The relative *אֲשֶׁר* is sometimes employed to render the declaration more precise and emphatic (§ 812. 2.), e. g. *הַחֲלֻקָּה אֲשֶׁר לִי* *the part (of the field) that (belongs) to me*, 2 Sam. 14: 31. Ruth 2: 21., *הַפָּרָדָה אֲשֶׁר לִי* *the mule that is my own*, meaning, which I reserve for my own use, 1 Kings 1: 33. (*פָּרָדָתִי* would mean simply *my mule*, a mule belonging to me), *הַנְּשִׁירִים אֲשֶׁר לוֹ* *the princes which he had*, 1 Kings 4: 2.

III. Objective Relations to Verbs.

§ 859. When the objective relation of a personal pronoun to a verb is viewed as direct (see § 836), it is signified by appending the pronoun to the verb in the form of a suffix (§ 848. 3.); † while the precise nature

* The same construction is employed in Arabic, an example of which is contained in the following imitative passage, *لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ* *they have hearts, but do not feel with them; they have eyes, but do not see with them; they have ears, but do not hear with them*, Kor. 7: 178, 194.

† We rarely meet with a separable pronoun in an objective relation. Some regard as such the pronoun *אֲנִי* in the passage *זְכֹּר־אֲנִי מִדְּחַלְדִּי* Ps. 89: 48., which they accordingly render, *remember me, what (my) life (is)*, i. e. remember how short my life is; it may however be taken as a subject employed instead of an affirmative, thus *זְכֹּר־אֲנִי = זְכֹּר־תִּי*, in which case the phrase should be rendered, *I remember what life (is)*. Comp. *שָׁבַחְתִּי לְשִׁבְחֵי אֲנִי* Eccl. 4: 2. (§ 225).

of the relation is left to be ascertained from the context. The following are the principal cases in which this construction occurs.

§ 860. 1. A pronoun is frequently thus annexed when forming the immediate complement of an active transitive verb (see § 837. 2.), e. g. עָשָׂהְי *he made me*, Is. 29 : 16. Ps. 100 : 3. Job 10 : 9., בָּרָאָנִי *he created us*, Mal. 2 : 10., וַיִּכֶּהָ *and he smote it*, Josh. 10 : 28., לָקַחְתִּיהָ *I took thee*, Num. 23 : 11., אֲבָרְכֶם *I will bless them*, Num. 6 : 27., הִנְי *lead me*, Ps. 5 : 9. 27 : 11., הוֹדִיעֵנוּ *deliver us*, 2 Kings 19 : 19. Ps. 106 : 47.

2. When an action on a part of an object is predicated, the whole object is not unfrequently represented by an affixed pronoun and the part by a following noun (see § 838. 3. a.), e. g. הוּא יְשׁוּפָהָ רֹאשׁ *he shall bruise thee (to wit) the head, and thou shalt bruise him (to wit) the heel*, i. e. he shall bruise thy head, and thou shalt bruise his heel, Gen. 3 : 15. Judg. 15 : 8., so בָּשְׁלָם הַבָּשָׂר *he boiled their flesh*, 1 Kings 19 : 21. (or it may be rendered, *he boiled flesh for them*, scil. the people), נָפַשׁ וְהָכֹדֶה וְנָפַשׁ *and (lest) he destroy his life*, i. e. slay him, Deut. 19 : 6, 11.

3. Frequently the pronoun denotes the person *to* or *for* whom the action is performed, e. g. הֵנִיב אֶרֶץ הַנֶּגֶב לְתַחְתִּי *thou hast given me a south land*, Josh. 15 : 19. Is. 27 : 4. Jer. 9 : 1., אֲנִי עָשִׂיתִנִּי *I have made (it) for myself*, Ezek. 29 : 3., שָׁחַדוּ מִדָּסָר *he seeks chastisement for him*, Prov. 13 : 24., הוּא יִלְוֶנָה *that shall abide with (lit. cleave to) him*, Eccl. 8 : 15.

4. When added to verbs signifying *to speak, question, answer, &c.*, it indicates the person addressed (§ 840), e. g. לְדַבֵּר *to speak to him*, Gen. 37 : 4., יִמְרֹדָה *they speak against thee*, Ps. 139 : 20., אֶגִּידָנָה *I would tell him*, Job 31 : 37., יִזְעַקָה *they cry to thee*, Neh. 9 : 28., שְׁאַלְתִּנִּי *ask of me*, Is. 45 : 11., עֲנִיתִנִּי *answer me*, Ps. 22 : 22., אֹדֶהָ *I will give thanks to thee*, Ps. 18 : 50., צִוֵּנִי *he commanded me*, Deut. 4 : 5, 23. 1 Sam. 17 : 20., יִיעֲדֶהָ *that they might testify against him*, 1 Kings 21 : 10.

§ 861. 1. The pronouns are often affixed to active intransitive verbs, to point out the person *to, from, or with* whom motion is predicated (§ 841. 1.), e. g. כָּל־זֹאת בָּאֲתָנִי *all this is come upon us*, Ps. 44 : 18. Job 15 : 21. 31 : 37., יָצְאָנִי *they are gone from me*, Jer. 10 : 20., אָדָדָם *I walked with them*, Ps. 42 : 5.; and also with causatives whose immediate complement is a noun (§ 839. 1.), e. g. הַשִּׁיבֵנִי דָבָר *bring me word*, Gen. 37 : 14.

2. The pronouns are occasionally affixed to neuter verbs in various relations, which however are all regarded by the writer as direct (§ 841. 2.), e. g. גָּדַלְתִּנִּי כְּאָב *he has grown up with me as (with) a father*,

Job 31 : 18.,* *לֹא עֲמִמִּיהָ* *they shall not lie hid from thee*, Ezek. 28 : 3., *רַע יִנְהַרְהָ לֹא* *evil cannot dwell with thee*, Ps. 5 : 5., *הִיחַבְרָהּ* *shall it associate with thee ?* Ps. 94 : 20.,† *קִדְשְׁתִּיהָ* *I am holier than thou*, Is. 65 : 5. (see § 780. 2.).

3. And still seldomer to passive verbs, to point out the performer of the action, e. g. *לֹא תִשְׁכַּחַנִּי* *thou shalt not be forgotten by me*, Is. 44 : 21.

§ 862. The illustrative particle *אֵת* is frequently employed with pronouns in the same cases as with nouns, to indicate more clearly the direct relation which in the writer's mind they bear to the governing verb. To this particle the pronoun is joined in the shape of a suffix (§ 678), forming with it an independent word, which may be placed, either after the verb, e. g. *הָרַגְנִי אֹתִי* *they will kill me*, Gen. 12 : 12., *אֲרַבֶּה אֹתָהּ* *I will multiply thee*, 17 : 2., *וַיְקַדֵּשׁ אֹתוֹ* *and he sanctified it*, Gen. 2 : 3. 5 : 1., *וַיִּשְׁכַּב אִתָּהּ* *and he lay with her (by force)*, 2 Sam. 13 : 14., *וַיָּשִׁיבוּ אֹתָם דָּבָר* *and they brought them back word*, Num. 13 : 26., *וַיְדַבֵּר מֹשֶׁה וְעֶלְעָזָר הַכֹּהֵן אִתָּם* *and Moses and Eleazar the priest spoke with them*, 26 : 3. ; or before the verb, to give emphasis to the pronoun, e. g. *וְאֵתָּה יִחְיֶה* *but thee they will let live*, Gen. 12 : 12., *אֲרוּרָהּ הָיֵק* *him do thou encourage*, Deut. 1 : 38. 13 : 5. Judg. 11 : 24., *אֲחֵה אֲבִקֶּשׁ* *that will I seek after*, Ps. 27 : 4.

§ 863. In all the foregoing instances, the relations borne by the pronouns to the verbs which govern them are viewed by the writer as direct. Frequently, however, this is not the case; and then, as with the nouns, recourse is had to prepositions for the purpose of denoting with exactness the specific relation intended. To these prepositions also the pronoun is appended in the form of a suffix (§ 673), e. g. *הָיָה לִי מִן הָעֵץ* *she gave to me of the tree*, Gen. 3 : 12., *אֶתְּקַמְתִּי אִתְּךָ* *I will establish my covenant with thee*, 6 : 18., *וַתֵּלֶךְ עִמּוֹ דְּבוֹרָה* *and Deborah went up with him*, Judg. 4 : 10., &c. &c. This use of the prepositions with pronouns, whose relations to verbs

* This may perhaps be taken as an instance of the use of a pronominal suffix instead of an affirmative to indicate the subject of the verb, like *אֶמְרֵי* Job 9 : 27. for *אֶמְרֵי* (§ 225), in which case the phrase should be rendered, *I have grown up as a father*, scil. to the poor.

† This verb, which is usually considered as a future Pi'hel with the Daghesch of the second radical omitted (see § 33. 2.), may be regarded as of the Kal species, for *הִיחַבְרָהּ*, the vowel (·) being shifted back on the reception of the suffix, as in *יִחְנֶה* Gen. 43 : 29. Is. 30 : 19. for *יִחְנֶה*; thus too *תִּאֲכַלְתֶּם* Job 20 : 26. stands for *תִּאֲכַלְתֶּם*, according to the K'ri.

they serve to indicate while at the same time they variously modify the significations of the verbs themselves, will be fully detailed in the article on Verbs construed with Prepositions.

Emphatic Repetition.

§ 864. We have seen that a pronoun employed as the subject of a proposition may be rendered emphatic by repetition (§§ 851, 852). The same is the case with pronouns in a specifying relation to a noun or an objective relation to a verb.

§ 865. 1. *a.* The repetition of a pronominal suffix attached to a noun is made by placing after it the same pronoun in its separable form, either alone, e. g. מוֹתִי אֲנִי *my death, mine*, lit. the death of me, myself, 2 Sam. 19:1. Dan. 8:15., אֲתָם בְּגִידֵיכֶם אַתֶּם *your bodies, yours*, Num. 14:32., הֵמָּה זִכְרָם הֵמָּה *the remembrance of them, themselves*, Ps. 9:7.; or preceded by the intensive particle גַּם (see § 852. *b.*), e. g. לִבִּי גַם אֲנִי *my heart, even mine*, Prov. 23:15., דָּמָה גַם-אֶתָּה *thy blood, even thine*, 1 Kings 21:19., הוּא גַם בְּפִי *in his mouth, even his*, 2 Sam. 17:5. Jer. 27:7.*

b. The separable pronoun is very rarely placed for greater emphasis before the noun and its suffix (see § 771), e. g. אֲנִי יָדַי *my, my hands*, Is. 45:12.

2. *a.* The repetition of a pronominal suffix to a verb is likewise effected by placing after it the corresponding separable pronoun, e. g. הֲצִמְתִּי אֲנִי *did ye indeed fast for me, for me?* Zech. 7:5., יִצְרַתִּיהָ עָבָד, לִי אֶתָּה *I have formed thee for a servant to me, thee*, Is. 44:21.; or more emphatically with גַּם or אַף, e. g. גַּם אֲנִי בִּרְכֵנִי *bless me, also me*, Gen. 27:34, 38., הִרְעִיתִיהָ הַיּוֹם אֶת-אֶתָּה *I have taught thee this day, even thee*, Prov. 22:19.

b. Or the pronoun may be placed before the verb and its suffix, e. g. הוּא אֲנִי בִּדְרֹה נָתַנִּי יְהוָה *me, me has the Lord led in the way*, Gen. 24:27.

* Occasionally, though but seldom, the repeated pronoun in very emphatic passages takes the preposition לְ, which particularly indicates its relation to the noun (§ 858. 1. *a.*), e. g. אֶת־אֹיְבֵי לִי אֶת־אֹיְבֵי *my enemies and my foes, mine*, Ps. 27:2. 144:2.; and this is made still more explicit by prefixing a relative (§ 858. 2.), e. g. כִּרְמִי שֶׁלִּי *my vineyard, that which (is) mine*, Cant. 1:6. In Syriac, where the pleonastic repetition of pronominal suffixes is frequent, this last construction often occurs, e. g. מִן-אֲנִי מִן-אֲנִי *my food, that which (is) mine*, John 4:34.

Is. 6 : 8., אָתָּה יִרְדִּיף *thee, thee they shall praise*, 49 : 8. ; * both pronouns may be affixed to the illustrative particle אָתָּה, e. g. אֶתְּךָ הַיּוֹם תִּמְצָאוּ *him himself shall ye find to-day*, 1 Sam. 9 : 13. The emphatic pronoun may also be accompanied by the intensive particle גַּם when preceding the verb, e. g. גַּם-אֲנִי יִקְרָנִי *even so to me, to me it happens*, Eccl. 2 : 15.

3. *a.* Pronouns affixed to prepositions are likewise repeated by means of a following separable pronoun, e. g. בְּרִאֲנִי *upon me myself*, 1 Sam. 25 : 24. 1 Kings 1 : 26. Dan. 8 : 1., לֹא עָלֶיךָ אָתָּה *not against thyself*, 2 Chron. 35 : 21., לָכֶם אָתָּם *for you, you*, Hag. 1 : 4. ; the emphasis being sometimes strengthened by the particle גַּם, e. g. גַּם הוּא עָלָיו *upon him, even him*, 1 Sam. 19 : 23., בָּם גַּם הֵמָּה *with them, even them*, Jer. 25 : 14.†

b. Or the emphatic pronoun may precede the preposition and its suffix either mediately or immediately, e. g. וְאֲנִי קִרְבָּת אֱלֹהִים לִרְטוֹב *but (for) me, for me (it is) good to draw near to God*, Ps. 73 : 28., וְאָתָּה לֹא בָּן נָתַן לָהּ יְהוָה *but (to) thee, to thee the Lord allowed (it) not*, Deut. 18 : 14., רַק אַתֶּם עִמָּכֶם *even with you yourselves*, 2 Chron. 28 : 10.

§ 866. As the pronouns of the third person, in consequence of not being restricted in their application like those of the first and second, may refer to any person or thing, we frequently find them employed to give emphasis not to another pronoun but to a noun. Thus,

1. *a.* A pronominal suffix to a noun is sometimes followed by a noun denoting that to which the suffix refers, e. g. וְכַפֵּר אֲדַמְרוּ עִמּוֹ *he will be merciful to the land of them, (to wit) his people*, i. e. to his people's land, Deut. 32 : 43. (or taking the two nouns as in apposition, we may render, *he will be merciful to his land and his people*), אֲחֵרֶיֶתָּה שְׂמִיחָה *the end of it, (viz.) mirth*, i. e. the end of that mirth, Prov. 14 : 13. Is. 17 : 6. Occasionally a fuller construction with a relative and the preposition ל appears (see § 865. 1. *a.* note.), e. g. שְׁלֹשְׁלֵמָה מִשְׁתּוֹ *his bed which (is) Solomon's*, i. e. Solomon's own bed, Cant. 3 : 7.‡

* Very rarely the preceding pronoun is affixed to the particle הִנֵּה (see § 852. 1. *a.* note.), e. g. הִנֵּנִי שְׁלֹחֲנִי *behold me, send me*, Is. 6 : 8.

† The pronouns of the third person are sometimes thus employed to give emphasis to a noun, e. g. וְגַם הוּא *and to Seth, (to) him also*, Gen. 4 : 26. 10 : 21.

‡ This use of the relative is very common in Chaldee, e. g. שְׁמֵהּ דִּי אֱלֹהֵא *his name, that of God*, Dan. 2 : 20, 44. 3 : 26, 29. ; and likewise in Syriac, e. g. בְּרַגְלֵי יֵשׁוּעַ *his children, those of God*, Math. 5 : 10., בְּרַגְלֵי יֵשׁוּעַ *his feet, those of Jesus*, John 12 : 3. Acts 5 : 2.

b. Frequently an additional emphasis is given to such noun by placing it at the head of the sentence,* e. g. יהוה בְּשָׁמַיִם כִּסְאוֹ *Jehovah, in heaven (is) his throne*, Ps. 11 : 4. 18 : 31., עֵינָיו בְּרֹאשׁוֹ *as for the wise man, his eyes (are) in his head*, Eccl. 2 : 14., עָמִי נַגְשֵׁיר מְעוֹלָל *as for my people, children (are) their oppressors*, Is. 3 : 12., הָאָרֶץ בְּרַחֲמֶיהָ *the earth, her bars (were) about me*, Jon. 2 : 7. ; the suffix is frequently thus appended to כָּל, which in reality is a noun (see § 750), e. g. וְיָדְעוּ הָעָם כָּלָּה *and the people, all of them, shall know*, Is. 9 : 8. 60 : 21., וְעַל מִצְרַיִם כָּלָּה *and against Egypt, the whole of it*, Ezek. 29 : 2. Job 34 : 13., כָּלָם עַמִּים *the nations, all of them*, Ps. 67 : 4, 5.

2. a. A suffix is often emphatically appended to a verb, and followed by the name of the object to which it refers,† e. g. וַתִּרְאֶהָ אֶת־הַיֶּלֶד *and she saw it, to wit the child*, Ex. 2 : 6. 1 Sam. 21 : 14., וַבִּרְאָהָ אֹתָהּ *let him bring it, to wit an offering to the Lord*, Ex. 35 : 5., הִנֵּה הֵנִי מַאֲכִילָם אֶת־הָעָם הַזֶּה *behold I will feed them, even this people*, Jer. 9 : 14. ; or by the name of the part concerned, e. g. אֲשֶׁר מָלְאוֹ לִבּוֹ *who filled himself, (to wit) his heart, i. e. who dared*, Esth. 7 : 5.

b. Suffixes are also added to verbs when preceded by the noun denoting that to which they refer,‡ e. g. לֹא תַעֲזֹבֵנִי *and the Levite him thou shalt not forsake*, Deut. 14 : 27., אֶצִּירָהּ תֹאכְלֶם *thy enemies, them it shall devour*, Is. 26 : 11., פָּשְׁעֵינוּ אַתָּה תִּכְפֹּרֵם *our transgressions, them thou shalt forgive*, Ps. 65 : 4. 67 : 5. 74 : 17. 147 : 20. ; or to the particle אֵת, e. g. וַיֵּבֶר אֶת־הָעָם *and the people, them he removed*, Gen. 47 : 21.

3. a. Suffixes to prepositions are sometimes placed emphatically before a noun to which the same preposition is prefixed, e. g. לָהֶם לְבָנֵי *to them, (viz.) to the children of Israel*, Josh. 1 : 2.

* This placing of nouns in what is usually termed the *nominative absolute* often occurs in Arabic, e. g. كَلْبٌ مَرَّةً كَانَ فِي دَارِ أَحْكَايَةِ دَعْوَةً *a dog there was once in his masters' house an entertainment*, Loc. fab. 39., وَجِئْتُ عَلَى أَلَيْثٍ عَيْصَةً *I went into a lion's den, lit. a lion his den*, Hariri, Mak. 1.

† This also is frequently found in Syriac, e. g. מַלְאִים דְּחִלְכָּא *they saw it, the child*, Math. 2 : 11, 14. 4 : 13. John 2 : 10, 16.

‡ This construction occurs likewise in Arabic, e. g. أَلْبَرَى تَرْبِيَهُ أُمُّهُ *as for the wild one, its mother reared it*, Loc. fab. 15.

b. Sometimes the noun is placed first, usually without the preposition,* e. g. וְתוֹרָתִי וַיִּמְאָסוּ בָּהּ *and my law, that have they despised*, Jer. 6 : 19. Job 28 : 5., כָּל־צוֹרְרָיו יִפִּיחַ בָּהֶם *all his enemies, he puffeth at them*, Ps. 10 : 5. : but occasionally with it, e. g. וּמִעֵץ הַדַּעַת טוֹב וָרָע *of the tree of the knowledge of good and evil, of it thou shalt not eat*, Gen. 2 : 17. ; especially when preceded by the verb, e. g. וַתֵּתֶן אֹתָהּ לְאַבְרָם אִשָּׁה לּוֹ *and she gave her to her husband Abraham as a wife to him*, 16 : 3. 29 : 29.

§ 867. Sometimes a writer, when hurried forward with his subject, employs a personal pronoun without any immediate antecedent to which it can relate, and yet neglects to remove the consequent indefiniteness by the introduction of a specifying noun as in the preceding section, assuming that the object referred to will naturally suggest itself to the reader's mind without a formal enunciation of it. This may take place as follows:

1. When the pronoun refers to something mentioned soon after, e. g. אֶרְאֶנּוּ וְלֹא עֲתִידָה אֲשֶׁרֶנּוּ וְלֹא קְרֹב *I shall see him (the Star, the Sceptre, named immediately after), but not now ; I shall behold him, but not nigh*, Num. 24 : 17., יְסוּדֵתוֹ בְּהַרְרֵי קָדֶשׁ *its (Zion's) foundation (is) on holy mountains*, Ps. 87 : 1., † זָכַר אֹתָם הָיֵשׁ דְּמִים *the seeker out of blood remembers them (scil. the humble)*, 9 : 13. ‡

2. When the object referred to, although not precisely specified either before or after the pronoun, may be readily understood from the context, e. g. יִבְרָחוּ יָבֹטֵם עֲבָרָתוֹ *the rod of his (God's) wrath*, Lam. 3 : 1., כָּלָה יַעֲשֶׂה מְקוֹמָהּ *he will bring to destruction the place of it (viz. Nineveh)*, Nah. 1 : 8, 12, 13., יִהְיוּ מִן הַבָּתִּיחוּ *they break down its*

* A construction also frequent in Arabic, e. g. **أَسَدٌ مَرَّةً أَشَدَّ عَلَيْهِ** *a lion once the heat of the sun was powerful upon him*, Loc. fab. 4. 10., **وَلَوْ أَنَّ الْبَهِيمَةَ لَهَا عُقُولٌ** *and if the beasts, (if) they had understanding*, Abulula.

† If we assign to the noun יְסוּדֵתוֹ the secondary idea of *commencement, beginning* (comp. יָסַד Ezra 7 : 9.), its suffix will refer to the preceding מְזֻמֹּר, in which case the passage should be rendered, *its (the psalm's) beginning is concerning the holy mountains*.

‡ The word דְּמִים may here be regarded as equivalent to אֲנָשִׁי דְמִים (see § 818. 1. b. note.), to which the pronoun would then refer, giving to the passage the following sense, *the seeker out (punisher) of the blood-guilty remembers them* (comp. the use of the verb דָּרַשׁ Ps. 10 : 13.).

carved work (to wit, that of the sanctuary), Ps. 74 : 6., וּבִבְנוֹתָהּ *and on her* (Esther's) *coming*, Esth. 9 : 25., תִּכְרִיךְ דָּגָנָם, *thou preparest their* (the people's) *corn*, Ps. 65 : 10.; וַיִּפְרֹצֵם וַיִּיהָמָם *and he scattered them* (viz. the wicked), *and confounded them*, Ps. 18 : 15., וְלֹא יַעֲקֹבֵם, *and he will not restrain them* (viz. the thunder and lightning), Job 37 : 4.; וְעָבְרָה בָּהּ, *and they shall pass through it* (viz. the earth), Is. 8 : 2. Ps. 68 : 11., קוֹל הָרִימָה קוֹל לָהֶם, *raise the voice to them* (viz. the Babylonians), Is. 13 : 2.

3. It is not unfrequently the case, that a pronominal suffix which appears in one clause of a sentence and corresponds to a noun in another, is nevertheless used antithetically in reference to something else, e. g. גִּזְרִים הוֹרִישָׁהּ וְהִטְעֵם, *thou didst dispossess the heathen, and plant them* (to wit "our fathers," v. 2.), Ps. 44 : 3. (comp. Ps. 80 : 9.), מְשֻׁנְאֵי יְהוָה יִכְחָשׁוּלוֹ וַיְהִי עֲתָם לְעֹלָם, *the haters of the Lord shall submit to him, but their* (Israel's) *time shall endure for ever*, 81 : 16.

§ 668. A pronominal suffix attached to the preposition לְ is sometimes employed as an emphatic repetition of the subject-pronoun contained or implied in a verb. This preposition directs the reader's attention more particularly to the pronoun to which it is prefixed, and thus renders it in a manner more definite (see § 646);* while at the same time it conveys the idea of advantage, *for the sake of*, &c., answering nearly to the Latin so-called *dativus commodi*. This construction is used,

1. Most frequently with the imperative, in which case of course the suffix is always of the second person, e. g. לֵךְ-לָּהּ, *go thou*, or *go for thyself*,† Gen. 12 : 1. 27 : 43., הִשָּׁמְרָה לָּהּ, *hew for thyself*, Ex. 34 : 1., הִשָּׁמְרָה לָּהּ, *take heed to thyself*, Deut. 12 : 13, 19., הִמָּדֵד-לָּהּ, *be thou like*, Cant. 2 : 17., קֵם לָּהּ, *get thee up*, Josh. 7 : 10. Cant. 1 : 8. 2 : 10, 13., הִחַל לָּהּ, *forbear*

* In consequence of this power of the preposition לְ, it is generally employed in Chaldee and Syriac to point out the *object* of the verb, thus answering to the Hebrew אֵל. In the later Hebrew writings we meet with a few traces of this use of the preposition, mostly with proper names, e. g. וַיִּקַּח לְיִרְמְיָהוּ, *and he took Jeremiah*, Jer. 40 : 2., וּלְכָל-מַמְלָכוֹת כְּנָעַן, *and he took all the kingdoms of Canaan*, Ps. 135 : 11., וַיַּמְלִיכוּ שֵׁנִית לְשֹׁלֹמֹה, *and they made Solomon a second time king*, 1 Chron. 29 : 22., לְהַצִּיל לוֹ מִרָצוֹן, *to deliver him from his grief*, Jon. 4 : 6., לָמַם מִבְּסִימִים, *as the waters cover the sea*, Is. 11 : 9. Compare with this the rule in Spanish, by which the objects of active transitive verbs that denote a rational being or something personified are regularly preceded by the preposition *a*.

† Jarchi explains it by לְחִנּוּתָהּ וּלְטוֹבוֹתָהּ *for thy profit and thy good*.

for thine own sake, 2 Chron. 25 : 16. ; *הָנֵן לָכֶם מֵאֵמֶת* *show a miracle for yourselves*, Ex. 7 : 9., *עֲצֵה לָכֶם* *do ye give counsel*, 2 Sam. 16 : 20., *לִפְנֵי הָנֵן לָכֶם* *fear for yourselves*, Job 19 : 29. 42 : 8., *הִתְחַלֵּף לָכֶם* *forbear for your own sakes*, Is. 2 : 22.

2. *a.* Also with the second person of the future tense, especially when implying command, e. g. *תִּסְפָּר לָךְ* *thou shalt enumerate for thyself*, Deut. 16 : 9, 13, 18, 22., *אִם לֹא יָדָעִי לָךְ* *if thou knowest not for thyself*, Cant. 1 : 8. *b.* And sometimes with the third person, e. g. *וַיֵּלֶךְ לוֹ* *and he went away*, Ex. 18 : 27., *וַיִּטְעֵם לוֹ* *it tastes for itself*, Job 12 : 11., *וַתֵּשֶׁב־לָהּ* *and she sat herself down*, Gen. 21 : 16., *וַיִּתְחַלְּפוּ לָמֹךְ* *they keep flowing away*, Ps. 58 : 8. 66 : 7. *c.* Also occasionally with the first person, e. g. *אֶחְזֹק-לִי* *I shall behold for myself*, Job 19 : 27. Cant. 4 : 6., *אֶחְזֹק-לָנוּ וְגו'* *let us take to ourselves, &c.* Cant. 2 : 15.

3. *a.* Occasionally, though but seldom, this construction appears with the third person of the preterite, e. g. *וַיָּסֶךְ לוֹ* *but he shall flee*, Is. 31 : 8. Cant. 2 : 11., *שָׁכְנָה-לָהּ נַפְשִׁי* *my soul has long dwelt*, Ps. 120 : 6., *וְהֵם יִחְמְדוּ לָהֶם* *will they please themselves?* Prov. 1 : 22. Job 39 : 4. *b.* And still more rarely with the first, e. g. *נִגְזַרְנוּ לָנוּ* *we ourselves are cut off*, Ezek. 37 : 11.

4. *a.* In a few instances it appears with a participle, e. g. *וַאֲזַל לוֹ* *but he having gone away*, Prov. 20 : 14., *פָּרָא בִּיחַד לוֹ* *a wild ass alone by himself*, solitary, Hos. 8 : 9., *וְהִמְלֵאָה לָהּ עֲמִיר* *that (is) full of sheaves*, Amos 2 : 13. *b.* And likewise with the infinitive, to point out the subject of the action, e. g. *לְשַׁלֵּחַ לִי לְמִטְרָה* *as though I shot at a mark*, 1 Sam. 20 : 20. (or, *as though shooting for myself, &c.* i. e. for my own amusement).

§ 869. A pleonastic pronominal suffix of the third person is sometimes added to the noun *שָׁנָה* *year*, when used to designate the age of an animal (§ 819. 2.), to point out the period denoted as pertaining to and qualifying it, e. g. *כֶּבֶשׂ בֶּן-שָׁנָתוֹ* *a he-lamb of its (first) year*, i. e. a year old, Lev. 12 : 6. 23 : 12. Num. 6 : 12, 14. ; so *אֶתַח בֶּדֶד* *כֶּבֶשָׂה* *one ewe-lamb a year old*, Lev. 14 : 10. Num. 6 : 14.

Pronominal Suffixes with Specified Nouns.

§ 870. A personal pronoun used to specify an expression consisting of a noun and a qualificative adjective or participle, is affixed to the noun, while the qualificative takes the article to agree with it in definiteness (see § 724. II. 1. *b.*), e. g. *יָדָהּ הַיְחִזְקָהּ* *thy mighty hand*, Deut.

3:24. 11:2., עֵינֶיכֶם הָרְאוּ *your eyes that have seen*, 11:7., זְרֻעַה *thine outstretched arm*, 9:29. 11:2.

§ 871. 1. When a noun is specified by another in the close connection of the construct state, the latter only can receive a suffix, e. g. קוֹל אִשְׁתָּךְ *the voice of thy wife*, Gen. 3:17, 19., כַּף רַגְלָהּ *the sole of her foot*, 8:9. 9:22., קַצִּיר אֲרָצְכֶם *the harvest of your land*, Lev. 19:9. Deut. 11:14., יָמֵי־שְׁנוֹתֵינוּ *the days of our years*, Ps. 90:10.* so too when several nouns are in construction, the last alone receives a suffix, e. g. בְּנֵי־עַמִּי לְעֵינֵי *before the eyes of the children of my people*, Gen. 23:11, 18., מְשֻׁכָּן כְּבוֹדָהּ *the dwelling-place of thy glory*, Ps. 26:8.

2. The same is the case when the second is an abstract noun denoting a quality which belongs to the first (§ 799. 1. a.), e. g. שֵׁם קִדְשִׁי *the name of my holiness*, i. e. my holy name, Lev. 20:3. Is. 56:7., so קִדְשֵׁהּ *thy holy sabbath*, Neh. 9:14. Dan. 9:24., כְּלֵי מִלְחָמָהּ *his weapons of war*, Deut. 1:41.; or when it is a material noun also employed to qualify the first, e. g. אֱלִילֵי כֶסֶף *the idols of his silver*, i. e. his silver idols, Is. 2:20. Although the suffix in these instances has reference more particularly to the first noun, yet as the whole forms but one qualified term, it is appropriately added to the last, in order to specify the entire expression.

§ 872. When two nouns are in the less closely connected state of descriptive apposition (§ 814), the suffix is appended to both, e. g. אֶת־יְהוֹדָה בֵּנָה *thy son, thine only one*, Gen. 22:2., בְּנִי בְכֹרִי *my son, my first-born*, Ex. 4:22, 23.; and more frequently when the two nouns are connected in an emphatic manner by the conjunction וְ, e. g. מֶלְכִי וְאֱלֹהֵי *my king and my God*, Ps. 5:3. 7:9. 9:5., מֵאֶרְצָהּ וּמִבִּלְדָּתָהּ *from thy country and from thy birth-place*, Gen. 12:1., וְיִהְיֶה מִירְאָתְכֶם וְיִהְיֶה *the fear of you and the dread of you*, 9:2.†

* Very rarely for the sake of emphasis the suffix is appended to both nouns, e. g. עֲצָבוֹךָ וְיָהֳרֹנֶךָ *thy pain and thy pregnancy*, Gen. 3:16., for the pain of thy pregnancy.

† Sometimes the suffix is added only to one noun, although referring to both: thus, to the first, e. g. עֲזִי וְזִמְרָתִי *the Lord (is) my strength and (my) song*, Ex. 15:2. Is. 12:2. Ps. 118:14.; to the second, e. g. יְהוָה מִנְחָתְךָ וְכֹסֶי *the Lord (is my) part, my portion, and my cup*, Ps. 16:5.

Substitutes for Intensive and Reflexive Pronouns.

§ 873. In Hebrew, there is no intensive pronoun, and its place is supplied by affixing the personal pronouns to certain nouns denoting *life, essence, &c.*, which then by a natural transition are used to signify the very being or *self* of the person or thing spoken of. The words most commonly used for this purpose are the following :

נַפְשִׁי *soul*, e. g. **הַצִּילָה נַפְשִׁי** *deliver my soul*, stronger than, deliver me, Ps. 22 : 21. 84 : 3. 86 : 13, 14. 88 : 15. 104 : 1. 109 : 20., **תְּבָרַכְנִי נַפְשִׁי** *that thy soul may bless me*, Gen. 27 : 19. Deut. 14 : 26. 1 Kings 19 : 2., **נַפְשִׁי בְטוֹב תָּלִין** *his soul shall dwell at ease*, Ps. 25 : 13. 105 : 18. 109 : 31., **תַּעֲצֹנוּ נַפְשֵׁנוּ** *our soul (is) dried up*, Num. 11 : 6., **אֶתְנַפְּשִׁיכֶם** *ye shall afflict your souls*, Lev. 16 : 29. Num. 29 : 7. Is. 55 : 2, 3. Job 16 : 4.

רוּחִי *spirit*, e. g. **שָׁמְרָהּ פְקָדֶיהָ רֹחִי** *thy watchfulness has preserved my spirit*, stronger than, has preserved me, Job 10 : 12. 21 : 4., **אֶפְקֹד בְּיָדָהּ אֶפְקִיר רֹחִי** *into thy hands I commend my spirit*, Ps. 31 : 6., **מֵהֲדָהּ רֹחִיךָ סָרָה** *wherefore is thy spirit sad?* 1 Kings 21 : 5., **אֶתְדַּרְדְּרוּ הָמָרָו** *they provoked his spirit*, Ps. 106 : 33.*

חַיִּי *life*, e. g. **יִרְמֹס לְאַרְצִי חַיִּי** *let him tread my life in the dust*, more emphatic than, let him tread me, &c., Ps. 7 : 6. 64 : 2. Lam. 3 : 58., **מִשְׁחַת חַיִּיכִי הַגּוֹאֵל** *who redeems thy life from destruction*, Ps. 103 : 4.

§ 874. From the above employment of pronouns in connection with the words **נַפֶּשׁ** and **רוּחַ** as intensives, is derived their further use as reflexive pronouns, viz. as equivalent to the words *myself, thyself, &c.*, indicating that the subject and object of a verb are one and the same, e. g. **לֹא אֲדַע נַפְשִׁי** *I know not myself*, Job 9 : 21. Ps. 86 : 4., **שָׁמַר נַפְשִׁי** *take care of thyself*, Deut. 4 : 9., **וַיִּשְׁאַל אֶת־נַפְשׁוֹ** *and he asked himself*, 1 Kings 19 : 4. Amos 2 : 14, 15., **נִשְׁבַּע יְהוָה בְּנַפְשׁוֹ** *the Lord swears*

* In the following instance the nouns **נַפֶּשׁ** and **רוּחַ** seem to lose their independent meaning, and with their suffixes are construed as pronouns of the same person, viz. **רוּחִי אֶשְׁתַּחֲוֶה אֶנְיָתִיךָ** *I myself seek thee, I myself do desire thee*, Is. 26 : 9.; in another instance we find one verb agreeing in person with the noun, and another with the pronoun, e. g. **בִּקְשָׁה נַפְשִׁי וְלֹא מָצָאתִי** *my soul seeks, but I do not find*, Eccl. 7 : 28.

by himself, Amos 6 : 8. Prov. 7 : 23. ; **נִשְׁמַרְתֶּם בְּרוּחְכֶם** *take heed to yourselves*, Mal. 2 : 15, 16.*

§ 875. The words **נַפֶּשׁ** and **רוּחַ** are mostly employed as intensives or reflexives when some emotion of the *mind* is indicated ; on the other hand, the words **בָּשָׂר** *flesh* and **עֲצָמַי** *bones* are used in general with reference to the *body*, e. g. **בִּינֵן לְמִשְׁכָּה אֶת־בָּשָׂרִי** *to draw into wine (to entertain) my flesh*, i. e. my body, myself, Eccl. 2 : 3., **אִם בָּשָׂרִי נְחֹשׁ** *(is) my flesh of brass?* Job 6 : 12. 13 : 14. 21 : 6. ; **עֲצָמַי עָשָׂשׁוּ** *my bones are consumed*, Ps. 31 : 11. 32 : 3., **נִבְרַחְלִי עֲצָמַי** *my bones are terrified*, 6 : 3.†

§ 876. Sometimes by the figure called metonymy a part of the person is mentioned to represent the whole, when the discourse relates more particularly to such part. Thus,

רִאשׁ *head*, e. g. **רִירוֹם רִאשִׁי עַל אֹיְבֵי** *my head shall be exalted above my enemies*, more emphatic than, I shall be exalted, Ps. 27 : 6. 110 : 7., so **עַל רִאשֶׁהָ** *thy blood (be) upon thy head*, 2 Sam. 1 : 16. 1 Kings 2 : 37, 44., **בְּרִאשׁוֹ** *his blood (shall be) upon his head*, Josh. 2 : 19. Ps. 7 : 17., **אָשִׁיב גְּמוּלָתְכֶם בְּרִאשְׁכֶם** *I will return your deed upon your own head*, Joel 4 : 4, 7.

פָּנִים *face*, e. g. **לֹא תִרְאֵנִי פָנִי** *ye shall not see my face*, more emphatic than, ye shall not see me, Gen. 43 : 3, 5. Ex. 10 : 28., so **רִאִיתִי פָנֶיהָ** *I have seen thy face*, Gen. 33 : 10. 46 : 30., **פָּנֶיהֶם מְדוּעַ** *why (are) your faces sad?* 40 : 7.

לֵב *heart*, e. g. **אָמַרְתִּי בְּלִבִּי** *I said in my heart*, i. e. to myself, Eccl. 2 : 1, 3. Ps. 84 : 3., **כִּי תֹאמַר בְּלִבְּךָ** *if thou shalt say in thy heart*, Deut. 7 : 17. Is. 14 : 13., **יִשְׂמְחוּ לִבֵּנָהּ** *our heart shall rejoice*, Ps. 33 : 21.

§ 877. In like manner are employed the words **פֶּה** *mouth*, **עֵין** *eye*, **יָד** *hand*, **מַעֲדִים** *bowels*, **כְּלִיֹּת** *reins*, &c., for which consult the lexicons.

* The corresponding terms in Arabic are frequently employed for the same purpose, e. g. **لَا تُتْعِبْ نَفْسَكَ** *do not trouble thyself*, Loc. fab. 23., **صَبَّى مَرَّةً رَمَى نَفْسَهُ فِي نَهْرٍ** *a boy once threw himself into a river*, fab. 25., **وَأَهْلَكْتُ رَوْحِي** *and I have destroyed myself*, fab. 27.

† In Rabbinic Hebrew **עָצָם** is the word most frequently employed as a reflexive, e. g. **אִם אָנִי לְעָצְמִי מֵאָה אָנִי** *if I am for myself alone, what am I?* Tractat. Abboth 1 : 14. 2 : 4.

Grammatical Agreement Neglected.

§ 878. We have seen (§ 753, *et seqq.*) that the grammatical agreement of predicates consisting of verbs or attributives with the subjects to which they belong is frequently neglected. This want of agreement is likewise observed to exist between pronouns and the nouns to which they refer, although to a much more limited extent; and the deviations are found to take place on the same principles (see § 754). Thus, when the gender is neglected, the masculine form of the pronoun is employed instead of the feminine, but not the contrary;* and when the number is neglected, the singular is used for the plural, but not the contrary.

A. Gender Neglected.

§ 879. The gender of feminine plural nouns of the second and third persons is sometimes neglected in the pronouns referring to them, which assume the masculine as being the most common form. This occurs,

1. In a few instances with separable pronouns, e. g. **אֲשֶׁר אֲתָם** *which ye* (the daughters of thy people) *are hunting*, Ezek. 13: 20., **אֵנָּה הֵמָּה מְלֹכֹת אֶת־הָאֶפְחָה** *whither (are) they* (the two women) *carrying the ephah*, Zech. 5: 10., **וְהָיָה בָּאֵי בֵּית לָחֶם** *and they* (Naomi and Ruth) *came to Bethlehem*, Ruth 1: 22., **שְׁשִׁים הֵמָּה מְלָכֹת** *there are sixty queens*, Cant. 6: 8.

2. More frequently with suffixes either to nouns, verbs, or particles; as these are necessarily always separated from the antecedent noun to which they relate (see § 754). Thus with suffixes,

a. To nouns, e. g. **אֲבִיכֶם** *your* (Rachel and Leah's) *father*, Gen. 31: 9. Ezek. 13: 20., **צֹאנָם** *their* (Reuel's daughters') *flocks*, Ex. 2: 17. Judg. 21: 22. Is. 3: 16. Zech. 11: 5. Job 1: 14.

* In a very few instances the pronoun **אֲתָם** loses its terminating (ר) in consequence of its close connection to the following word, and thus assumes the form of the feminine **אֲתָ**, e. g. **אֲתָ־עֲשֹׂה** Num. 11: 15., **אֲתָ תִּרְבֶּה** Deut. 5: 27. (the reason evidently being to avoid in the first instance the hiatus, and in the second the uncouth combination *atta-th'dhabber*), **אֲתָ־כִּרְיֹב** Ezek. 28: 14.; it may be added that in Syriac the masc. **ܐܬܐ** and the fem. **ܐܬܐ** are both pronounced alike. In the expression **וְהָיָה בָּאֵי** 2 Sam. 4: 6., the word **הָיָה** is not the pron. of the third pers. fem. plur. used for the masc., as is supposed by Gesenius, but the adverb of place *thither* (comp. Gen. 45: 8. Josh. 3: 9.), so Jer. 50: 5.

b. To verbs, e. g. סָתְמוּם *they had stopped them up*, viz. the wells, Gen. 26 : 15, 18. Num. 17 : 3, 4. Jer. 43 : 9., וַיִּגְרְשׁוּם *and they drove them* (Reuel's daughters) *away*, Ex. 2 : 17. 2 Kings 18 : 16.

c. To prepositions and other particles, e. g. עִמָּכֶם *with you*, viz. Orpah and Ruth, Ruth 1 : 8, 11, 13., לָהֶם *for them*, the midwives, Ex. 1 : 21. Num. 27 : 7. Judg. 19 : 24. Jer. 33 : 24. 44 : 2. Dan. 8 : 9. 2 Chron. 29 : 3. Ezek. 1 : 6, 7, 8. &c., אֹרְחָם *them*, viz. a maiden and a concubine, Judg. 19 : 24., רְאֵם *behold them*, viz. the cities of Judah, Jer. 44 : 2.

B. Number Neglected.

§ 880. The suffixes of the third person sometimes retain the singular form when relating to plural nouns, though rarely except when such plural is employed collectively to indicate *any* or *every one* of the number mentioned (see § 759. 2. b.). Thus,

1. With nouns, e. g. בְּפִיהֶוּ נְכוּנָה אֵין *there is no faithfulness in the mouth of any one of them*, Ps. 5 : 10.

2. With verbs, e. g. וְהִכְחַדְתִּירָם *and I will cut off every one of them*, Ex. 23 : 23. Mal. 2 : 2., בְּיָדָהּ יְהוָה וְנָתַנּוּ עַל־אֹיְבֶיהָ *if thou go to war against thine enemies, and the Lord deliver them*, lit. him) *into thy hand*, Deut. 21 : 10. (the word אֹיְבִים *enemies* is here regarded as equivalent to *hostile army*, and the pronoun put in the singular accordingly, as though relating to a collective), 28 : 48., וַתִּקַּח וַתַּצְפֵּנוּ אֶת־שְׁנֵי הָאֲנָשִׁים *and she took the two men, and hid each of them*, Josh. 2 : 4. (or it may be rendered, *she concealed it*, viz. her reception of them, comp. v. 5, 6.), תִּבְנֶעַעַם עַמְלֵי הַכְּסִילִים *the labour of fools wearies them every one*, Eccl. 10 : 15. (or *makes one weary*, scil. to behold it).

3. With prepositions, e. g. צָדִיקִים יִסִּירוּ מִמֶּנּוּ *they take away the righteousness of the righteous from every one of them*, Is. 5 : 23., לֹא מִמֶּנָּה סָר *he departed not from any one of them*, 2 Kings 13 : 2.

CHAPTER VIII.

DEMONSTRATIVE PRONOUNS.

§ 881. A DEMONSTRATIVE pronoun is a word which may be said to combine the properties of a personal pronoun and a definite article : like the former it affirms the existence of a person or thing ; and like the latter it directs attention to the noun to which it belongs, and thereby renders it definite (see §§ 648–650). The degree of definiteness which the demonstrative conveys is much greater than that afforded by the article ; for the latter simply designates an otherwise unspecified noun as something previously mentioned, universally known, &c. (see §§ 720—722), while the former restricts the application of an appellative to some individual object or objects either actually or figuratively present to the speaker or writer, as *this man*, *that house*, and that of a material or abstract noun to a certain portion of the material, as *this gold*, *that wine*, or to some specific action, passion, or state of being, as *this amazement*, *that smiting*, also considered as present.

Near Demonstratives.

§ 882. As in Hebrew only the near demonstratives (*demonstrativa proprinqua*) *this*, *these*, are denoted by terms employed especially for the purpose (see §§ 632, 634), it is of these that we shall first and principally treat. They may appear with the noun which they specify in a subordinate or in a coördinate relation, that is to say, either as predicates or qualificatives (§ 713) : in the former case they precede the noun in their nude form, and in the latter are placed after it with or without the article, according as the noun is definite or indefinite (§ 774). They likewise agree like other attributives with the noun they refer to both in gender and number (§ 731), taking the forms masc. sing. זה, fem. sing. זאת, plur. com. אלה or אלו (§ 634).*

* The plural demonstrative has the same form in both genders, as is also the case with the third pers. pret. sing. of verbs. Compare with these the frequent neglect of gender in the pronouns of the third person (§ 879), as also the German and English pronouns of the third person and the French and German definite article, in the plural of which no distinction of gender is made.

§ 883. 1. When a demonstrative pronoun is employed as a predicate to affirm of a subject that it is *this* individual person or thing now present either in reality or in imagination to the speaker or writer, it is placed indefinitely like other predicative attributives before its subject, with which it agrees both in gender and number. Thus,

a. Singular masculine, e. g. **זֶה הַבְּכוֹר** *this is the first-born*, lit. the first-born is this one, Gen. 48 : 18. 1 Kings 13 : 3. Ezek. 41 : 22., so **זֶה הַלֶּקֶט אָדָם רָשָׁע** *this is the portion of a wicked man*, Job 20 : 28. 27 : 13., **זֶה הוּא** *this is he*, 1 Sam. 16 : 12. : feminine, e. g. **זֹאת הַפָּרָמָה** *this is the cattle*, Deut. 14 : 4. Is. 14 : 26. 28 : 12. Lam. 2 : 15., **זֹאת נְחֻמִּי** *this is my comfort*, Ps. 119 : 50. 132 : 14., **זֹאת אִיזָבֵל** *this is Jezebel*, 2 Kings 9 : 37. Ruth 1 : 19.*

b. Plural common, with masculine subject, e. g. **אֵלֶּה הַדְּבָרִים** *these are the words*, Deut. 1 : 1. Ezek. 11 : 2., **אֵלֶּה מַעַלְלֵי** *these are these his doings* ? Mic. 2 : 7., **אֵלֶּה בְּנֵי־הָם** *these are the sons of Ham*. 10 : 20 ; with feminine subject, e. g. **אֵלֶּה הַמִּצְוֹת** *these are the commandments*, Lev. 27 : 34. Num. 36 : 13. Deut. 4 : 45., **אֵלֶּה מִדּוֹתֶיהָ** *these shall be its dimensions*, Ezek. 48 : 16, 29.

2. As the demonstrative like the personal pronouns include the idea of existence (§ 881), they constitute a complete predicate without the help of a copula ; yet occasionally, when an emphatic distinctness of expression is required, a personal pronoun is employed for this purpose (§ 701. 1. b.), e. g. **הֵם מוֹדְעֵי** *these are my feasts*, Lev. 23 : 2., **אֵלֶּה הֵם מִשְׁפְּחוֹת הַלֵּוִי** *these are the families of the Levites*, Num. 3 : 20, 21, 27, 33.

§ 884. When a demonstrative is employed, not as a predicate to make a declaration concerning the identity of the noun to which it relates, but as a simple qualifying or restrictive term, it is placed like other qualificatives after the noun it specifies, and agrees with it not only in gender and number, but also with regard to definiteness or indefiniteness.†

* In the expression **אִשְׁתּוֹ זֹאת** Gen. 12 : 12., the pronoun is placed without the article after a definite noun : but here it forms not the predicate but the subject of the proposition, not meaning literally *his wife is this* (woman), and not another, but *this* (woman) *is his wife*, and not his sister.

† The demonstrative accordingly sometimes takes the article when its noun is in reality definite although not designated as such in either of the usual modes, e. g. **הָאֵלֶּה שִׁבְעַת מְבָשָׁת** *these seven ewe-lambs*, Gen. 21 : 29., **קֵצַת דְּבַשׁ הַזֶּה** *a little of this honey*, 1 Sam. 14 : 30.

1. *a.* When the noun is made definite by the reception of the article, which is most commonly the case, the following demonstrative takes one likewise, e. g. הַדָּבָר הַזֶּה *this thing*, Gen. 20 : 10. 28 : 17. 1 Sam. 17 : 10. 2 Sam. 2 : 5., הָאָרֶץ הַזֹּאת *this land*, Gen. 12 : 7. Deut. 11 : 22. 13 : 15., הַגּוֹיִם הָאֵלֶּה *these nations*, Josh. 23 : 7. Jer. 16 : 10., אֲנָשִׁים אֵלֶּה *these men*, Gen. 19 : 8. Deut. 7 : 22., הָעָרִים הָאֵלֶּה *these cities*, Gen. 19 : 25.*

b. When the noun is qualified also by an attributive adjective or participle, the demonstrative is usually placed last, e. g. הַדָּבָר הָרָע הַזֶּה *this evil news*, Ex. 33 : 4. Deut. 3 : 25. 13 : 12., הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*, Deut. 9 : 6., הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה *these remaining nations*, Josh. 23 : 4. Is. 7 : 4.; and also when more than one attributive is employed, e. g. הַשָּׁנִים הַטּוֹבוֹת הַבָּאֹת הָאֵלֶּה *these good years that (are) coming*, Gen. 41 : 35. Occasionally the demonstrative is placed for emphasis' sake immediately after the noun, in which case it must be repeated after the attributive, e. g. הַגּוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה *these nations that (are) remaining*, Josh. 23 : 7, 12.

2. When however the definiteness of a noun is caused by its receiving a pronominal suffix (§ 717. II. 2. *b. β.*), and is therefore less conspicuous than when produced by the article, the following demonstrative, which is definite in itself, not unfrequently appears without the article, and is accordingly distinguished as a qualificative by its position alone, e. g. זֶה בְּנִי זֶה *this our son*, Deut. 21 : 20. Josh. 2 : 14, 20., כְּחוֹדֶךָ זֶה *in this thy strength*, Judg. 6 : 14., זֶה שְׁבָעְתִּי זֶה *this my oath*, Gen. 24 : 8., זֶה אֲשַׁמְתֶּם זֶה *this their trespass*, 2 Chron. 24 : 18., אֵלֶּה אוֹתֹתַי אֵלֶּה *these my signs*, Ex. 10 : 1. Deut. 11 : 18., עֲבָדֶיךָ אֵלֶּה *these thy servants*, Ex. 11 : 8. 1 Kings 22 : 23.†

§ 885. When two nouns are in construction, the second only can take a qualifying demonstrative, e. g. אֵיפֹת הַקֶּלִּיא הַזֶּה *an ephah of this parched corn*, 1 Sam. 17 : 17., דְּבָרֵי הַתּוֹרָה הַזֹּאת *the words of this law*, Deut. 27 : 8. 29 : 18., רַשְׁעַת הַגּוֹיִם הָאֵלֶּה *the wickedness of these people*, Deut. 9 : 4.

- § 886. 1. A demonstrative is frequently employed in poetry both to specify a noun in one proposition, and to connect it to a following

* For an exception to this rule see § 724. II. 2. *note*.

† Occasionally for the sake of emphasis, and sometimes like the Latin *iste* to indicate contempt, a qualifying demonstrative is placed before the noun to which, it belongs, and always without the article, e. g. זֶה סִינִי *that Sinai*, Judg. 5 : 5. 1 Sam. 17 : 55, 56. 1 Kings 14 : 14., זֶה מֹשֶׁה *that Moses*, Ex. 32 : 1. זֶה דְּרָבָם *this their way*, Ps. 49 : 14. Hab. 1 : 11.; אֵלֶּה דְּבָרַי *these words*, Is. 42 : 16.

clause in which something further is affirmed respecting it; so that the pronoun participates in the properties both of a demonstrative and relative, and corresponds in good measure to the English *that which* = *what*. As in this case the noun with its demonstrative are rendered definite by their close connection to the following verb, they do not receive the article, e. g. הַר־הַזֶּה קָנְתָהּ יְמִינוֹ *that mountain which his right hand had reared*, Ps. 78 : 54. 104 : 8, 26., רִשְׁתָּהֶם טָמְנוּ *that net which they hid*, 9 : 16. 132 : 12., אֶרְצוֹ אֲהַלֵּךְ *that way which I walk in* (§ 841. 1.), 142 : 4.

2. When the demonstrative stands to the verb of the secondary clause in an indirect objective relation viewed as such (see § 842), the relation is indicated by a following preposition, to which a personal pronoun representing the demonstrative is affixed, e. g. אֱלֹהֵינוּ זֶה קָנִינוּ לוֹ *this our God whom we waited for him*, i. e. for whom we waited, Is. 25 : 9., so יְהוָה זֶה חָטָאנוּ לוֹ *that Jehovah against whom we have sinned*, 42 : 24., הָרַר צִיּוֹן־זֶה שָׁכַנְתָּ בוֹ *that mount Zion in which thou hast dwelt*, Ps. 74 : 2.

¶ § 887. 1. The use of the demonstratives is not confined to the cases which have been detailed; for they may also be employed as the independent subject or object of a proposition, like other attributives, with reference to something either previously or subsequently mentioned. Thus,

a. Referring to a preceding noun or nouns, e. g. זֶה שָׁלַח אֵלַי *this (man) sends to me*, 2 Kings 5 : 7. Is. 6 : 7. Pröv. 23 : 22. Job 21 : 23., שִׁמְנוּ אֶת־זֶה בֵּית הַכֶּלֶא *put this (fellow) in the prison*, mittite virum istum in carcerem, Vulg., 1 Kings 22 : 27. 2 Kings 4 : 43.; מֵאִישׁ לְקַחְתָּהּ *this (woman) was taken out of man*, Gen. 2 : 23., וְנָתַתָּהּ לָהּ גַם־אֶת־זֶה *this one also*, 29 : 27.; מִדּוּעַ קָרָאֵנִי אֵלֶּה *why have these things happened to me?* Jer. 13 : 22., מֵאֲרָצוֹת הַגּוֹיִם *by these were the territories of the Gentiles divided*, Gen. 10 : 5.

b. Referring to a following noun or nouns, e. g. זֶה יִהְיֶה לָּךְ *this shall be thine*, Num. 18 : 9, 11., זֶה יִתְּנוּ *this they shall give*, Ex. 30 : 13. Deut. 14 : 7.

2. The demonstratives are used in like manner with reference not to any individual noun or nouns, but to the whole contents of a preceding or following sentence or sentences, which may be viewed by the writer either in their totality as constituting a single object, in which case the demonstrative is put in the masculine or feminine singular; or in their individuality, as consisting of many, when the plural form of the demonstrative is employed (see § 739. 1.). Thus,

a. Referring to what precedes, e. g. *זֶה הָיָה חֶלְקִי* *this was my portion*, Eccl. 2 : 10. 12 : 14., *כָּל־זֶה נִסִּיתִי* *all this have I proved*, Eccl. 7 : 23. Dan. 10 : 17. ; *וְרָעָה לָּךְ זֶהָ וְגו'* *and this will be worse for thee*, &c. 2 Sam. 19 : 8. Ps. 119 : 56., *מִי יַעֲזֹר זֶהָ* *who has counselled this?* Is. 23 : 8. 41 : 20. 42 : 23. Ps. 78 : 32. ; *כָּל־עֹשֶׂה אֵלֶּה* *every one who does these things*, Deut. 22 : 5. Job 33 : 29. Eccl. 11 : 9. In the following passage both the singular and plural forms are employed, *עַל־זֶה הָיָה לִבֵּנוּ עַל־אֵלֶּה חֲשֵׁכֵי עֵינֵינוּ* *for this our heart is faint, for these things our eyes are dim*, Lam. 5 : 17.

b. Referring to what follows, e. g. *זֶה אֲשֶׁר תַּעֲשֶׂה* *and this is what thou shalt do*, Gen. 6 : 15. 20 : 13., *זֶה מָצָאתִי* *this have I found*, Eccl. 7 : 27, 29. ; *זֶה נַעֲשֶׂה לָּהֶם* *this we will do to them*, Josh. 9 : 20. 1 Sam. 11 : 2., *זֶה זָכַרְתִּי אֶל־לִבִּי* *this I recall to my mind*, Lam. 3 : 21. Job 35 : 2. ; *זֶה הַדּוֹלוֹת נֹחַ* *these are the generations of Noah*, Gen. 6 : 9., *נִימָנִים אֲשֶׁר תִּשְׁמַט אֵת אֵלֶּה* *now these are the judgments which thou shalt set before them*, Ex. 21 : 1.

§ 888. The demonstratives are sometimes equivalent to a double relative (see § 886. 1.), when forming an independent constituent part both of a primary and secondary clause, e. g. *זֶה הַזֵּיכָר אֲסַפְּרָה* *and what I have beheld I will recount*, Job 15 : 17., *וְזֵדָאֵה־בָּמִי נִהְפָּכְרָבִי* *those whom I loved have turned against me*, 19 : 19. ; also when the predicate of the primary clause is one of the interrogative pronouns *מִי* *who?* or *מָה* *what?* e. g. *מִי־זֶה בָּא מֵעֵדֹם* *who is this that comes from Edom?* lit. *this is who*, &c. Is. 63 : 1., *מִי זֶה עָלָה מִן הַמִּדְבָּר* *who is this that comes up out of the wilderness?* Cant. 3 : 6. 8 : 5. ; *מַה־זֶּה הָיָה לְבֶן־קִישׁ* *what is this that has happened to the son of Kish?* 1 Sam. 10 : 11. Eccl. 2 : 2., *מַה־זֶּה עָשִׂיתָ* *what is this that thou hast done?* Gen. 3 : 13. 12 : 18.

§ 889. The demonstratives are often antithetically repeated, so as to correspond to the English *this—that*, *these—those*, e. g. *זֶה אָמַר כֹּה וְזֵה אָמַר כֹּה* *this one said so, and that one said so*, 1 Kings 22 : 20. Ps. 75 : 8. Job 1 : 16. 21 : 23, 25., *אֵת־זֶה לְעִמְתּוֹ עָשָׂה אֱלֹהִים* *God has set this against that*, i. e. the one against the other, Eccl. 7 : 14, 18. 11 : 6., *זֶה וְכֵה תֹאכַל הָהֶרֶב* *the sword devours one as well as another*, lit. *as this one so that one*, 2 Sam 11 : 25. ; . . . *זֶה אָמַרְתָּ וְזֵה בָנִי* *the one says, This is my son ; and the other says, Not so*, 1 Kings 3 : 23., *כֹּזֵאת וְכֹזֵאת עָשִׂיתִי* *thus and thus have I done*, Josh. 7 : 20. 2 Sam. 17 : 15. ; *זֵה בְּרֶכֶב וְזֵה בַּסּוּסִים* *these in chariots, and those on horses*, Ps. 20 : 8., *זֵה מִזֶּה וְזֵה מִזֶּה* *these hither and those thither*, i. e. these on one side and those on the other, 2 Sam. 2 : 13.

§ 890. The masculine singular demonstrative **זֶה** is used independently with reference to the abstract ideas of *space* and *time*. Thus,

1. With reference to *space*, meaning *this* (place), *here*,* e. g. **זֶה הַיָּם** *here is the sea*, Ps. 104 : 25. (opposed to **שָׁם** *there*) Ruth 2 : 7., **עֲלֵה זֶה** *come up here*, Num. 13 : 17. More frequently it takes a preposition, by means of which the signification is more fully expressed : thus **בְּזֶה** *in this* (place), *here*, e. g. **אֲשֶׁר נָתַן לִי אֱלֹהִים בְּזֶה** *whom God has given me here*, Gen. 48 : 9., **בְּזֶה שָׁבַר לָנוּ** *wait for us here*, Ex. 24 : 14. Num. 23 : 1. ; **מִזֶּה** *from this* (place), *hence*, e. g. **נָסְעוּ מִזֶּה** *they have departed hence*, Gen. 37 : 17. 50 : 25. Ex. 11 : 1. Deut. 9 : 12. 1 Kings 17 : 3. Ruth 2 : 8., **מִזֶּה וּמִזֶּה** *hither and thither*, Josh. 8 : 22. 2 Sam. 2 : 13. Zech. 5 : 3.

2. With reference to *time*, meaning *this* (time), *now*, usually followed by a specification of the length of time elapsed, e. g. **זֶה אַרְבָּעִים שָׁנָה** *now forty years*, Deut. 8 : 2, 4. Josh. 14 : 10. Esth. 4 : 11., **זֶה יָמִים רַבִּים** *now many days*, Josh. 22 : 3. Zech. 7 : 3., **זֶה מַעַמִּים** *now twice*, Gen. 27 : 36., **זֶה עֶשֶׂר מַעַמִּים** *now ten times*, Num. 14 : 22. Job 19 : 3., **זֶה שְׁלֹשׁ רַגְלִים** *these three times*, Num. 22 : 28, 32. Occasionally without such specification, in which case it may be rendered *then* = *that* (time), e. g. **וַיַּבְהִיזֵהוּ מִלְּאָךְ נֹגֵעַ בּוֹ** *and behold then an angel touched him*, 1 Kings 19 : 5. Is. 21 : 9., **וַיְהִי זֶה שְׁלוֹמִים** *and there shall then be peace*, Mic. 5 : 4.

§ 891. 1. The masculine singular form of the demonstrative is sometimes used pleonastically as an intensive pronoun, when followed by the name of the person or thing, e. g. **הֲאֵתָהּ זֶה-בְּנִי עֵשָׂו** (art) *thou my son Esau himself?* Gen. 27 : 21. 2 Sam. 2 : 20.

2. The pleonastic use of this pronoun occurs more frequently with the interrogative particles **לָמָּה** or **מָה** *wherefore?* and **אֵי** *where?*

a. With **לָמָּה** *for what? wherefore?* the expression **זֶה לָמָּה** being equivalent to *wherefore is this that? why is it that?* e. g. **לָמָּה זֶה צָחָקָהּ** *why is it that Sarah laughed? why did Sarah laugh?* Gen. 18 : 13., **לָמָּה זֶה שָׁלַחְתָּנִי** *wherefore hast thou sent me?* Ex. 5 : 22., **לָמָּה זֶה** *wherefore are ye angry?* 2 Sam. 19 : 43. Job 27 : 12.; or with **מָה** alone, the preposition being readily understood, e. g. **מִזֶּה תֹאמַרְנָה** *why do ye say to me, &c.* Judg. 18 : 24., **מִזֶּה רִיבְתָּה סָרָה** *why*

* Compare the Latin *hic*, *here*, and the occasional use of the Greek demonstrative οὗτος, e. g. ἡρώμενος οὗτου εἶη, οὗτος, ἔφη, ὁπισθευ προσέειπεν, *I asked where he was; here, said one, he comes behind*, Plat. Rep.

(is) *thy spirit sad*? 1 Kings 21 : 5., מַה־זֶּה שָׁבַתְּם *why have ye come back*? 2 Kings 1 : 5.*

b. With the particle *אֵי* *which? where?*† used either interrogatively or indefinitely, e. g. אֵי־הַדֶּרֶךְ *which is the way*? 1 Kings 13 : 12. Jer. 6 : 16. Job 38 : 19., אֵי־הַבַּיִת בֵּית הַזֵּה *where is the seer's house*? 1 Sam. 9 : 18. Is. 50 : 1. Job 28 : 12, 20. Esth. 7 : 5., אֵי־הַדָּבָר *whither did the Spirit of the Lord pass*? 1 Kings 22 : 24.; אֵשֶׁר אֶרְאֶה אֵי־הָטוֹב *that I might see where was that good*, Eccl. 2 : 3. 11 : 6. When the preposition *מִן* is prefixed to the demonstrative, thus *מִזֶּה*, it denotes the place *wherefrom*, e. g. אֵי מִזֶּה תָּבוֹא *whence comest thou*? 2 Sam. 1 : 3. Job 2 : 2., אֵי מִזֶּה עִיר אַתָּה *of what city (art) thou*? 2 Sam. 15 : 2. Jon. 1 : 8.

Remote Demonstratives.

§ 892. The remote demonstratives (*demonstrativa remota*) *that, those*, are expressed in Hebrew by a personal pronoun placed attributively after a noun rendered definite by the article, the pronoun also receiving the article in order to agree with the noun in definiteness (§ 724. II. 2.), thus הַזֶּה הָאִישׁ *that man*.‡ There is accordingly this distinction to be observed between the so-called demonstratives of this class and those of which we have been treating, that while the latter may be employed

* The same construction is common in Arabic: thus with *لِمَا* = *לָמָּה זֶה*, e. g. *لِمَاذَا أَلْبَقْدُ الْبَرِّيُّ بَهِيَّ الْمَنْظَرِ* *wherefore are the wild plants the most beautiful in appearance*? Loc. fab. 15. 24.; also with *مَا* = *מַה־זֶּה*, e. g. *مَاذَا تَعْرُكُ جِسْمَكَ بِالثَّلْجِ* *why dost thou rub thy body with snow*? fab. 23.

† The corresponding Arabic *أَيُّ* *who? which? what?* is confined in its application to persons and things, and is never used as an adverb of place.

‡ In Arabic the near demonstrative is masc. *هَذَا*, fem. *هَذِهِ*, and the remote masc. *ذَلِكَ*, fem. *تِلْكَ*, both of which are generally placed before the noun to which they belong, thus *هَذَا الْمَكَانُ* *this place*, *ذَلِكَ الْمَكَانُ* *that place*.

either as predicates placed indefinitely before the noun or as qualificatives agreeing with it in every respect (§ 882), the former can be used as qualificatives alone. Thus,

1. *a.* Singular masculine, e. g. הָאִישׁ הַזֶּה *that man*, Lev. 17 : 4, 9. 20 : 4., * הַהָר הַהוּא *that mountain*, Ex. 34 : 3., הַמָּקוֹם הַהוּא *that place*, Gen. 22 : 14. 28 : 19., בַּיּוֹם הַהוּא *on that day*, Gen. 15 : 18.† 19 : 35.; feminine, e. g. הָאִשָּׁה הַזֹּאת *that woman*, Deut. 17 : 5., הַנֶּפֶשׁ הַהִיא *that soul*, Gen. 17 : 14. Ex. 12 : 15., הָאָרֶץ הַהִיא *that land*, Gen. 2 : 12. Deut. 29 : 21., הָעִיר הַהִיא *that city*, Josh. 20 : 4. 2 Sam. 17 : 13., בְּעֵת הַהִיא *at that time*, Num. 22 : 4. Josh. 5 : 2. 6 : 26. Judg. 3 : 29.

b. Plural masculine, e. g. הָאֲנָשִׁים those men, Num. 14: 38. 16: 14. 1 Sam. 29: 4., הַנְּבִיאִים those prophets, Jer. 14: 15., הַגּוֹיִם those nations, Deut. 18: 9., בְּיָמֵם in those days, Gen. 6: 4. Ex. 2: 11, 23. Jer. 3: 16, 18.; feminine, e. g. הַצֹּאן those flocks, 1 Sam. 17: 28.

2. a. When a noun is accompanied by a qualifying adjective or participle, a remote like a near demonstrative is placed after both (see § 884. 1. b.), e. g. **הַגָּדוֹל וְהַתְּרָא הַזֶּה** *all that great and terrible wilderness*, Deut. 1:19., **הַמִּפְתִּים הַגָּדוֹלִים הָאֵלֶּה** *those great miracles*, 29:2.

b. Again, when two nouns are in construction, the second only can be qualified by a remote demonstrative (see § 885), e. g. **שֵׁם הַמָּקוֹם הַהוּא** *the name of that place*, Gen. 22 : 14., **אֱלֹהֵי הַגּוֹיִם הָהֵם** *the gods of those nations*, Deut. 29 : 17.

§ 893. 1. In the following instances the remote demonstrative is expressed by the compound pronoun הַלְזֶה or its abbreviated form הַלֵּז (see §§ 633, 652. 6.). † e. g. מִי הָאִישׁ הַלְזֶה *who (is) that man?* Gen. 24 : 65., בֹּא הַחֹלֶמֶת הַלְזֶה *behold that dreamer is coming*, 37 : 19. (here denoting contempt, see § 884. 2. *note.*); הַפֶּלֶע הַלֵּז *that*

* A pronoun with this signification is also found placed emphatically before the noun, and consequently without the article (see § 884. 2. *note.*), e. g. **וְהָיָה** **הַמֶּלֶךְ** **אֲחָז** *that king Ahaz*, 2 Chron. 28 : 22. It very rarely omits the article when placed after its noun, as in the phrase, **וְהָיָה** **לַלַּיְלָה** *on that night*, Gen. 19 : 33. 30 : 16. 1 Sam. 19 : 10.

† In Mic. 7 : 11. we find **הַיּוֹם הַזֶּה** for **יּוֹם הַזֶּה** (comp. § 724. II. 1. *a. note.*).

‡ Thus Jarchi remarks, **כָּל לִשׁוֹן הָלֵךְ וְהָלָךְ שֶׁבִּמְקָרָא אֵינִי לִשׁוֹן הָיָה אֵלָּא**, i. e. “the signification of **הָלָךְ** and **הָלָךְ** is not that of **הָיָה** but its opposite, where the speaker points to it (the object denoted) with his fingers.” Note to Gen. 37 : 19.

rock, Judg. 6 : 20. 1 Sam. 14 : 1. 2 Kings 4 : 25. Zech. 2 : 8., *הַפְּלִשְׁתִּי*, *הַלֵּז* *that Philistine*, 1 Sam. 17 : 26. (here also indicative of contempt), *הַלֵּז מָה הַצִּיּוֹן הַלֵּז* *what is that tomb?* i. e. *what tomb is that?* 2 Kings 23 : 17.; the corresponding feminine is *הַלֵּזָה*, e. g. *הָאָרֶץ הַלֵּזָה* *that land*, Ezek. 36 : 35.

2. This may also be employed alone like the near demonstratives (§ 887), e. g. *אֲחֵה־הַפְּרָאָה* *לְהֵלֹךְ הֵבֵן* *make that (man) understand the vision*, Dan. 8 : 16.

CHAPTER IX.

RELATIVE PARTICLE.

§ 894. A **RELATIVE** is a word which, referring to a noun in one clause of a sentence, connects it to another in which something further is stated respecting it. The relative is consequently employed only in a double sentence, that is, one which can be resolved into two distinct propositions, as *Jacob was buried in the cave which Abraham had bought*, where it is affirmed both that Jacob was buried in a certain cave, and that this cave had been bought by Abraham. The word thus used to connect a primary and secondary clause of the same sentence is regarded in most of the Indo-European languages as a pronoun, and is accordingly inflected to agree in gender, number, and case with the nouns to which it refers; but in Hebrew the word *אֲשֶׁר* employed for this purpose is viewed as simply a connecting *relative particle*, so that it retains its form in every situation unchanged.

§ 895. The Hebrew relative is employed to connect a noun forming part of the primary clause of a sentence to a secondary one. Thus,

1. As the subject of the secondary clause, e. g. *מְעַרַת הַמַּכְפֶּלֶה אֲשֶׁר* *לְ* *the cave of Machpelah, which (is) his*, Gen. 23 : 9. 25 : 18., *הַמִּיָּם*

אֲשֶׁר מִתַּחַת לְרָקִיעַ *the waters which (are) under the firmament*, Gen. 1:7. 18:24. 24:32, 54. Ex. 18:4. When the predicate of the secondary clause is a verb or attributive, it agrees in gender and number with the noun referred to by the relative, which, as has been said (§ 894), remains indeclinable, e. g. עֲלִיּוֹן אֲשֶׁר מִנָּן צָרָה בְיָדָהּ *the Most High, who has delivered your enemies into your hand*, Gen. 14:20. 30:30., כָּל אֲשֶׁר־יִמַּשׁ עַל־הָאָרֶצַּה *every thing that (was) creeping on the earth*, 7:8., אֲדַפְיָהּ אֲשֶׁר פָּתְחָהּ הָאָרֶצַּה *the earth which opened her mouth*, 4:11., אֲשֶׁר לֹא טָהוֹרָה *cattle which (is) not clean*, 7:2., אֲנִי הֵלכִי אִתָּי הָאֲנָשִׁים אֲשֶׁר הָלַכְתִּי אִתָּי *the men who went with me*, 14:24. 19:5.

2. As the direct object of the secondary clause, e. g. הָאָדָם אֲשֶׁר יָצַר *the man whom he had made*, Gen. 2:8. 6:7. 8:6. 18:8., בְּנוֹ אֲשֶׁר יָלְדָהּ לוֹ שָׂרָה *his son whom Sarah had borne to him*, 21:3, 9., הַבְּאֵר אֲשֶׁר חָפְרוּ *the well which they had digged*, 26:32., אֲשֶׁר כָּל־הַמִּפְתָּיִם *all the miracles that I have put into thy hand*, Ex. 4:21, 29.; and also when the object, although not strictly direct, is viewed as such, as after verbs of speaking, &c. (§ 840), e. g. הָעִיר אֲשֶׁר דִּבַּרְתָּ *the city of which thou hast spoken*, Gen. 19:21., הָעֵץ אֲשֶׁר צִוִּיתִיךָ *the tree respecting which I commanded thee*, 3:11, 17.

§ 896. 1. The Hebrew relative is often made to constitute the independent object of the primary clause as well as the subject or object of the secondary one, in which case it corresponds nearly to the English double relative *what = that which*, as it supplies the place both of antecedent and relative (see § 888),* e. g. הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי *shall I conceal from Abraham what I (am) about to do?* Gen. 18:17., וְהוֹרִיתִיךָ אֲשֶׁר תְּדַבֵּר *and I will teach thee what thou shalt say*, Ex. 4:12., אֲשֶׁר תָּאָר יוֹאָר *he whom thou cursest shall be cursed*, Num. 22:6., הַיָּד לְמִלְכָּה אֲשֶׁר רָאִיתָה *tell the king what thou hast seen*, 2 Sam. 18:21.; or it may stand in possessive relation with a noun in the primary clause, e. g. בְּיַד אֲשֶׁר שָׂנְאָתָּ *into the hand of those whom thou hatest*, Ezek. 23:28.

2. In this construction the relative is frequently pointed out as the object of the primary clause by means of the illustrative particle אֵת,

* In like manner are employed the Arabic relatives *الَّذِي* and *مَا*, e. g. *فَرَمَى أَلْتِي مَعَهُ* *and he threw away what he had*, Loc. fab. 41., *صَبَّعْتُ مَا كَانَ مَعِيَ وَأَطْلُبُ مَا لَا يَصْلُحُ لِي* *I have lost what I had, and am seeking what is not fit for me*, *ibid.*

whether forming the object of the secondary clause also, e. g. וַיֵּדַע אָדָם וַיֵּדַע אָדָם *and he knew what his younger son had done to him*, Gen. 9 : 24. Ex. 4 : 15. Deut. 24 : 9., לֹא שָׁמַרְתָּ אֶת־אֲשֶׁר־צִוָּה יְהוָה, *thou hast not kept what the Lord commanded thee*, 1 Sam. 13 : 14. 15 : 16., וְיִכְיָהוּ אֶת־אֲשֶׁר יֶאֱהָב יְהוָה וְיִכְיָהוּ *whom the Lord loves he corrects*, Prov. 3 : 12.; or its subject, e. g. וַיִּצַּו אֶת־אֲשֶׁר עַל־בֵּיתוֹ *and he commanded him who (was) over his house*, Gen. 44 : 1. Lev. 5 : 8. Num. 16 : 5., לֹא יִנְקֶה, *he will not hold him guiltless who uses his name falsely*, Ex. 20 : 7., לְהַבִּינָה אֶת אֲשֶׁר יִקְרָה לְעַמָּה, *to make thee understand what shall happen to thy people*, Dan. 10 : 14.

¶ § 897. 1. Although, as we have seen, the relative may be employed either alone or with the particle *אֵת* as the object of the secondary clause, yet when the writer wishes to point out this objectiveness more particularly, he employs for the purpose a personal pronoun agreeing in gender and number with the noun to which the relative refers, which pronoun when the relation is viewed as direct is joined as a suffix to the verb of the secondary clause,* e. g. רַב־שָׁקָה אֲשֶׁר שָׁלְחוֹ *Rabshakeh who the king of Assyria has sent him*, i. e. whom the king has sent, 2 Kings 19 : 4., *so אֶרְצָה אֲשֶׁר אָרְרָה יְהוָה the earth which the Lord has cursed*, Gen. 5 : 29., *אלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדְעוּם other gods whom they knew not*, Jer. 44 : 3.; or to the illustrative particle *אֵת*, e. g. הָאָרֶץ אֲשֶׁר נְשָׂאתִי אֶת־יְדִידִי לָתֵת אֹתָהּ לְאַבְרָהָם וְגו' *the land which I solemnly promised to give to Abraham, &c.* Ex. 6 : 8., הַבָּנִים אֲשֶׁר בְּנִי־יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִדִּים אֹתָם *the children of Israel whom the Egyptians (are) keeping in bondage*, 6 : 5. Lev. 18 : 5. Deut. 12 : 2.

2. But when the relative is an indirect object of the secondary clause, the pronoun is affixed to the preposition by which the relation is indicated, e. g. הָאִישׁ אֲשֶׁר־אֵלֶּה לוֹ *the man who these are to him*, i. e. to whom these belong, Gen. 38 : 25., *so אֲשֶׁר . . . הַמֶּסֶה הַזֶּה this rod with which thou shalt perform signs*, Ex.

* The Arabic relatives *الَّذِي* and *مَا* are followed by a suffix in the same manner, e. g. جَلَسَ الْمَعِزُّ عَلَى السَّرِيرِ الذَّهَبِ الَّذِي عَلَيْهِ جَوْهَرٌ *Moez seated himself on the golden throne that Jauhar had made*, Kos. Chrest. p. 117., مَنْ كَانَ مَعَهُ الْإِتِّصَاعُ وَحُسْنُ الْخُلُقِ يَنَالُ مِنْ صَاحِبِهِ مَا يُرِيدُهُ *he who has humility and elegance of manners will obtain from his companion whatever he desires*, Loc. fab. 34.

4 : 17., *הַמָּקוֹם אֲשֶׁר אָתָּה עוֹמֵד עָלָיו* the place on which thou (art) standing, 3 : 5., *לֹט, הָעָרִים אֲשֶׁר-יָשַׁב בָּתֵּן לוֹט* the cities in which Lot dwelt, Gen. 19 : 29., *אֲשֶׁר נָבֵא אֲלֵינוּ* the cities into which we shall come, Deut. 1 : 22.

§ 898. When the relative refers to the direct object of the primary, and constitutes the direct object of the secondary clause, the personal pronoun is affixed to the verb of the primary clause, if by a transposition not unfrequent in Hebrew it is placed last, e. g. *אֶתְּנֶנָּה לָּךְ אֶתְּנֶנָּה אֲתָּה רְאֵה לָּךְ אֶתְּנֶנָּה* all the land which thou seest to thee will I give it, i. e. I will give thee all the land which thou seest, Gen. 13 : 15. 28 : 22., *אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו סְתָמוֹם פְּלִשְׁתִּים* the Philistines had stopped up all the wells that his father's servants had digged, 26 : 15. This is also the case when the relative bears an indirect relation to the verb of the secondary clause, which relation is indicated by a preposition with another suffix, e. g. *הָאָרֶץ אֲשֶׁר אָתָּה שֹׁכֵב עָלֶיהָ לָּךְ אֶתְּנֶנָּה* the land which thou (art) lying upon it to thee will I give it, i. e. I will give thee the land on which thou liest, Gen. 28 : 13.

¶ § 899. In all the instances which have now been given, the secondary clause may be said to have for its subject or object the noun forming part of the primary clause, which is referred to and represented by the relative. Such however is not always the case; for this subject or object is frequently not the noun to which the relative refers, but one that bears to such noun a direct possessive relation, as *blessed is the man whose trust is in God*. As the Hebrew relative is indeclinable, this relation of the noun forming the subject or object of the secondary clause to the noun in the primary clause to which the relative refers, is indicated by adding to the former a pronominal suffix agreeing with the latter in gender and number. Thus,

1. The subject of the secondary clause of a sentence when in a possessive relation with the noun in the primary clause referred to by the relative, receives a pronominal suffix agreeing with such antecedent noun, e. g. *אֶתֶּר זֶרְעוֹ בּוֹ אֲשֶׁר* a tree which its seed (is) in itself, i. e. whose seed is in itself, Gen. 1 : 11, 12. Is. 5 : 28. Job 3 : 23., *אֲרָץ אֲבָנֶיהָ בְּרֹזָל* a land whose stones (are) iron, Deut. 8 : 9., *בְּתוֹכָם יְסוּדָם אֲשֶׁר* dwellers in houses of clay, whose foundations (are) in the dust, Job 4 : 19. 6 : 4.

2. The same is the case with a noun forming the direct or indirect object of the secondary clause, e. g. *בָּנָיו אֲשֶׁר קָצִירוֹ רָעַב יֹאכֵל* his children, which their harvest the hungry consumes, and the snare gapes for their substance, i. e. whose

harvest the hungry consumes, and whose substance the snare gapes for, Job 5 : 5., *אֲשֶׁר נִשְׁמַחְרִיחַ חַיִּים בְּאַפִּיר* *every thing which the breath of life (is) in its nostrils*, i. e. in whose nostrils there is the breath of life, Gen. 7 : 22. 24 : 40. 44 : 16, 17. Ruth 2 : 2., so *יָד־אֲשֶׁר אֶתָּה יִגְדֹּר* *the hand of those whom thou fearest*, Jer. 22 : 25.

¶ § 900. When the antecedent of the relative is of the first or second person, a verb or pronoun agreeing with it in the secondary clause sometimes for the sake of emphasis assumes the corresponding form. Thus it occasionally happens that,

1. When the relative constitutes the subject of the secondary clause, the verb as in English and Latin agrees with its antecedent in the first or second person, e. g. *אֲנֹכִי יוֹהֵה אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם* *I am the Lord who have brought thee out of the land of Egypt*, Ex. 20 : 2. (more emphatic than *אֲשֶׁר הוֹצִיאָהּ* *who has brought*).

2. When the relative is the object of the secondary clause, it is represented by a pronominal suffix agreeing in person as well as in gender and number (see § 897. 1.) with its antecedent, e. g. *אֲנֹכִי יוֹסֵף אֲשֶׁר* *I (am) Joseph who ye sold me*, i. e. whom ye sold, Gen. 45 : 4., so *הֲלֹא אֲנֹכִי אֶתָּה אֲשֶׁר רָכַבְתָּ עָלַי* (am) *I not thy ass on which thou hast ridden?* Num. 22 : 30. ; *וְאַתָּה עַבְדִּי אֲשֶׁר בָּחַרְתִּיהָ* *but thou (art) my servant whom I have chosen*, Is. 41 : 8, 9., *עַבְדִּי אֶתָּה אֲשֶׁר בָּהּ* *thou (art) my servant in whom I will be glorified*, Is. 49 : 3. Hos. 14 : 4.

3. When the subject or object of the secondary clause is a noun in possessive relation with the antecedent of *אֲשֶׁר*, it receives a suffix agreeing in person with such antecedent (see § 899), e. g. *אֲשֶׁר לֹא־* *who shall not be ashamed the waiters for me*, i. e. the waiters for whom shall not be ashamed, Is. 49 : 23., *אֲשֶׁר בָּהֶם לֹא הִלַּכְתֶּם* *who ye have not walked in my statutes*, i. e. in whose statutes, &c. Ezek. 11 : 12. 36 : 27., *אֲשֶׁר עִינֶיהָ פִּקְחוּת* *who thine eyes (are) opened*, i. e. whose eyes, &c. Jer. 32 : 19., *שִׁמְלֶכָה בֶּן־חֹרִים* *who thy king (is) the son of nobles*, i. e. whose king, &c. Eccl. 10 : 17.

¶ § 901. The relative *אֲשֶׁר* does not always refer directly to a noun contained in the primary clause, but is often used adverbially like the demonstrative *זֶה* (§ 890) with reference to those accidents accompanying the existence of all things, viz. *space* and *time*.

§ 902. 1. *a.* The relative is sometimes used alone, with reference to the place *where* an occurrence happens, e. g. *בְּמָקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ* *in the place where he talked with him*, Gen. 35 : 13, 14, 15. Num. 22 : 26. Ezek. 21 : 35., *בַּמִּדְבָּר אֲשֶׁר רָאִיתָ וְג'* *in the wilderness where thou hast*

seen, &c. Deut. 1:31. 8:15. Jer. 22:27. Eccl. 8:10., **כֵּן אֲשֶׁר-שָׁתָהּ**, *a nest where she may lay her young*, Ps. 84:4. 95:9.

b. It also denotes the place *whither*, e. g. **בְּמָקוֹם אֲשֶׁר הִגְלוּ אוֹתוֹ** *in the place whither they have exiled him*, Jer. 22:12., **הָאֶרֶץ אֲשֶׁר שְׁלַחְתָּנוּ** *the land whither thou hast sent us*, Num. 13:27. 1 Kings 12:2., **בְּכֹל אֲשֶׁר-תֵּלֵךְ** *whithersoever thou goest*, Gen. 28:15. Josh. 1:7.

2. The relation of the place to the action is frequently indicated by means of a preposition prefixed to the relative, e. g. **בָּאֲשֶׁר כָּרַע** *where he bowed down*, Judg. 5:27. 17:9. Ruth 1:16, 17., **נָתַה אֶת-הָעָם אֵלַי** *lead the people whither I told thee*, Ex. 32:34., **עַל אֲשֶׁר** *whithersoever I may go*, 2 Sam. 15:20. Ruth 1:16, 17., **קְחוּ, חֲבֵי הָחֵבֶן מֵאֲשֶׁר תִּמְצְאוּ** *get yourselves straw from wherever ye can find it*, Ex. 5:11.

§ 903. It is more usual however to find the relative employed to indicate place with the local particle **שָׁם** *there*, whose use in such case corresponds to that of the personal pronouns employed to specify more particularly the object of the secondary clause (§ 897. 1). By this means are pointed out,

1. The place *where*, expressed by **אֲשֶׁר שָׁם** *which there = where*, e. g. **אֲשֶׁר-שָׁם הָהָרָב** *where (there is) gold*, Gen. 2:11. Ex. 20:21. 1 Sam. 3:3., **שָׁם, אֲשֶׁר אַתֶּם** *where ye (are)*, Ex. 12:13., **שָׁם אָהְלָה** *where his tent had been*, Gen. 13:3, 14. 19:27. 2 Sam. 15:21., **אֲשֶׁר שָׁם שִׁכַנְתִּי שְׁמִי** *where I fixed my name*, Jer. 7:12.; occasionally with the preposition **בְּ** *in* prefixed to **אֲשֶׁר**, e. g. **שָׁם בָּאֲשֶׁר הוּא** *where he (is)*, Gen. 21:17. Judg. 5:27. In a few instances the formula **אֲשֶׁר שָׂמָה** *where* is employed in this sense, e. g. **אֲשֶׁר קָטְרוּ-שָׂמָה הַכֹּהֲנִים** *where the priests had burned incense*, 2 Kings 23:8.

2. The place *whereto*, expressed by **אֲשֶׁר שָׂמָה** *which thither = whither*, e. g. **אֲשֶׁר נָבִיא שָׂמָה** *whither we came*, Gen. 20:13. Num. 35:25. Deut. 11:10., **אֲשֶׁר הִפִּיצָה יְהוָה אֱלֹהֶיךָ שָׂמָה** *whither the Lord thy God has scattered thee*, Deut. 30:3. Jer. 13:7. 29:7. Sometimes **אֲשֶׁר שָׁם** *whither* is employed in this sense also, the addition of the **ה** directive (§ 643) being neglected, e. g. **אֲשֶׁר נִשְׁבְּרִישָׁם** *whither they were carried away*, 1 Kings 8:47. Is. 20:6. Ezek. 47:9., **אֲשֶׁר לֹא שְׁלַח אֲדֹנִי שָׁם** *whither my lord has not sent*, 1 Kings 18:10. Jer. 19:14. 29:14.

3. The place *whence*, expressed by **אֲשֶׁר מִשָּׁם** *which thence = whence*, e. g. **אֲשֶׁר לָקַח מִשָּׁם** *whence he was taken*, Gen. 3:23., **אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים** *whence the Philistines have proceeded*, Gen. 10:14. 24:5. Deut. 9:28. 11:10., **אֲשֶׁר הִגְלִיתִי אֶתְכֶם מִשָּׁם** *whence I exiled you*, Jer. 29:14.

§ 904. 1. The relative is also employed with reference to time *when*,* whether preceded by a noun indicating time, e. g. עַתָּה אֲשֶׁר שָׁלַטְתָּ הָאָדָם *a time when one man rules over another*, Ecc. 8 : 9.; or without any antecedent, e. g. אֲשֶׁר בָּנִי הָאֱלֹהִים אָל־בָּנוֹת הָאָדָם *when the sons of God came in to the daughters of men*, Gen. 6 : 4. 30 : 38., אֲשֶׁר יִשְׁאַלְכֶם בְּנֵיכֶם *when your children shall ask*, Josh. 4 : 21., אֲשֶׁר־עָשִׂיתִי בְּסֵתֶר *when I was made in secret*, Ps. 139 : 15.†

2. By the use of prepositions with אֲשֶׁר various points of time are denoted. Thus, *a.* כִּאֲשֶׁר *about (the time) that, when*, e. g. כִּאֲשֶׁר הִקְרִיב *when he drew near*, Gen. 12 : 10. 18 : 33. 20 : 13., כִּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ *when Moses raised his hand*, Ex. 17 : 11. Ecc. 4 : 17.; *b.* אַחֲרֵי אֲשֶׁר *after that*, e. g. אַחֲרֵי אֲשֶׁר הִשְׁמָאָה *after she is defiled*, Deut. 24 : 4. Josh. 9 : 16.; *c.* עַד אֲשֶׁר *until that*, e. g. עַד אֲשֶׁר תָּשׁוּב חֲמַת אָחִיךָ *until thy brother's fury turn away*, Gen. 27 : 44. Josh. 1 : 15. Hos. 5 : 15. Ruth 1 : 13., עַד אֲשֶׁר עָבְרֵנוּ אֶת־נָחַל זֶרֶד *until we had passed over the brook Zered*, Deut. 2 : 14., occasionally with the addition of the particle אִם (= Gr. ἄν), used to give a hypothetical meaning to the preterite, e. g. עַד אֲשֶׁר אִם הֵבִיאֵנָם אֶל־מְקוֹמָם *until that we have brought them to their place*, Num. 32 : 17. Is. 6 : 11.; *d.* מֵאֲשֶׁר *from (the time) that, since*, e. g. מֵאֲשֶׁר יִקְרָתְךָ בְּעֵינַי *since thou hast been precious in my sight*, Is. 43 : 4.

¶ § 905. When אֲשֶׁר employed as a double relative (§ 896. 1.) is in indirect objective relation to the verb of the primary clause, it frequently receives a prepositional prefix indicative of such relation. It thus appears chiefly,

1. With לְ *to*, e. g. שְׁמַע בְּקוֹלִי לְאֲשֶׁר אֲנִי מְצַוָּה אֹתָךְ *hearken to my voice, to what I command thee*, Gen. 27 : 8., וַיֹּאמֶר לְאֲשֶׁר עַל־בֵּיתוֹ *and he said to him who (was) over his house*, 43 : 16. 44 : 4. Is. 49 : 9.,

* So too the Arabic relative مَا, e. g. لَنْ تَدْخُلَهَا أَبَدًا مَا دَامُوا *we will never enter it while they remain there*, Kor. 5 : 27., لَا يَزَالُ مَا دَامَ نَائِبًا مَا دَامَ الْحَدَّادُ يَفْعَلُ عَمَلَهُ *he did not cease sleeping while the smith continued to do his work*, Loc. fab. 29.

† Hence arises its use in affirmative sentences to denote a condition, equivalent to the German *wenn* (= *wann*), e. g. אֲשֶׁר תִּשְׁמְעוּ אֶת־צִוֹת יְהוָה *when ye obey the commands of the Lord*, meaning, at the time when (equivalent to "in the case that") ye obey, &c. Deut. 11 : 27. In a negative proposition this use of אֲשֶׁר is inadmissible, and the ordinary conditional particle אִם must be employed, as in v. 28.

18 : 12., *וְהָיָה אֲשֶׁר* Num. 25 : 13. And occasionally by a prefixed preposition, e. g. *בְּאֲשֶׁר* *because*, Gen. 39 : 9, 23. ; *כְּאֲשֶׁר* *according as*, Gen. 7 : 9, 16. 12 : 4. Ex. 39 : 43. Judg. 1 : 7., *because*, Judg. 6 : 27. 1 Sam. 28 : 18. 2 Kings 17 : 26.

Omission of the Relative.

§ 907. As the relative is used merely to connect a part or the whole of one sentence or clause of a sentence with another, it may be omitted whenever a writer, wishing to employ an emphatic brevity of expression, does not consider it necessary to note the division of the two sentences or clauses, but exhibits them as a single one. Accordingly we find that most omissions of this sort occur in poetry and in poetical expressions.

§ 908. 1. The relative is sometimes omitted when it would refer to a noun of the primary clause, and form the subject of the secondary one, e. g. *אֲנִי הַנִּכְבֵּר רָאָה עֲנִי* *I (am) the man (who) has seen affliction*, Lam. 3 : 1. Is. 54 : 1. 61 : 10., *וַיַּשְׁכַּח אֱלֹהֵי עֲשָׂו* *and he forsook the God (who) made him*, Deut. 32 : 15. Is. 40 : 20., *תִּזְכְּרִי עֲבָרֶי תִּזְכְּרִי* *thou shalt remember (it) as waters (that) pass away*, Job 11 : 16., *בְּאֶרֶץ לֹא לָהֶם* *in a land (that) is not theirs*, Gen. 15 : 13. Deut. 32 : 17. Is. 30 : 5, 6. 55 : 5.

2. a. The omission also takes place, as is often the case in English, when the relative would form the object of the secondary clause, e. g. *וַיִּפְּרֹץ יְהוָה בְּאֵלֶּיךָ נִטְעַת יְהוָה* *נִטְּרוּ* *they are spread out as lign-aloe trees (which) the Lord has planted*, Num. 24 : 6., *תִּקְרָא לְאֻמָּה לֹא יָדָעְתָּ* *thou shalt call a nation (that) thou knowest not*, Is. 55 : 5. Ps. 18 : 14., *אָבֵן מִיָּסֵד הָיָה לְרֹאשׁ פִּנָּה* *the stone (which) the builders refused has become the head of the corner*, Ps. 118 : 22., *תִּבְעֵי גִוִּים בְּשִׁחַת עָשׂוּ* *the heathen have sunk into the pit (that) they have made*, Ps. 9 : 16. 25 : 12. Prov. 9 : 5.

b. In this case, although the relative is omitted, a pronominal suffix of the proper gender and number is sometimes added to the verb of the secondary clause or to a preposition, to point out the kind of objective relation intended (see § 897. 1.),* e. g. *עַשׂ כְּבֹדֶךָ אֶכְלֶה עָשׂ* *as a garment the moth devours it*, i. e. which the moth devours, Job 13 : 28. Is. 51 : 8., so

* The same construction is frequently employed with an indefinite antecedent in Arabic, e. g. *أَعْتَصَبْتُ شَيْءًا* *any thing I have taken it by force*, i. e. which

הִדְרָךְ יִלְכּוּ בָּהּ *gods whom they knew not*, Deut. 32 : 17. ; *the way they walked in it*, i. e. in which they walked, Ex. 18 : 20. Deut. 32 : 37. Ps. 12 : 6., so עַן לֹא יִחַשֵׁב יְהוָה לוֹ *a man to whom the Lord imputes not iniquity*, Ps. 32 : 2. 72 : 12.

§ 909. The relative is also occasionally omitted when, being employed as a double relative, it would constitute the object of the primary as well as the subject or object of the secondary clause (§ 896. 1.), e. g. חֲסֹל הַטָּמֵא *the grave* (devours those who) *have sinned*, Job 24 : 19., אַחֲרֵי לֹא-יִרְעוּלָהּ *after* (those things which) *do not profit*, Jer. 2 : 8. ; מִה אֲזַעַם לֹא זָעַם יְהוָה *how shall I execrate* (him whom) *the Lord has not execrated*? Num. 23 : 8. In this case also a suffix may be employed to indicate the object of the secondary clause, e. g. מִה אֲקַב לֹא קִבָּה אֵל *how shall I curse* (him) *whom God has not cursed*? lit. how shall I curse God has not cursed him? Num. 23 : 8.

§ 910. The omission of the relative takes place also when it would refer to a noun understood in possessive relation with one in the primary clause (§ 899). Although the specifying noun does not appear, the specified one, being closely united to the following clause, undergoes the same changes as if connected with a noun in the construct (see § 810), e. g. יִתְּרֵה עֲשֹׂה *the residue of* (what) *he had gotten*, Jer. 48 : 36., שִׁפְתָּ לֹא-יִדְעָתִי *the tongue of* (one whom) *I did not understand*, Ps. 81 : 6., בְּיַד-תִּשְׁלַח *by the hand of* (him whom) *thou wilt send*, Ex. 4 : 13. Lam. 1 : 14. Ps. 141 : 9., אֲשֶׁרִי תִבְחַר *O the blessings of* (him whom) *thou choosest*, i. e. blessed is he whom, &c. Ps. 65 : 5. Prov. 8 : 32.

§ 911. The relative is occasionally omitted when it would refer to the place *where* (§ 902. 1. a.), e. g. מְקוֹם לִזְקֵי *a place for gold* (where) *they refine* (it), Job 28 : 1., קְרִית הַנָּה דָּוִד *a city* (where) *David dwelt*, Is. 29 : 1. ; or to the time *when* (§ 904. 1.), e. g. עַתָּה דִגְגָנָם וְתִירוֹשָׁם *the time* (when) *their corn and their wine were plentiful*, Ps. 4 : 8., בְּיוֹם דִּבֶּר יְהוָה אֲלֵיכֶם *on the day* (when) *the Lord spoke to you*, Deut. 4 : 15. Ps. 18 : 1.

§ 912. 1. The omission is also found to take place in cases where the relative with a preposition might be expected ; thus בְּאֲשֶׁר *in which*, *where*, e. g. פָּתְחוּ-פִּתְחֵי פֶתַח לֵאמֹר הִיא פֶתַח *then were they in great fear*

I have taken, &c. Loc. fab. 21., حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ *until one comes to us with a sacrifice the fire consumes it*, i. e. which the fire consumes, Kor. 3 : 179.

(where) *there was no fear*, Ps. 53 : 6. : מֵאֲשֶׁר *from which, whence*, e. g. הַבֵּיטוּ אֶל-צִוְרֵי הַצִּבְנוֹתָם וְאֶל-מִקְבֵּת בּוֹר נִקְרָתָם *look to the rock (from which) ye are hewn, and to the hole of the pit (from which) ye are digged*, Is. 51 : 1. ; כַּאֲשֶׁר *as*, e. g. אָכְלוּ עַמִּי אֶכְלִי לֶחֶם *who eat up my people (as) they eat bread*, Ps. 14 : 4. 53 : 5.

2. Sometimes the relative only is omitted, and the preposition expressed, e. g. בְּקִשְׁתִּי לֹא נִמְצָאתִי לְלֹא שְׁאַלְתִּי לְלֹא יֵרֶשְׁתִּי *shall I be obtained by (those who) do not ask for, be found by (those who) do not seek me?* Is. 65 : 1., וְהֵעֲלִיתָם אֶת-אֲרוֹן יְהוָה אֶל-הַכִּינוֹחַתִּי לוֹ *and bring up the ark of the Lord to (where) I have made preparation for it*, 1 Chron. 15 : 12. 2 Chron. 1 : 4.

§ 913. Lastly, the relative is sometimes omitted, as is frequently the case in English, where it would be employed as a conjunctive particle to unite two clauses of a sentence (§ 906. 1.), e. g. יָדְעוּ גוֹיִם אֲנֹשֶׁ הֵמָּה *let the nations know (that) they are men*, Ps. 9 : 21., גַּשְׁמוּ אָמַר אֲתָם *Gashmu says (that) thou and the Jews (are) thinking to rebel*, Neh. 6 : 6.

CHAPTER X.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 914. THE interrogative in its use bears a strong affinity to the relative pronoun, it being employed to *ask* as the latter is to *declare* something respecting the person or thing to which it refers. There is however this difference between the two, that while the relative is employed in making a further statement concerning an object previously mentioned, the interrogative can refer only to one which has yet to be designated. The interrogative also shares the peculiarities of the relative in not varying its form to indicate gender, number, or case ; but differs from it by showing whether the object referred to is

a person or thing, a distinction which in this case it seems more necessary to make, as the name of such person or thing has not been mentioned, while with the relative it usually has. The interrogative referring to persons is **מִי** *who*? Gr. *τίς*; Lat. *quis*? that referring to things is **מָה** *what*? Gr. *τί*; Lat. *quid*?*

§ 915. These interrogatives, followed by the name of the person or thing to which they refer, may be used either predicatively or attributively, i. e. they may constitute the predicate of a sentence, as *who is that man*? or may be joined to the following noun as a qualificative, forming with it an extended subject or object (§ 703), as *what man struck me*? *what house do you see*?

1. *a.* In the following instances the rational interrogative **מִי** *who*? followed by the name of the person to whom it refers, forms the predicate of an interrogative sentence, e. g. **מִי הַלְזָה** *who (is) that man*? lit. that man is who? Gen. 24:65., **מִי אַבִּימֶלֶךְ וּמִי שֶׁכֶם** *who (is) Abimelech, and who (is) Shechem*? Judg. 9:28., **מִי־בַעַל מִשְׁפָּחִי** *who (is) my adversary*? Is. 50:8., **מִי אֲדֹנָי לָנוּ** *who (is) Lord over us*? Ps. 12:5. 18:32.

b. α. The same is the case with the irrational **מָה** *what*? followed by the name of the thing to which it refers, e. g. **מָה־שֵּׁמֶךְ** *what (is) thy name*?† Gen. 32:28. 1 Sam. 28:14. Esth. 5:6. 7:2., **מָה הָאֵשֶׁת** *what (shall be) the trespass-offering*? 1 Sam. 6:4. Ezek. 20:29., **מָה־הָזֶה** *what (is) that proverb*? Ezek. 12:22., **מָה־מִשְׁפַּט הָאִישׁ** *what (was) the manner of the man*? i. e. what kind of man was he? 2 Kings 1:7., **מָה הָאֲבָנִים הָאֵלֶּה** *what (are) these stones*? i. e. what do they signify? Josh. 4:21. 1 Sam. 4:14. 15:14. Occasionally the substantive verb is employed as a copula, e. g. **מָה־יְהוּדָה עֵץ־הַנֶּפֶךְ** *what is the vine*? Ezek. 15:2.

β. The interrogative **מָה** is sometimes employed as a predicate with reference to persons, e. g. **מָה־שֶּׁכֶרִי** *what (is) the Almighty*? Job 21:15., **מָה הָאָדָם** *what (is) man*? Eccl. 2:12., also **מָה־אֲנוּשׁ** Ps. 8:5. Job 7:17. 15:14., **מָה אִמִּי** *what (is) thy mother*? Ezek. 19:2.

* To these closely correspond the Arabic مَنْ (= מִי) and مَا (= מָה).

† The rational **מִי** is also occasionally used in asking this question, thus **מִי אַתָּה** equivalent to *who art thou*? Judg. 13:17. In the following instance **מִי** is employed with reference to nouns understood which include the idea of intelligent beings: **וּמִי בְמוֹת יְהוּדָה** *what (is) the transgression of Jacob, and what the high places of Judah*? Mic. 1:5., the interrogative referring in effect to **נִשְׁמָרוֹן** and **נִשְׁמָלִים**.

2. *a.* In the following instances **מִי** may be considered as a qualificative belonging to the noun before which it is placed, e. g. **מִי־אֵל** *what God (is there) in heaven?* Deut. 3 : 24., **מִי־גוֹי** *what nation (is so) great?* 4 : 7, 8. Ps. 77 : 14.

b. The same is the case with **מָה**, e. g. **מִדְּדָמוֹת תַּעֲרַכְרְלֵי** *what likeness will ye compare to him?* i. e. what will ye liken to him? Is. 40 : 18.; and also when the noun to which it belongs does not immediately follow, e. g. **מִדְּמַצְאוֹ אֲבוֹתֵיכֶם בִּי עָוֹל** *what iniquity have your fathers found in me?* Jer. 2 : 5., **מִדְּנִעְשָׂה יָקָר לְמֹרְדֵּכַי** *what honour has been done to Mordecai?* Esth. 6 : 3.

§ 916. The interrogatives **מִי** and **מָה** are also used as predicates when preceding not a noun but a personal or demonstrative pronoun. Thus,

1. With a following personal pronoun, e. g. **מִי־הוּא** *who (is) he?* Is. 50 : 9., **מִי־אַתָּה** *who (art) thou?* Ruth 3 : 9., **מִי אֲנֹכִי** *who (am) I?* 1 Sam. 18 : 18., **מִי אַתֶּם** *who (are) ye?* Josh. 9 : 8.; **מִי־הוּא** *what (is) he?* Num. 16 : 11., **מָה הֵנָּה** *what (are) they?* Gen. 21 : 29. Is. 41 : 21., **מָה נַהֲנֶה** *what (are) we?* Ex. 16 : 7, 8. (here the personal pronoun is placed emphatically before the interrogative).

2. With a following demonstrative pronoun, e. g. **מִי־זֶה** *who (is) this?* Is. 63 : 1. Jer. 50 : 44. Ps. 24 : 8. Lam. 3 : 37., **מִי זֶאת** *who (is) this?* Cant. 3 : 6. 6 : 10. 8 : 5., **מִי־אֵלֶּה** *who (are) these?* Gen. 33 : 5. Is. 60 : 8.; **מִי־זֶה** *what (is) this?* 1 Sam. 10 : 11. Esth. 4 : 5., **מִי־אֵלֶּה** *what (are) these?* Zech. 2 : 2.

§ 917. The interrogatives are likewise often followed by a noun or pronoun not denoting that to which they immediately refer, but bearing to them an indirect relation which is pointed out by a prefixed preposition. Thus,

1. With a following noun and preposition, e. g. **מִי בְּחֹצֵר** *who (is) in the court?* Esth. 6 : 4., **מִי לַיהוָה** *who (is) the Lord's?* i. e. who is on the Lord's side? Ex. 32 : 26.; **מִי־לָעָם** *what have the people?* i. e. what ails them? 1 Sam. 11 : 5., **מָה לִּידִירִי** *what has my beloved (scil. to do)?* Jer. 11 : 15., **מָה לַעֲשׂוֹת** *what (is there) for doing?* i. e. what is to be done? 2 Kings 4 : 13, 14. Esth. 1 : 15. 6 : 6.

2. With a following pronoun and preposition, e. g. **מִי־לָהּ פֹּה** *whom hast thou here?* Is. 22 : 16., **מִי אִתִּי** *who (is) with me?* who is on my side? 2 Kings 9 : 32., **מִי כְמוֹנִי** *who (is) like me?* Jer. 50 : 44.; **מִי־לָהּ פֹּה** *what hast thou here?* Is. 22 : 16., **מִי־לָהּ** *what (belongs) to thee?* i. e. what business is it of thine? Ps. 50 : 16., **מִי־לָהּ** *what wilt thou?* Judg. 1 : 14.

§ 918. Frequently too the interrogatives are followed by a verb of which they constitute either the subject or the object. Thus they appear,

1. As the subject of a following verb, e. g. *מי עשה הדבר הזה* *who has done this thing?* Judg. 6 : 29. 15 : 6. 20 : 18., *מי יגור באהלך* *who shall abide in thy tabernacle?* Ps. 15 : 1., *מי ימצא* *who can find a virtuous woman?* Prov. 31 : 10.; *מה חלק בדרך* *what portion have we in David?* meaning, we have no portion in David, 1 Kings 12 : 16. (the following clause has *לא*), *מה דמי יהלך* *what leaves me?* meaning, nothing leaves me, I am not at all relieved, Job 16 : 6.*

2. a. As the direct object of a following verb, e. g. *אתמי עשיתי* *whom have I defrauded? whom have I oppressed?* 1 Sam. 12 : 3. 28 : 11., *אתמי אשלח* *whom shall I send?* Is. 6 : 9. 28 : 9.; *מה עשית* *what hast thou done?* Gen. 4 : 10. 20 : 9. Is. 45 : 9. Eccl. 8 : 4. Ps. 11 : 3., *מה אמרו* *what did they say?* Is. 39 : 3, 4. 40 : 6.

b. As the indirect object of a verb, in which case it receives a preposition, e. g. *למי אני אעבד* *whom should I serve?* 2 Sam. 16 : 19. Esth. 6 : 6., *למי אירא* *of whom shall I be afraid?* Ps. 27 : 1., *אלמי תדמיון אל* *to whom will ye liken God?* Is. 40 : 18, 25., *עלמי תנוס* *to whom will ye flee?* Is. 10 : 3. 53 : 1. 57 : 4., *אדמי נועץ* *with whom took he counsel?* Is. 40 : 14.; *במה יתרצה* *wherewithal shall he reconcile himself?* 1 Sam. 29 : 4. Mal. 1 : 7., *למה רגשו גוים* *wherefore do the heathen rage?* Ps. 2 : 1. Prov. 5 : 20., also *מה יסן* Hag. 1 : 9., *עלמה אדניה הטבעו* *on what are us foundations sunk?* Job 38 : 6., *כמה ימי שני חיה* *how many*

* From this use of the interrogative, by which a negative is implied, it came to be employed in later times as a proper negative, e. g. *מה תעירו ומה תעירו* *stir not, and do not awake my love*, Cant. 8 : 4. Although this conversion of the interrogative into a negative particle is rare in Hebrew, it is of extremely frequent occurrence in Arabic : thus, as an interrogative pronoun, e. g.

וَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ *what do they deceive but themselves, and what do they know?* meaning, they deceive none but themselves, and

are not aware of it, Kor. 2 : 8. 3 : 182.; as a negative particle, e. g. *مَا يُزَكِّي*

مَا شَعَرْتُ لِمَنْ نَزَلْتُ وَلَا أَدْرِي لِمَنْ صَرَرْتُ *a man is not justified by the testimony of his family*, Loc. fab. 7.,

I knew not on whom thou hadst alighted, and perceived not to whom thou hadst done injury, fab. 13., *مَا أَنَا لِصَا* *I am not a robber*, Kos. Chrest. p. 14.

(are) *the days of the years of thy life*? lit. according to what are the days, &c. Gen. 47: 8. Ps. 119: 84. Job 13: 23.*

§ 919. The personal interrogative **מִי** sometimes specifies a noun in construction, e. g. **בֶּן-מִי־זֶה** *whose son is this?* 1 Sam. 17: 55, 58., **אֲדֹשׁוּר מִי** *whose daughter (art) thou?* Gen. 24: 23, 47., **אֲדֹשׁוּר מִי** *whose ox have I taken? or whose ass have I taken? or from whose hand have I taken a bribe?* 1 Sam. 12: 3., **רוּחַ מִי** *whose spirit came from thee?* Job 26: 4.

§ 920. 1. The impersonal interrogative **מָה** is frequently employed to question the mode or rather the possibility of an action or condition, in which case it is equivalent to the English *how*? e. g. **מָה אֶקְבֵּל** *how shall I curse, and how shall I execrate?* Num. 23: 8., **מָה יִשְׁעֶנּוּ זֶה** *how shall this (man) save us?* 1 Sam. 10: 27., **מָה יִצְדַּק אָנוּ** *how should a man be just?* Job 9: 2.

2. And from this is derived its use before neuter verbs, participles, and adjectives, as an exclamation of admiration, e. g. **מִדֶּשְׁבוֹ אֲחֻלִּיךָ** *how excellent are thy tents!* Num. 24: 5., **מִדֶּיפּוֹ פְעֻמֶיךָ** *how beautiful are thy feet!* Cant. 7: 2, 7., **מִדֶּנוֹרָא הַמְקוֹם הַזֶּה** *how dreadful (is) this place!* Gen. 28: 17., **מָה אֲדִיר שְׁמֶךָ** *how glorious (is) thy name!* Ps. 8: 2., **מִה יְרֵדוֹת מִשְׁכְּנוֹתֶיךָ** *how amiable (are) thy tabernacles!* 84: 2.

† § 921. The interrogatives **מִי** and **מָה** when used relatively, i. e. when forming a constituent part both of a primary and secondary clause, assume by an easy transition the nature of *indefinite pronouns*, thus **מִי** *who*, Gr. *τις*, Lat. *quis*; **מָה** *what*, Gr. *τι*, Lat. *quid*.†

* The expressions **בְּמִי** and **בְּמָה**, formed by a slight change from **בְּמִי** and **בְּמָה**, lose the force of **מִי** and **מָה**, and are employed in poetry as separable prepositions equivalent to the prefixes **בְּ** and **בְּ** (§ 674).

† This is the principal office of the corresponding Arabic **مَنْ** and **مَا**, which are only occasionally used as interrogatives, e. g. **مَنْ يُنْفِقْ مَالَهُ فِي الْخَطِيئَةِ** *whoso squanders his wealth in sin, then complains that God has impoverished him*, Loc. fab. 16. 22., **وَمَنْ نُدْخِلِ النَّارَ** *whoever thou castest into hell*, Kor. 3: 109.; **مَنْ يَسْمَعْ مَا لَا يُصْلِحُ شَأْنَهُ** *whoso hears what will not amend his condition*, Loc. fab. 29., **وَأَتَيْنَا مَا وَعَدْتَنَا** *give us what thou hast promised us*, Kor. 3: 192.

1. Indefinite use of **מִי**, e. g. **רָאוּ מִי הָלַךְ מֵעִמּוֹנוּ** *see who is gone from us*, 1 Sam. 14 : 17., **לֹא הוֹדַעְתָּ אֶת־עַבְדְּךָ מִי יָשֵׁב עַל כִּסֵּא** *thou hast not informed thy servant (as to) who shall sit on the throne*, 1 Kings 1 : 27., **לֹא יָדַע מִרְאסָפָם** *he knows not who shall gather them*, Ps. 39 : 7.

2. Indefinite use of **מָה**, e. g. **לֹא יָדָעוּ מִדֶּהוּא** *they knew not what it was*, Ex. 16 : 15., **הוּא יֵגִיד לְךָ מִדִּיהִיָּה לְנַעַר** *he will tell thee what shall become of the child*, 1 Kings 14 : 3. Jer. 38 : 25. Job 23 : 5., **רְאֵה מָה הֵיכָאֵת הַזֹּאת** *see what (is) this going forth*, Zech. 5 : 5., **רְאֵה בְּמָה כְּחוֹ גְדוֹל** *see wherein (is) his great strength*, Judg. 16 : 5, 6.

§ 922. 1. They are often employed in a still more indefinite sense, equivalent to the English *whoever, whatever*, e. g. **מִי־יֵבֶעַל דְּבָרִים יִגַּשׁ** *whoever has business* (§ 821. 1.) *let him come to them*, Ex. 24 : 14., **מִי־יִרָא וְהִחֲדָה יָשֻׁב** *let whoever is fearful and timid return*, Judg. 7 : 3. Hos. 14 : 10. Prov. 9 : 4, 16., **אִתְּךָ עָלֶיךָ יִפֹּל** *whoever combine against thee shall fall for thy sake*, Is. 54 : 15.; **מִדֶּתְאֲמִיר נִפְתָּח** *whatever thy soul desires I will do for thee*, 1 Sam. 20 : 4.; occasionally without reference to a secondary clause, e. g. **וְיָעֹבֵר עָלַי מָה** *let come upon me aught whatever*, Job 13 : 13., **בְּלִי־דַעַת מָה** *she knows naught whatever*, Prov. 9 : 13.

2. A fuller construction is sometimes made use of, which consists in adding the relative **אֲשֶׁר**, e. g. **מִי אֲשֶׁר הִטָּא־לִי** *whoever sins against me*, Ex. 32 : 33., **מִי אֲשֶׁר חִפֵּץ בְּיוֹאֵב וּמִי אֲשֶׁר־לְדָוִד** *whoever favours Joab and whoever (is) for David*, 2 Sam. 20 : 11., **מִי אֲשֶׁר יִחְבֵּר אֶל כָּל־** *whoever is united to all the living*, Eccl. 9 : 4.; **מִדֶּשֶׁה־יָהּ** *what-ever has been*, Eccl. 3 : 15. 6 : 10. 7 : 24.

CHAPTER XI.

THE NUMERALS.

Cardinals.

§ 923. THE words used in Hebrew to perform the office of *cardinal numerals* may be considered with but a few exceptions as nouns placed either in apposition or construction with the name of the thing numbered. As there are many peculiarities belonging to the Hebrew numerals in common with those of the other Shemitish languages, we shall treat of them somewhat in detail, and with a classification founded on the manner in which these peculiarities display themselves.

§ 924. The numeral *one*, masc. **אֶחָד**, fem. **אַחַת** (§ 610), which specifies a noun by designating its inherent quality of individuality, is a true qualificative adjective, and as such is always placed after its noun, with which it agrees both in gender and with respect to definiteness or indefiniteness, e. g. **אֶחָד יוֹם** *one day*, Gen. 1 : 5, 9. 2 : 24. &c., **שְׁמַח אַחַת** *one speech*, Gen. 11 : 1. 27 : 38. Ex. 12 : 49. &c.; **הַקָּרֵשׁ הָאֶחָד** *the one board*, Ex. 26 : 16, 17, 19. 29 : 15, 39. &c., **אֶחָדְכֶם הָאָחִיךְ** *one of your brethren*, lit. the one brother of you, Gen. 42 : 33., **צִלְעֵי-הַמִּשְׁכָּן הָאֶחָד** *the one side of the tabernacle*, Ex. 26 : 26., **הַמַּחֲנֶה הָאֶחָד** *the one company*, Gen. 32 : 9. Ex. 26 : 2, 24. 28 : 10. &c., **צִלְעֵי הָאָחֶת** *the one side of it*, Ex. 25 : 12.

§ 925. This is also partially the case with the number *two*, masc. **שְׁנַיִם**, fem. **שְׁתֵּי**, which, in consequence of its intermediate nature between singular and plural,* partakes with the numeral *one* of the character of an adjective, and with those above it of that of a noun. Thus, like the former, it agrees with the noun to which it refers in gender and in assuming the dual form; and like the latter, it is placed before instead of after such noun, and also stands with it either in

* It is on account of this intermediate nature of the number *two*, that in several of the ancient Indo-European languages, as the Sanscrit, Greek, and Mæso-Gothic, and likewise in the Arabic, it is indicated in the inflections both of verbs and nouns by a separate termination.

apposition or construction (see § 926),* e. g. *שְׁנֵי אָנָשִׁים* *two men*, Josh. 2 : 1. Judg. 11 : 37, 39., *נָשִׁים שְׁתֵּים* *two women*, 1 Kings 3 : 16.; *שְׁנֵי מַלְאָכִים* *the two angels*, Gen. 19 : 1. 22 : 3. 25 : 23., *שְׁתֵּי נָשִׁים* *two wives*, Gen. 4 : 19. 19 : 8, 15. As this unit may stand in construction with the noun to which it belongs, it may also on the same principle receive a pronominal suffix (§ 885), in which case it signifies *both*, e. g. *שְׁנֵינוּ* *both of us*, Gen. 31 : 37., *שְׁנֵיכֶם* *both of you*, 27 : 45., *שְׁנֵיהֶם* *both of them* (masc.), 2 : 25., *שְׁתֵּיהֶן* *both of them* (fem.), 1 Sam. 25 : 43.

§ 926. 1. The cardinals from *three* to *ten* inclusive although plural in meaning are singular in form, being in reality abstract feminine nouns with the appropriate ending הַ (§ 494. I.). When they are joined to masculine nouns, this termination is retained, and serves to point out the gender of the numeral; but when they are employed to designate the number of feminine nouns, in which case the whole compound expression may be viewed as feminine, the termination הַ of the numeral is dropped as superfluous (§ 612), e. g. *שְׁלֹשָׁה אָנָשִׁים* *three men*, Gen. 18 : 2., *אַרְבָּעָה חָרָצִים* *four carpenters*, Zech. 2 : 3., *שְׁבַע מִזְבְּחוֹת* *seven altars*, Num. 23 : 1.; *שְׁלֹשׁ שָׁנִים* *three years*, 1 Kings 15 : 2., *חֲמִשָּׁה אַמּוֹת* *five cubits*, Ex. 27 : 1., *שִׁבְעַת כְּבָשׂוֹת* *seven ewe-lambs*, Gen. 21 : 30.†

2. These units may either be placed in apposition with the noun to which they belong, as in the instances just given; or they may be joined to it in the closer connection of the construct state, when the numerals undergo the same changes as other nouns, e. g. *שְׁלֹשָׁה הָאָנָשִׁים* *the three men*, Job 32 : 1, 5., *שֵׁשֶׁת יָמִים* *six days*, Ex. 20 : 8, 11., *עֶשְׂרֵת הַשִּׁבְטִים* *the ten tribes*, 1 Kings 11 : 35.; *חֲמִשָּׁה הַיָּרִיעוֹת* *the five curtains*, Ex. 26 : 3. In like manner they may receive pronominal suffixes, e. g. *אַרְבָּעָהּ* *these four*, Dan. 1 : 17. Ezek. 1 : 8., *שִׁבְעָתָם* *those seven*, 2 Sam. 21 : 9.

3. The use of these two modes of construction depends on whether the writer views the connection as being more or less strict. The

* We thus see that in Hebrew the numeral *one* is treated wholly as an adjective, and *two* partly so. Some languages go further in this respect, and others not so far: thus in Sanscrit and Greek the four first cardinals, and in Latin, Russian, and Polish the three first, are adjectives; while in the Teutonic languages and those derived from the Latin, the first only is declined.

† This construction, it will be observed, is logical, not formal; that is, it depends on the real gender of the noun as determined by § 494, and not on its mere form (see §§ 556, 557). An exception however appears in the phrase *שְׁלֹשָׁה נְשִׂי-בָנָיו* Gen. 7 : 13., where the formal construction is employed.

construct is much less frequently employed than the absolute state, and seldom except when the noun is definite; but the idea conveyed is in both cases the same, with the exception that the construct is generally although not always used to denote a series, e. g. *שְׁלֹשֶׁת יָמִים* *three* (successive) *days*, Ex. 10:22., *שִׁבְעַת יָמִים* *seven* (successive) *days*, 12:15. 24:16. 29:30.*

§ 927. The numbers from *eleven* to *nineteen* inclusive are denoted by placing the necessary unit before the numeral *ten* (§ 617). The construction of the former number with the latter is similar to that of the units with their nouns; that is, it is placed with it either in construction, as *שְׁלֹשׁ עָשָׂר* *thirteen*, or in apposition, as *שְׁלֹשָׁה עָשָׂר*, the former being the most frequent. Their form as to gender is regulated on the principles already detailed. Thus,

1. The numerals *eleven* and *twelve*, like the adjectives *one* and *two* from which they are formed, agree in gender with the nouns they are used to qualify (§§ 924, 925), e. g. *אֶחָד עָשָׂר כִּכְבִּים* *eleven stars*, Gen. 37:9., *אֶחָת עָשָׂרָה שָׁנָה* *eleven years*, 2 Kings 23:36.; *שְׁנֵים-עָשָׂר נְסִיָּאִים* *twelve princes*, Gen. 17:20. 25:16., *אִישׁ עָשָׂר אֲנָשׁ* *twelve men*, Josh. 3:12. 1 Kings 7:25., *שְׁתֵּים עָשָׂר שָׁנָה* *twelve years*, Gen. 14:4., *אֶבְנִים שְׁתֵּים-עָשָׂרָה* *twelve stones*, Josh. 4:8.

2. Those from *thirteen* to *nineteen* being nouns, the first unit, as when employed alone, retains its feminine form with masculine nouns, but drops its characteristic termination with feminine nouns as being no longer required (§ 926. 1). With the second unit, however, the case is precisely the reverse: for when the first retains its feminine ending, that of *עָשָׂרָה* is dropped as superfluous; but when on the contrary the first rejects its termination, that of *עָשָׂרָה* is preserved, in order to point out the gender belonging to the numeral, e. g. *שְׁלֹשָׁה עָשָׂר אֵילִם* *thirteen rams*, Num. 29:13., *שְׁלֹשֶׁת עָשָׂרָה עָרִים* *thirteen cities*, Josh. 21:19.; *חֲמִשָּׁה עָשָׂר בָּנִים* *fifteen sons*, 2 Sam. 9:10., *חֲמִשָּׁה עָשָׂרָה שָׁנָה* *fifteen years*, Gen. 5:10. 11:25., &c. &c.

¶ § 928. The distinction of gender in the numerals as well as the difference of construction above described, are confined to the units. The tens, i. e. the numbers *twenty*, *thirty*, &c. as far as *ninety*, are indeclinable plural nouns with the masculine termination *יָם* (§ 618), and are always placed in apposition with the nouns to which they belong, e. g. *עָשָׂרִים יוֹם* *twenty days*, Num. 11:19., *עָשָׂרִים אַמָּה* *twenty cubits*,

* These expressions are also explained by Jarchi to mean *שִׁבְעַת יָמִים רְצופִין* *seven days in succession* and *שְׁלֹשֶׁת יָמִים רְצופִין* *three days in succession*.

1 Kings 6 : 3, 16. ; אַרְבָּעִים בָּנִים *forty sons*, Judg. 12 : 14., אַרְבָּעִים שָׁנָה *forty years*, Gen. 25 : 20., &c. &c.

§ 929. The intermediate numbers, viz. those between *twenty* and *thirty*, between *thirty* and *forty*, &c., are usually denoted by connecting with the ten the necessary unit by means of the conjunction וְ; and as the former number is indeclinable, it has no influence over the form of the latter, which is construed as when alone : that is, the numbers *one* and *two* agree as adjectives with the nouns to which they belong (§§ 924, 925), e. g. יוֹם וָאֶחָד עָשָׂרִים *twenty-one days*, Dan. 10 : 13., אַרְבָּעִים וָאֶחָד שָׁנָה *forty-one years*, 1 Kings 14 : 21. &c., וְשָׁנִים, אַרְבָּעִים וָאֶחָד אִישׁ *forty-two men*, 2 Kings 10 : 14., וְשָׁתִים עִיר אַרְבָּעִים *forty-two cities*, Deut. 35 : 6, 7. ; and those from *three* to *nine* inclusive retain their feminine termination before masculine nouns, and drop it before feminine nouns as no longer necessary (§ 926. 1.), e. g. עֲשָׂרִים וָאַרְבָּעָה פָּרִים *twenty-four bullocks*, Num. 7 : 88., עֲשָׂרִים וְשָׁלֹשׁ עָרִים *twenty-three cities*, 1 Chron. 2 : 22. ; שְׁמֹנִים וָחֲמִשָּׁה אִישׁ *eighty-five men*, 1 Sam. 22 : 18., וְשֵׁשֶׁשׁ אֵילִים תְּשַׁעֲרָה *ninety-six rams*, Ezra 8 : 35.

§ 930. We have hitherto treated of the form of the numerals only ; that of the nouns which they specify is also affected by the union of the two terms. Thus, nouns numbered by the units from *two* to *ten* inclusive are for the most part placed in the plural ; while those which are accompanied by the tens from *twenty* to *ninety* usually retain the singular form. Strange and anomalous as this may appear, it admits of an easy solution, on a principle analogous to that by which the gender of the numerals has been explained. As the units from *three* to *ten* are of the singular form, it is requisite that the plurality of the entire expression should be shown in the form of the noun itself, which accordingly receives the plural termination (see § 926). The tens, on the contrary, are themselves of the plural form ; so that the plural termination may readily be dispensed with in the nouns which they accompany, without any diminution of perspicuity (see § 928). The mixed numbers from *eleven* to *nineteen* follow for the most part the construction of the units of which they are composed ; still as they each consist of two numerals, although without the plural termination, their nouns are sometimes put in the singular like those accompanied by the tens : hence we have both עֲשָׂרָה וְשָׁלֹשׁ עָרִים *thirteen cities*, Josh. 21 : 19., and עִיר וְשָׁלֹשׁ עָשָׂרָה v. 33. (see § 927. 1. 2.).

§ 931. This peculiarity, however, which the numerals from *eleven* to *ninety* possess of frequently taking a noun in the singular, exhibits itself for the most part only with collective nouns or nouns used col-

lectively, which, although singular in form, have a plural signification : thus, for example, the singular generic **אֵל**, which as we have shown is frequently construed as a plural (§ 751), as also nouns denoting certain measures or portions whether of *extent*, of *weight*, or of *time*, e. g. **אֶמָּה** **שְׁלֹשִׁים** *thirty cubits*, Gen. 6 : 15. Ex. 27 : 16. 38 : 13., e. g. **שֶׁקֶל** **שְׁלֹשִׁים** *thirty shekels*, Lev. 27 : 4.,* **אַרְבָּעָה עָשָׂר יוֹם** *fourteen days*, 1 Kings 8 : 65.

¶ § 932. The numerals **מֵאָה** *hundred* and **אַלֶּף** *thousand* are construed, with respect to the numerals by which they are specified, the former as a feminine and the latter as a masculine noun. We will therefore treat of them separately, discussing first the forms which they and their accompanying numerals assume, and afterwards those taken by the nouns to which they belong.

§ 933. 1. *a.* When the feminine numeral **מֵאָה** *hundred* is qualified by one of the units from *three* to *nine*, it assumes the plural form **מֵאוֹת** (§ 930), and the unit loses its characteristic termination **ה**, (§ 926. 1.), e. g. **שְׁלֹשׁ מֵאוֹת** *three hundred*, Gen. 5 : 23. 9 : 28., **חֲמִשָּׁה מֵאוֹת** *five hundred*, Gen. 11 : 11. Ex. 30 : 24. 38 : 26., &c. &c. Instead of the unit *two*, it takes the dual form **מֵאוֹתַיִם** *two hundred*, Gen. 11 : 23. 32 : 15. Judg. 17 : 4.

b. This, like the other numerals of the singular form, may be placed with the noun it belongs to either in apposition or in construction (§ 926. 2.), e. g. **מֵאָה צִמְקִים** *a hundred bunches of raisins*, 1 Sam. 25 : 18., **מֵאָה אַמּוֹת** *a hundred cubits*, Ezek. 40 : 27.; **מֵאָה שָׁנָה** *a hundred years*, Gen. 25 : 7, 17., **מֵאָה אֶרְבִּי** *a hundred sockets*, Ex. 38 : 27.

2. *a.* The noun numbered assumes the plural form, whether accompanied by the singular **מֵאָה** (see § 926. 1.), e. g. **מֵאָה נְבִיאִים** *a hundred prophets*, 1 Kings 18 : 4., **מֵאָה פְּעָמִים** *a hundred times*, 2 Sam. 24 : 3.

* As the two nouns **אֶמָּה** and **שֶׁקֶל** serve to specify the numerals, they frequently take the preposition **בְּ** : thus **אֶמָּה**, e. g. **עֶשְׂרִים בְּאֶמָּה** *twenty cubits*, lit. twenty (measured) by the cubit, Zech. 5 : 2., **שְׁלֹשִׁים בְּאֶמָּה**, 1 Kings 7 : 23. 2 Chron. 4 : 2., and also with the units, e. g. **חֲמִשָּׁה בְּאֶמָּה**, 1 Kings 6 : 6., **שֶׁשׁ בְּאֶמָּה**, 6 : 3, 25, 26.; so too the noun of weight **שֶׁקֶל**, e. g. **שְׁלֹשִׁים בְּשֶׁקֶל הַקֹּדֶשׁ**, Ex. 38 : 24. Num. 7 : 13. But when the term **שֶׁקֶל** is used to denote pieces of money, it is put for distinction's sake in the plural even after the tens, e. g. **עֶשְׂרִים שֶׁקֶלִים**, Ezek. 45 : 12., **שְׁלֹשִׁים שֶׁקֶלִים**, Ex. 21 : 32. Lev. 27 : 5.; this is also the case with some of the other nouns that are construed collectively, when emphasis is required, e. g. **שְׁלֹשִׁים אַנְשִׁים**, Jer. 38 : 10., **חֲמִשִּׁים אַמּוֹת**, Ezek. 42 : 2.

1 Chron. 21 : 3. ; by the dual מאתים (see § 925), e. g. עדים מאתים *two hundred she-goats*, Gen. 32 : 15., דבליים מאתים *two hundred cakes of figs*, 1 Sam. 25 : 18. ; or by the plural מאות, qualified by one of the units from *three to nine* (see § 928), e. g. שלש מאות שועלים *three hundred foxes*, Judg. 15 : 4. 1 Kings 10 : 17., חמש מאות אתונות *five hundred she-asses*, Job 1 : 3., שבע מאות פרשים *seven hundred horse-men*, 2 Sam. 8 : 4.

b. But nouns used collectively, as also those of measure, weight, and time (see § 931), are placed in the singular after all those forms : thus after the singular, e. g. מאה איש *a hundred men*, Judg. 7 : 19. 1 Kings 18 : 13., מאה רכב *a hundred chariots*, 2 Sam. 8 : 4. 1 Chron. 18 : 4., מאה אמה *a hundred cubits*, 1 Kings 7 : 2. Ezek. 40 : 19., מאה שנה *a hundred years*, Gen. 17 : 17. ; after the dual, e. g. מאתים איש *two hundred men*, 1 Sam. 30 : 10., מאתים לחם *two hundred loaves*, 2 Sam. 16 : 1., מאתים שנה *two hundred years*, Gen. 11 : 23. ; after the plural, e. g. ארבע מאות איש *four hundred men*, Gen. 32 : 7. Judg. 3 : 31., ארבע מאות נערה בתולה *four hundred young virgins*, Judg. 21 : 12., חמש מאות צמד בקר *five hundred yoke of oxen*, Job 1 : 3., ארבע מאות שקל *four hundred cubits*, 2 Kings 14 : 13., ארבע מאות אמה *four hundred shekels*, Gen. 23 : 16. Ex. 38 : 29.,* תשע מאות שנה *nine hundred years*, Gen. 5 : 5, 7, 8, 10. &c.

§ 934. 1. a. When the masculine numeral אלה thousand is qualified by one of the units from *three to ten*, it assumes the plural form אלפים, the preceding unit retaining its characteristic feminine termination (§ 926. 1.), e. g. שלשת אלפים *three thousand*, 1 Sam. 13 : 2, 5., ששת אלפים Num. 3 : 34., שמנית אלפים 3 : 28. &c. &c.† Instead of the number *two*, it takes the dual form אלפיים Num. 7 : 85. 35 : 5. Judg. 20 : 45. &c. When qualified by one of the numerals from *eleven to ninety*, it retains like other nouns its singular form, e. g. ארבעה עשר אלף *fourteen thousand*, Num. 17 : 14., ששים אלף 26 : 27., שנים ועשרים אלף 26 : 14. It also remains in the singular when qualified by *מאה* in any of its forms, e. g. מאת אלף Num. 2 : 9, 16, 24., מאתים אלף 1 Sam.

* We have also ארבע מאות בשקל חקוש Num. 7 : 85. (see § 931. note), and שלש מאות משקל 2 Sam. 21 : 16.

† Instead of the expression אלפים עשרת *ten thousand*, the term רבוא myriad is employed by some of the later writers. Being a feminine noun, it is construed accordingly, e. g. שתי רבוא *two myriads*, i. e. twenty thousand, Neh. 7 : 71., שש רבוא Ezra 2 : 69. ; although sometimes it is put as a collective in the singular when qualified by a unit, e. g. שתי רבוא Neh. 7 : 72., ארבע רבוא v. 66., שמים רבוא Jon. 4 : 11.

15 : 4., *שְׁלֹש־מֵאוֹת אֵלֶּה* Num. 31 : 36, 43. ; but when qualified by *אֵלֶּה*, it regularly takes the plural form, e. g. *אֵלֶּה אֲלֵפִים* 1 Chron. 21 : 5. 22 : 14.

b. With the following noun it is placed like *מֵאָה* either in apposition, e. g. *שְׁלֹשָׁת אֲלֵפִים אִישׁ* *three thousand men*, 1 Sam. 26 : 2., *שְׁבַע אִישׁ* 2 Chron. 30 : 24., *שֵׁשֶׁת אֲלֵפִים גְּמָלִים* Job 42 : 12. ; or in construction, e. g. *שְׁלֹשָׁת אֲלֵפֵי אִישׁ* Ex. 32 : 28., *שְׁבַע אֲלֵפ־צֹאן* *seven thousand camels* Job 1 : 3.

2. a. The noun numbered assumes the plural form when preceded by the singular *אֵלֶּה*, whether alone or qualified by another numeral, e. g. *אֵלֶּה עֲזִים* *a thousand goats*, 1 Sam. 25 : 2. 2 Chron. 30 : 24., *אֵלֶּה נְעֻמִּים* *a thousand times*, Deut. 1 : 11., *אֵלֶּה עֹלֹת* *a thousand burnt offerings*, 1 Kings 3 : 4. Job 42 : 12., *אַרְבָּעִים אֵלֶּה פָּרָשִׁים* *forty thousand horsemen*, 2 Sam. 10 : 18. 1 Kings 5 : 6., *מֵאוֹת אֵלֶּה כְּרִים וּמֵאוֹת* *a hundred thousand lambs, and a hundred thousand rams*, 2 Kings 3 : 4. 2 Chron. 28 : 8. ; by the dual *אֲלֵפִים*, e. g. *אֲלֵפִים סוּסִים* *two thousand horses*, 2 Kings 18 : 23. Is. 36 : 8. ; or by the plural *אֲלֵפִים* or *אֲלֵפֵי* accompanied by one of the units from *three* to *ten*, e. g. *שְׁלֹשָׁת אֲלֵפֵי* *three thousand talents of gold*, 1 Chron. 29 : 4., *אַרְבַּעַת אֲלֵפִים* *four thousand porters*, 1 Chron. 23 : 5. 2 Chron. 9 : 25., *שֵׁשֶׁת אֲלֵפִים* *six thousand horsemen*, 1 Sam. 13 : 5., *שְׁלֹשָׁת אֲלֵפֵי* *three thousand camels*, Job 1 : 3.

b. But nouns used collectively, as also those of measure and weight, are put after the same forms in the singular : thus, after the singular form, e. g. *אֵלֶּה רֶכֶב* *a thousand chariots*, 1 Chron. 18 : 4., *אֵלֶּה אַמָּה* *a thousand cubits*, Num. 35 : 4.,* *אֵלֶּה כֶּכֶר* *a thousand talents*, 2 Kings 15 : 19., *שְׁבַעִים אֵלֶּה נִשָּׂא* *thirty thousand chariots*, 1 Sam. 13 : 5., *אַרְבַּע סֶבֶל* *seventy thousand bearers of burdens*, 1 Kings 5 : 29., *אַרְבַּע אֵלֶּה אִישׁ* *four hundred thousand men*, Judg. 20 : 2, 17. 2 Chron. 17 : 16. ; after the dual, e. g. *שְׁנֵי אֲלֵפִים אִישׁ* *two thousand men*, Josh. 7 : 3., *שְׁנֵי בָת* *two thousand baths*, 1 Kings 7 : 26. ; after the plural, e. g. *שְׁלֹשָׁת מֵשָׁל* *three thousand proverbs*, 1 Kings 5 : 12., *שְׁבַע אֲלֵפִים רֶכֶב* *seven thousand chariots*, 1 Chron. 19 : 18. 29 : 4., *עֶשְׂרֵת אֲלֵפִים גִּלְגָּל* *ten thousand captives*, 2 Kings 24 : 14. ; *שְׁלֹשָׁת אֲלֵפֵי אִישׁ* *three thousand men*, Ex. 32 : 28. Judg. 4 : 10., *שְׁבַע אֲלֵפֵי צֹאן* *seven thousand sheep*, Job 1 : 3.

¶ § 935. As regards their position, the numerals, with the exception of the adjective *אַחַד* (§ 924), are usually placed before the noun to

* Also *בְּאַמָּה אֵלֶּה* Ezek. 47 : 3.

which they belong, in the state either of apposition or of construction, as has been seen in the preceding examples. When, however, in apposition, the numeral is sometimes placed last; and this takes place for the most part, not when the noun and its numeral are viewed together as representing one qualified idea, but when the noun being already known is mentioned only for the purpose of being specified as to its number, so that the numeral partakes of the nature of a predicate. Thus in the phrase *וַיֹּלְדֵנָה שְׁלֹשָׁה בָנִים* and *Noah begot three sons*, Gen. 6 : 10., the narrator informs us at the same moment that Noah begot sons, and that they were three in number; but in the sentence, *בְּנֵי-יְהוּדָה נֹשְׂאֵי צֶנֶה וְרִמָּה שֵׁשֶׁת אֲלָפִים וּשְׁמֹנֶה מֵאוֹת* *the children of Judah that bore shield and spear (were) six thousand and eight hundred*, 1 Chron. 12 : 24., he intimates that the fact of there being such soldiers is well known, and that he mentions them simply for the sake of recording their numbers.

§ 936. 1. In this case the noun, which when mentioned is not already specified as plural by a preceding numeral (see § 930), necessarily assumes the form indicative of plurality, whatever its following numeral may be, e. g. *בְּנֵי-שָׁנָה שְׁנַיִם כְּבָשִׂים* *two lambs of a year old*, Ex. 29 : 38. Num. 28 : 11., *עָרִים שְׁתַּיִם* *two cities*, Josh. 21 : 27., *שְׁלֹשָׁה יָמִים* *three days*, 1 Chron. 12 : 39., *אַמּוֹת שָׁלֹשׁ* *three cubits*, 2 Chron. 6 : 13., &c.; *בָּנִים אַרְבָּעָה עָשָׂר* *fourteen sons*, 1 Chron. 25 : 5., *נָשִׁים אַרְבַּע עָשָׂר* *fourteen women*, 2 Chron. 14 : 21. &c.; *חֲמִשָּׁת כֶּרֶסִי נְחֹשֶׁת* *fifty taches of brass*, Ex. 26 : 11., *אֲתוֹנוֹת עֲשָׂרִים* *twenty she-asses*, Gen. 32 : 16. 2 Chron. 3 : 3. &c.; *רָאשֵׁיהֶם מֵאוֹת* *the heads of them (were) two hundred*, 1 Chron. 12 : 32., *שָׁלֹשׁ מֵרָבּוֹת* *three hundred chariots*, 2 Chron. 14 : 8.; *אֶלֶף פָּרִים* *of bullocks a thousand*, 2 Chron. 30 : 24.

2. From these are to be excepted the collective nouns, which are sometimes thus employed in the singular form, but with a plural signification, e. g. *כָּל-נֶפֶשׁ אַרְבָּעָה עָשָׂר* *all the souls (were) fourteen*, Gen. 46 : 22., *שִׁבְעַת בָּקָר* *seven hundred oxen*, 2 Chron. 15 : 11., *הַחֹרָשׁ וְהַמִּסְגֵּר אֶלֶף* *of craftsmen and smiths a thousand*, 2 Kings 24 : 16., *שְׁלֹשָׁת אֲלָפִים צֹאן* *of sheep three thousand*, 1 Sam. 25 : 2., *שִׁבְעַת אֲלָפִים וְצֹאן שִׁבְעַת מֵאוֹת* *seven hundred oxen and seven thousand sheep*, 2 Chron. 15 : 11.

§ 937. As respects the order of the numerals among themselves, we find that they are most commonly, although not always, placed according to their magnitude, beginning with the greatest, and are usually connected by the conjunction *ו*. Thus,

1. *a.* The units are placed before the tens, e. g. שְׁתַּיִם וְשָׁנָה *sixty-two years*, Gen. 5:18, 20, 26, 28., חֲמֵשׁ וְחָמְשִׁים שָׁנָה *ninety-five years*, v. 17, 25. Sometimes the noun is repeated after each of them, e. g. שְׁתַּיִם וְשָׁנָה שָׁנִים חֲמֵשׁ *sixty-five years*, 5:15.

b. Or the tens precede the units, e. g. עֲשָׂרִים וָאַרְבַּע *twenty-four*, 2 Sam. 21:20., אַרְבָּעִים וְחֲמִשָּׁה *the forty-five pillars*, 1 Kings 7:3., חֲמֵשׁ וְחָמְשִׁים שָׁנָה *ninety-nine years*, Gen. 17:24.

2. *a.* The numeral מֵאָה is often placed immediately before the tens and units, e. g. מֵאָה וְשָׁנִים עָשָׂר Ezra 2:18., מֵאָה וְעֶשְׂרִים Gen. 6:3., שֵׁשׁ מֵאוֹת עָשָׂרִים וְשָׁלֹשׁ Ezra 2:23., מֵאָה עָשָׂרִים וְשִׁמְנֵהוּ *the hundred and thirty-eight*, Gen. 17:12. Sometimes the noun numbered is placed after מֵאָה, and also after each of the other numerical expressions, e. g. חֲמֵשׁ מֵאוֹת שָׁנָה וְשָׁלֹשׁ שָׁנָה Gen. 5:5. 9:28.; מֵאָה שָׁנָה וְשִׁבְעִים שָׁנָה וְחֲמֵשׁ שָׁנִים Gen. 25:7.

b. Occasionally מֵאָה is placed immediately after these numerals, and in construction with the noun numbered, e. g. חֲמֵשִׁים וּמֵאָה יוֹם Gen. 7:24., שְׁלֹשִׁים וּמֵאָה שָׁנָה Ex. 6:16, 18. Sometimes the noun is placed after both orders of numerals, e. g. חֲמֵשׁ וּמֵאָה שָׁנָה Gen. 5:6, 18, 25, 28., חֲמֵשִׁים וּמֵאָה שָׁנָה 11:25., אַרְבָּעִים שָׁנָה וְשִׁמְנֵהוּ מֵאוֹת שָׁנָה 5:13, 16.

3. When אֶלֶף or רִבּוֹא is employed, it is usually placed first, and is followed by the other numerals in the order of their magnitude, e. g. אֶלֶף וְשִׁבְעִים מֵאוֹת וְשָׁלֹשׁ 1 Chron. 9:13., אֶלֶף שָׁנִים Neh. 7:8, 17, 67., שֵׁשׁ מֵאוֹת אֶלֶף וְשָׁלֹשׁ אֶלֶף וְחֲמֵשׁ מֵאוֹת וְחֲמֵשִׁים Ex. 38:26.; אַרְבַּע רִבּוֹא אֶלֶף 1 Chron. 29:7., שְׁלֹשׁ מֵאוֹת שָׁנִים Ezra 2:64, 65.

§ 938. When the compound expression consisting of a noun and its numeral is to be rendered definite, the numeral is usually placed in construction with the following noun, which takes the article, e. g. שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים *the two great lights*, Gen. 1:16. 19:1. Ex. 25:22., שְׁלֹשָׁת הַשָּׁרָיִים *the three branches*, Gen. 40:12. 2 Sam. 23:17., חֲמִשָּׁה הָאֲנָשִׁים *the five men*, Judg. 18:7. &c., מֵאָה הַכֶּכֶר *the hundred talents*, Ex. 38:27., שְׁלֹשׁ מֵאוֹת הָאִישׁ *the three hundred men*, Judg. 7:7, 8. 8:4.*

§ 939. 1. When the noun numbered may be readily supplied from the context, it is often omitted (see § 737. 1.), e. g. שְׁלֹשׁ מֵאוֹת *three hundred (men)*, 1 Chron. 11:11., עֲשָׂרִים וָאַרְבָּעָה *twenty-four thousand (men)*, 27:1, 2., שִׁבְעֵ-מֵאוֹת זָהָב *seven hundred (shekels) of*

* In the following instance the article is prefixed to the numeral, viz. שְׁנֵים עָשָׂר Josh. 4:4.

gold, Judg. 8 : 26. 1 Kings 10 : 16., אֶלֶף כֶּסֶף *a thousand* (shekels) of silver, Gen. 20 : 16. 1 Kings 10 : 29.

2. In this case the numerals frequently take the article, like other attributives used independently (see § 723), e. g. הַשְּׁנַיִם *the two* (men), Eccl. 4 : 9, 12., הַשְּׁלֹשָׁה *the three* (captains), 1 Chron. 11 : 18, 20, 21., הַחֲמִשָּׁה *the five* (kings), Gen. 14 : 9., הַשְּׁלֹשִׁים *the thirty* (captains), 1 Chron. 11 : 25. 27 : 6., הָאַרְבָּעִים *the forty* (righteous), Gen. 18 : 29, 31, 32., הַמֵּאוֹת *the hundreds*, הָאֲלָפִים *the thousands*, i. e. the companies containing a hundred or a thousand men each, 1 Chron. 28 : 1. They may also take the pronominal suffixes, e. g. אֲלָפָיו *his thousands* (of Philistines), רִבְבֵהֶם *his myriads*, 1 Sam. 18 : 7.

Ordinals.

§ 940. The *ordinal numerals* are those which do not denote a plurality of objects like the cardinals, but merely specify a single one with respect to the order in which it stands among a number of individual entities of the same description. Hence in Hebrew as in many other languages they are considered as adjectives, and assume the peculiarities of that class of words with respect to position, gender, and the reception or non-reception of the article.

§ 941. Thus the ordinal ראשון *first*, fem. ראשונה, is always placed after the noun it qualifies, and agrees with it in all the above mentioned points, e. g. הַיּוֹם הָרִאשׁוֹן *the first day*, Neh. 8 : 18., הַמִּכְבָּה הָרִאשׁוֹנָה *the first slaughter*, 1 Sam. 14 : 14., יָמִים רִאשׁוֹנִים *former days*, Deut. 4 : 32., הַפָּרוֹת הָרִאשׁוֹנוֹת *the first cows*, Gen. 41 : 20. As the cardinal אחד is also an adjective used to qualify a noun with regard to its individuality (§ 924), it not unfrequently takes the place of the ordinal ראשון, e. g. אֶחָד יוֹם *one day* = *the first day*, Gen. 1 : 5. Ezra 3 : 6. 10 : 17.

§ 942. The ordinals from *second* to *tenth* are likewise adjectives agreeing in the same manner with the nouns to which they belong (see § 623). Thus without the article, e. g. יוֹם שֵׁנִי *the second day*, Gen. 1 : 8., דּוֹר רְבִיעִי *the fourth generation*, 15 : 16., בֶּן־שֵׁשִׁי *the sixth son*, 30 : 19. ; מִדֶּה מְאֵד *another piece*, Neh. 3 : 19, 20, 21., פַּעַם חֲמִישִׁית *the fifth time*, 6 : 5. ; שְׁלֹשִׁים מַלְאָכִים *third messengers*, i. e. messengers sent a third time, 1 Sam. 19 : 21. : with the article, e. g. הַנָּהָר הַשֵּׁנִי *the second river*, Gen. 2 : 13, 14. Ex. 28 : 18, 19, 20., הַחֹדֶשׁ הָעֲשִׂירִי *the tenth month*, Gen. 8 : 5. Jer. 36 : 22. ; הַדָּלָת הַשְּׁנִיָּה *the other*

door, 1 Kings 6 : 34., בַּשָּׁנָה הָרְבִּיעִתָּהּ *in the fourth year*, Lev. 19 : 24. 25 : 4.*

§ 943. The ordinals like the cardinals may be used alone when the noun to which they refer can be readily understood from the context (§ 939), in which case they of course agree in gender with the noun so understood (§ 737. 1.): thus masc. הָרִאשׁוֹן *the first* (twin), Gen. 25 : 25. 2 Sam. 18 : 27., הָאֶחָד *the first* (river), Gen. 2 : 11. 8 : 5., הַשֵּׁנִי *the second* (lot), 1 Chron. 24 : 7-18. 25 : 9-31., בְּחֹמְשִׁי *in the fifth* (month), Ezek. 20 : 1.; fem. e. g. הָרִאשׁוֹת *the first* (midwife), Ex. 1 : 15., בְּשָׁלִישִׁית *the third* (time), 1 Sam. 3 : 8. 1 Kings 18 : 44. Ezek. 21 : 19., בַּשְּׁבִיעִתָּהּ *in the seventh* (year), Ex. 21 : 2. 23 : 11.

§ 944. 1. When a period of time is to be specified by a number higher than *ten*, for which there is no separate ordinal form, it is effected by placing the name of the division of time intended, usually accompanied by the preposition בְּ, in construction with the same noun numbered by a cardinal, e. g. בְּיוֹם עָשָׂרִי עָשָׂר יוֹם *on the day of eleven days*, i. e. on the eleventh day, Num. 7 : 72, 78. 2 Kings 14 : 23., so בַּשָּׁנָה עָשָׂרִים וְשָׁלֹשׁ *in the twenty-third year*, 12 : 7. 13 : 1, 10. 15 : 1, 8, 23., בַּשָּׁנָה שֵׁשׁ מֵאוֹת *in the six hundredth year*, Gen. 7 : 11.†

2. a. It often happens however that, both nouns being the same, one of them is omitted as not absolutely necessary to perspicuity. This is most frequently the case with the second noun, e. g. בְּיוֹם שְׁלֹשָׁה עָשָׂר *on the day of thirteen* (days), i. e. on the thirteenth day, Esth. 9 : 17., so בְּיוֹם עָשָׂרִים וְאַרְבָּעָה *on the twenty-fourth day*, Hag. 1 : 15. Neh. 9 : 1., בַּשָּׁנָה שְׁתֵּים עָשָׂר *in the twelfth year*, 2 Kings 17 : 1., בַּשָּׁנָה עָשָׂרִים

* The numeral occasionally takes the article when the noun does not, in which case the article is equivalent to a relative (see § 724. II. 1. a. note), e. g. יוֹם הַשֵּׁשִׁי *the sixth day*, lit. a day that (is) the sixth, Gen. 1 : 31. 2 : 3.

† We also find a cardinal employed as an ordinal with the preposition בְּ prefixed to the numeral itself, when the noun to which it refers has been previously mentioned, and is consequently readily understood, e. g. בָּשֶׁשׁ צָרוֹת וַאֲיִלָּקָה וּבְשִׁבְעַת *he shall deliver thee in six troubles; and in the seventh no evil shall touch thee*, Job 5 : 19.; and even without בְּ, in the same antithetical construction, e. g. עָבְדוּ אֶת־כְּדֹרְלֹאֶמֶר וְשָׁלֹש־עֶשְׂרֵה שָׁנָה מָרְדּוּ *they served Chedorlaomer, and the thirteenth they rebelled*, Gen. 14 : 4. The following are analogous constructions, e. g. שְׁלֹשׁ הָיָה לֹא חֲסִבְעָנָה אֲרִיב לֹא־אֲמָרוּ *there are three things (that) are never satisfied, (indeed) the fourth never says, Enough*, Prov. 30 : 15, 18, 21, 29. Amos 1 : 3, 6, 9, 11. 2 : 1., שְׁשִׁי־הָיָה שָׂנֵא יְהוָה, וְהַשְּׁבִיעִתָּהּ נִקְשָׁה *there are six things (that) the Lord hates, and indeed the seventh (is) an abomination to him*, Prov. 6 : 16.

in the twentieth year, 2 Kings 15 : 30. 2 Chron. 16 : 12. This construction is not unfrequently extended to the lower numerals, although they have separate ordinal forms, e. g. בְּשָׁנָה שְׁתִּי in the second year, 2 Kings 14 : 1. Hag. 1 : 1, 15. Zech. 1 : 1. (for הַשְּׁנִיָּה), בְּשָׁנָה שְׁלִישׁ in the third year, 1 Kings 15 : 28. Esth. 1 : 3., בְּשָׁנָה אַרְבַּע in the fourth year, 1 Kings 22 : 41. Zech. 7 : 1. &c., בְּיוֹם שְׁמוֹנֶה on the eighth day, 2 Chron. 29 : 17.

b. Sometimes the first noun is omitted, and for a like reason ; the preposition being then added to the numeral, e. g. בְּעֶשְׂתֵּי־עֶשְׂרֵה שָׁנָה in the (year of) eleven years, i. e. in the eleventh year, Jer. 39 : 2. Esth. 3 : 12., so לְעֶשְׂתֵּי עָשָׂר חֹדֶשׁ for the eleventh month, 1 Chron. 27 : 14., עַד שָׁנָה עֶשְׂרֵה עָשָׂר until the eleventh year, 2 Kings 25 : 2., בְּאַרְבַּע עָשָׂר שָׁנָה in the fourteenth year, Gen. 14 : 5., בְּשִׁבְעָה וָעֶשְׂרִים יוֹם on the twenty-seventh day, Gen. 8 : 14. Deut. 1 : 3. 2 Kings 25 : 27. Ezek. 40 : 1., בְּאַחַת וָשֵׁשׁ מֵאוֹת שָׁנָה in the six hundred and first year, Gen. 8 : 13.

3. In indicating dates, the terms *day* and *month*, as in English, are often omitted altogether, e. g. בְּשָׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים־עָשָׂר on the thirteenth (day) of the twelfth month, Esth. 3 : 13. 2 Chron. 30 : 15. 35 : 1., בְּעֶשְׂרִים וָאַרְבָּעָה לְחֹשֶׁרֶת on the twenty-fourth (day) of the ninth (month), Hab. 2 : 10., בְּעֶשְׂרִים וָחֲמִשָּׁה לְאֵלוּל on the twenty-fifth (day) of (the month) *Elul*, Neh. 6 : 15., &c. &c. This construction is also extended to the units, e. g. בְּאַחַד לְחֹדֶשׁ on the first of the month, 2 Chron. 29 : 17., בְּאַרְבָּעָה לְחֹדֶשׁ on the fourth of the month, Zech. 7 : 1. Ezek. 33 : 22., בְּתִשְׁעָה לְחֹדֶשׁ on the ninth of the month, Lev. 23 : 32. Jer. 39 : 2. 52 : 6.

Fractionals.

§ 945. 1. The fractional numbers, with the exception of *one half*, Ex. 24 : 6. 26 : 12. &c., are denoted by the feminine ordinals employed as abstract nouns (see § 926) in construction with a denomination of measure, weight, &c., which latter receives the article, e. g. שְׁלִישִׁית הַחֵין the third of a *hin*, Num. 15 : 6, 7. 28 : 14., רְבִיעִית הַיּוֹם a fourth of the day, Neh. 9 : 3., שִׁשִּׁית הָאֵפָה the sixth of an *ephah*, Ezek. 45 : 13. 46 : 14., עֲשָׂרִית הָאֵפָה the tenth of an *ephah*, Ex. 16 : 36. In like manner they receive a pronominal suffix, e. g. חֲצִינִי half of *us*, 2 Sam. 18 : 3., חֲצִיָּהֶם half of *them*, Zech. 14 : 8., שְׁלִישִׁיתָּךְ a third of *thee*, Ezek. 5 : 12., חֲמִישִׁתּוֹ a fifth of *it*, Lev. 5 : 16.

2. The ordinals are sometimes used in this sense without a following noun or suffix, when one may readily be supplied from the context, e. g. הַשְּׁלִישִׁית *a third* (of the people), 2 Sam. 18 : 2. Ezek. 5 : 12., רְבִיעִית *a fourth* (of the day), Neh. 9 : 3., הַחֲמִישִׁית *a fifth* (of the increase), Gen. 47 : 24. 1 Kings 6 : 31, 33.

§ 946. Besides the above, there are two fractional numbers of the Cegholate form קֶטֶל, viz. רִבֵּעַ *one fourth*, Num. 23 : 10. 2 Kings 6 : 25., and חֲמִשָּׁה *one fifth*, Gen. 47 : 26.* This latter is also employed as an ordinal in 2 Sam. 2 : 23. 3 : 27. &c.

Distributives.

§ 947. The distributive numbers, *singly, by twos, by threes, &c.* (Lat. *singuli, bini, trini, &c.*), are denoted, as is frequently the case in English, by a repetition of the cardinals, e. g. שְׁנַיִם שְׁנַיִם *by twos*, or *two by two*, Gen. 7 : 15., שִׁבְעָה שִׁבְעָה *by sevens*, or *seven by seven*, v. 3. (§ 823. 1. a.).

Multiples.

§ 948. The multiple numbers, or those answering the question *how many fold?* are denoted in Hebrew by the feminine dual form of the cardinals as far as *ten*, which form, as it intimates *reduplication*, is perfectly analogous to the Latin and English terminations *plex* and *fold*, e. g. אַרְבַּעַתַּיִם *four-fold* (quadruplex), 2 Sam. 12 : 6., שִׁבְעָתַיִם *seven-fold*, Gen. 4 : 15. Is. 30 : 26. Ps. 12 : 7. 79 : 12. Beyond *ten* they are expressed by the simple form of the cardinals, e. g. שִׁבְעָתַיִם וְשִׁבְעָה *seventy-seven fold*, Gen. 4 : 24.

Numeral Adverbs.

§ 949. 1. The numeral adverbs, or those which signify the number of times an event occurs, as *once, twice, &c.*, are usually denoted by the noun פַּעַם *stroke, beat*, corresponding in its use to the English *time*, Fr.

* These correspond to the regular Arabic fractionals of the form ⁹فُعِل or ⁹فُعِلَ, which extend from *three* to *ten*.

fois, Germ. *mal*, with an accompanying cardinal number, e. g. *אַחַת* *once*, lit. one time (*une fois*), Josh. 6 : 3, 11, 14., *שְׁנַיִם* *twice*, Gen. 27 : 36. 41 : 32., *שְׁלֹשׁ* *thrice*, or *three times*, Ex. 23 : 17. 34 : 23. 1 Kings 7 : 4., *חֲמִישׁ* *five times*, 2 Kings 13 : 19., *עֶשְׂרִי* *ten times*, Num. 14 : 22., *מֵאָה* *a hundred times*, *אַלְפָּה* *a thousand times*, Deut. 1 : 11.

2. Other words are occasionally employed for the same purpose : thus *רַגְלִים* *steps*, e. g. *שְׁלֹשׁ* *three times*, Num. 22 : 28, 32, 33. ;* *מִנִּים* *parts*, e. g. *עֶשְׂרֵת* *ten times*, Gen. 31 : 7, 41.

3. Sometimes the feminine forms of *אַחַד* and *שְׁנַיִם* are used alone in this signification, e. g. *אַחַת* *once*, *שְׁתַּיִם* *twice*, 2 Kings 6 : 10. Ps. 62 : 12.

CHAPTER XII.

TENSES OF VERBS.

§ 950. THE verb, or that word which is used to predicate a state of action or a state of being, and thus forms the grand animating principle of all discourse (§ 131), presents in its syntactical use two important points for consideration peculiar to itself : these are its modes of specifying, first the *time*, and secondly the *manner*, in which the action or state of being takes place ; or in other words, of indicating the external or objective relations of the verb by means of *tenses*, and its internal or subjective relations by *modes*.

* The words *פָּעַם* and *רִגְלָה* derive their use in this manner from the habit of counting by *tapping* with the hand or foot (comp. the musical terms Eng. *beat*, Germ. *takt*). They both have their counterparts in the Arabic *دَفْعَةً* and *مَرَّةً*.

§ 951. We have seen in the Etymology, that the Hebrew verb possesses but two primary forms for the designation of time, viz. the original simple form in which the idea of the action* is predominant over that of the person, called the *preterite*, as קָטַל (§ 160), and the derived form termed the *future*, in which the person predominates over the action, as יִקְטֹל (§ 162). As to the modes, there are, besides the indicative, two forms of the future, which answer in good measure to what are called in occidental grammar the optative and potential: these are the *paragogic* (§ 204) and the *apocopate* (§ 208) forms. In addition to which there are also the *imperative* and *infinitive* modes and the *participles*.

The Tenses.

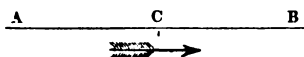
§ 952. As the two primary temporal forms קָטַל and יִקְטֹל with their secondary ones יִקְטֹל (§ 212) and יִקְטֹל (§ 218) are employed to denote not only the simple past and future, but all the gradations of time to which in the occidental languages distinct verbal forms are assigned, and this too in an apparently irregular and arbitrary manner, the attempt to reduce their use to a set of rules few in number and simple in application has proved a source of great labour and perplexity to grammarians, hitherto attended with very incomplete success. Some have sought to elude at the outset the difficulties which the undertaking presents, by changing the customary appellations of the two tenses from *preterite* and *future* to *first* and *second mode*; the sole result of which is to represent the Hebrew as destitute of tenses altogether: while others who have retained the ancient nomenclature have almost as signally failed in exhibiting practically its correctness. Whether or not the present attempt has been more successful, it is left for others to judge.

§ 953. The obstacles that have opposed the elucidation of the uses of the tenses in Hebrew and its cognate dialects, seem mostly to have arisen from the notions derived by occidental scholars from the manner in which the various points of time are indicated in the Indo-European languages, rather than from the nature of the subject itself. We shall

* Or state of being. This the reader will supply in those cases where, in order to avoid unnecessary repetition, we have mentioned action only, the denoting of which is the principal office of verbs in general (§ 133).

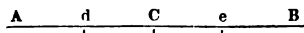
accordingly permit ourselves a few preliminary remarks, 1st, with respect to time abstractedly considered, and 2dly, on the mode in which time is specified in Hebrew, which will serve as the basis of the development we shall then enter upon.

§ 954. Time considered abstractedly, and without reference to the manner in which it is specified in language, may be said to consist of a constant flow or succession of moments, whose beginning and end are lost in eternity. This uninterrupted and endless series of instants may not unaptly be compared to a straight line continued *ad infinitum*, which is not susceptible of specification in its whole extent, but which by the assumption of a point in any part of it is immediately converted into two lines branching off from such point in opposite directions.



Thus let us suppose *AB* to be an indefinite straight line proceeding from left to right, and representing an indefinite extent of time. If we now

assume in it a point *C* to represent the *present*, that portion of the line extending from *C* in the direction of *A* will represent *past* time, and that from *C* in the opposite direction of *B* will represent *future* time. From this we see that the times called past and future are purely relative, and depend for their determination on the position of the moment called the present; so that on shifting this last they may be mutually converted, the past into future, and the future into past time. Thus, to return to our illustration, if *C* be taken as the present, *CA* will represent all past, and *CB* all future time: but if we shift this point back to *d*, the portion of time *Cd*, which before was past, will now be future;



and by advancing it to *e*, the portion of time *Ce* will be converted from future into past.

§ 955. The point of time called the present is practically established by a speaker or writer in two different ways. 1st. It is often tacitly fixed by the time of narration, so that all events spoken of as past, unless otherwise specified, are understood to have taken place anterior to the time of narration, and all those spoken of as future are considered as subsequent to such period. The tenses whose import is thus established by the time of narration itself may be termed for convenience's sake the *absolute preterite* and *future*. 2dly. Events may also be specified as to time with relation to some other period expressly intimated; in which case those spoken of as past are understood to

take place anterior to such period, and those as future subsequent thereto; the tenses employed in this connection we shall name the *relative past* and *future*. Thus for example, if we say "he came to see me, but will not repeat his visit," it is understood without further specification that the preterite and future tenses are used absolutely with reference to the time of narration. But in the phrases "he had been to see me when I came to visit you," "I shall have seen him to-morrow," an event is represented as taking place *anterior* to an event or point of time preceeding or following the time of narration. So too if we say, "we waited on you after your return," "I will visit you when you shall have been to see me," we represent an event as taking place *posterior* to another event or period preceding or following the time of narration.

§ 956. In the Indo-European languages the signification of the *present* is not restricted to the mere point of time properly so called, but is extended in such manner as to require a separate verbal form for its designation: so that they possess three principal or absolute tenses denoting present, past, and future time, and three corresponding relative ones; thus,

Absolute.	Relative.
Present.	Imperfect.
Perfect.	Pluperfect.
Future.	Future Perfect.

In the ancient languages belonging to this stock, these tenses both absolute and relative are denoted by forms made by internal changes or by external additions to the verb itself, and sometimes by both these means simultaneously employed; though in the modern tongues, their descendants, many of these changes are dropped, and the same end is attained by the use of auxiliaries.

§ 957. But when we come to the consideration of the manner in which time is specified in Hebrew, we must begin by discarding the preconceived notions we may have acquired from the above mentioned source as to the proper functions of the tenses, and retain in mind only the abstract idea of the nature of time itself and its susceptibility of specification as above described, to which the Hebrew will be seen to have remained constant in a peculiar degree. As time passes on from eternity to eternity in a continuous flow, which by the adoption of a point in it is separated into two portions, an indefinite past and an indefinite future, so this language has in its verbs but two primary

forms for the designation of time, viz. a *past* or קָטַל form, and a *future* or יִקְטַל form, the one used to predicate all events anterior to the time of narration, and the other all subsequent to it. As this given point, the time of narration, is merely a moment separating the two immeasurable durations of past and future, and bordering on them both, so that if an action be spoken of in the time of its performance, a part of it during the very act of speaking becomes lost in the past, while the remainder pertains as yet to the future, a separate tense has not seemed requisite in Hebrew for the purpose of denoting a portion of time so fluctuating and transitory.

§ 958. As the past and future tenses, although of infinite extent, border immediately on each other, so do also the uses of the two forms קָטַל and יִקְטַל which represent them; for each embraces the whole extent of the time to whose designation it is assigned: so that קָטַל may signify a past action performed just now, yesterday, or a hundred years ago; and יִקְטַל a future action to be done immediately, to-morrow, or a hundred years hence. Again, as the province of one tense ends where that of the other begins, and as the point of their mutual coincidence is the time of narration, either one of them may properly be employed to predicate an event at the time of its occurrence, the choice in every instance depending on whether the writer's attention is more particularly directed to the commencement of the action in the past or to its continuance in the future.

§ 959. Moreover, as both the past and future forms may thus be used to denote the present, or that point of time where the past and future coincide, the קָטַל form may be drawn by its connection with a preceding future a step further, so as to predicate an action viewed as present, not absolutely at the time of narration, but relatively at the time of the action denoted by the יִקְטַל form. The form יִקְטַל thus employed in connection with the form יִקְטַל may therefore be properly termed a *relative future*. In like manner the יִקְטַל form by being connected to a preceding קָטַל form may be so far attracted towards it in signification, as to predicate an action either taking place or about to take place at the period indicated by such קָטַל form, though at the time of narration it be already past. Accordingly the form יִקְטַל, which is thus connected to a preceding קָטַל form, may be denominated a *relative past*. Besides therefore the two primary absolute forms קָטַל and יִקְטַל, one of which is used to denote the *past*, the other the *future*, and both of them the *present*, we have in Hebrew two relative tenses, a *relative past* of the form יִקְטַל and a *relative future* קָטַל, which

extend the signification of the absolute tenses in opposite directions, viz. that of the future through the present into the past, and that of the past through the present into the future.

§ 960. These observations may seem to imply the want of a proper distinction between the two tenses, and may even convey the idea that there are no fixed rules in the Hebrew language by which the uses of the temporal forms can with certainty be determined. That such however is by no means the case, we shall subsequently prove in detail. Our present object has been to prepare the mind of the reader for a full exhibition of the uses of the tenses in accordance with the abstract view of the nature of time given above, and as considered apart from the extraneous ideas on the subject acquired from the manner in which time is specified in the occidental languages. When therefore in treating of the two forms קָטַל and יִקְטֹל we assign to them the specific appellations of preterite and future, we do not intend to intimate that they are employed exclusively the one to denote past and the other future time, but that such is their fundamental distinctive character, from which their secondary uses are naturally developed. We will now repeat in brief the sum of the preceding statements with respect to the uses of the four temporal forms.

§ 961. 1. The absolute past or קָטַל form is used to predicate an action performed at any period of time past, from the most remote to that of narration inclusive; while all actions mentioned in connection with such past action as performed subsequently to it, whether past or not at the time of narration, are denoted by the relative past form יִקְטֹל. Hence results the general rule, that *in a sentence commencing with an absolute preterite, the succeeding actions are usually denoted by a relative past, provided the verbs begins a clause, so that their connection with the absolute past form remains undisturbed; but when a clause commences with another word, as a noun, pronoun, or particle, by means of which the connection is interrupted, the absolute form is again employed.* In addition it should be observed, that the precise force of the relative past must depend on whether the preceding absolute form with which it is connected is used in its primary or secondary acceptation (§ 958); and moreover, that it is not absolutely necessary that the relative past should be preceded by an absolute form, since the past time to which it is related may be denoted by some other verbal form, or may be implied in the context, as will be seen in the sequel.

2. The same observations, *mutatis mutandis*, apply to the absolute future form יִקְטֹל and its relative יִקְטֹל, with respect to which there

thence arises the following general rule, that in a sentence containing an absolute future, all subsequent actions are generally expressed by the relative future form, that is, whenever the verbs commence a clause, so that their relation to the preceding absolute is undisturbed; but when a clause begins with some other word, the absolute future form must necessarily be resumed. The force of the relative future likewise depends on whether the absolute form is used in its primary or secondary meaning. The relative future, like the relative past, does not of necessity require to be preceded by an absolute form; on the contrary, it may refer to a future tense expressed by any verbal form or implied in the context.

§ 962. Having premised these general remarks, we will now proceed to a practical exhibition of the uses and significations of the two absolute and two relative forms contained in the Hebrew verb.

ABSOLUTE TENSES.

§ 963. The principal uses of the two absolute forms קָטַל and יָקַטַל are as follows:

1. The קָטַל form is independently employed to predicate an action entirely past at the time of narration, e. g. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ in the beginning God created the heavens and the earth, Gen. 1:1., אֱלֹהִים יְהוָה לֹא הִמְטִיר יְהוָה כִּי לֹא הָמָטִיר for the Lord God had not caused it to rain, 2:5., כִּי מֵאִישׁ לָקְחָהּ וָאִשׁ because she was taken from man, 2:23., אֶת־קוֹלִי שָׁמַעְתִּי בְּגֶן I heard thy voice in the garden, 3:10, 11, 12, 13., וְהָאָדָם יָדַע אֶת־חַוְּוָה אִשְׁתּוֹ and Adam knew Eve his wife, 4:1. &c.*

2. The יָקַטַל form, on the contrary, denotes an action to be performed at some period posterior to the time of narration, e. g. עַל־בֶּהֱמָה תֵּלֶךְ upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life, Gen. 3:14, 15, 16., נָבִיא יָקִים לְךָ the Lord will raise up to thee a prophet, to him ye shall hearken, Deut. 18:15., וְאַחֵר יִשְׁמְעֶנָּה רֹגֵ' thou

* In Arabic this use of the preterite form is often distinctly pointed out by means of the particle **قَدْ** or **لَقَدْ**, e. g. **وَقَدْ هَدَانِ** and he has surely directed me, Kor. 6:80, 141., **لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا** truly the message of our Lord is come, 7:41, 42, 51.

shall betroth a wife, and another man shall lie with her, &c. Deut. 28 : 30., *אֶנְחָם מִצָּרֵי וְאֶנְקָמָה מֵאֹיְבֵי* *I will be revenged on my adversaries, and avenge myself on my enemies, &c.* Is. 1 : 24-30. 7 : 16.*

3. The two forms are often antithetically employed with their original significations in the same sentence, e. g. *אֵרְמָהּ בָּאת וְאֵנָּה חָלְכִי* *whence hast thou come, and whither wilt thou go?* Gen. 16 : 8., *לֹא־הָיָה כֵּן אַרְבֶּה כְּמֹהוּ וְאַחֲרָיו לֹא יִהְיֶה־כֵּן* *there have been no locusts like them, and there shall be none such after them,* Ex. 10 : 14. 1 Kings 3 : 12., *כַּאֲשֶׁר־שָׂשׂ יְהוָה עֲלֵיכֶם לְהִיטִיב אֹתְכֶם כֵּן יֵשִׁיט יְהוָה עֲלֵיכֶם לְהָאֲבִיד אֹתְכֶם* *as the Lord rejoiced over you to benefit you, so the Lord will rejoice over you to destroy you,* Deut. 28 : 63. 1 Sam. 17 : 37. Job 1 : 21., *כִּי אָתָּה עָשִׂיתָ בְּסִתְּרִי וְאֲנִי אַעֲשֶׂה אֶת־הַדְּבָר הַזֶּה נֹכַח כָּל־יִשְׂרָאֵל* *thou didst it secretly, but I will do this thing before all Israel,* 2 Sam. 12 : 12., *הַבְּנִינִים נָפְלוּ וְהַצִּידִּים נִבְנִינָה שִׁקְמִים נִדְּעוּ וְאַרְזִים נִחְלִיף* *the bricks have fallen down, but we will build with hewn stones; the sycamores have been cut down, but we will cause cedars to grow,* Is. 9 : 9. 10 : 11. 20 : 3, 4. 46 : 4, 11.

§ 964. A secondary use of the *קָטַל* and *יָקַטַל* forms is that in which they are employed to express the present tense, or in other words, to predicate an event taking place at the time of narration (§ 958).

1. The *קָטַל* form is employed as a present in the following cases :

a. When the verb indicates a state of being which, beginning at some former period, still continues to exist at the time of narration,† e. g. *מְלֹאָה הָאָרֶץ חֲמָס* *the earth is full of violence*, i. e. the earth has been filled with violence, and is so still, Gen. 6 : 13. Is. 1 : 11, 15., *נִפְשִׁי וְחֻדְשֵׁיכֶם וּמוֹעֲדֵיכֶם שֹׂנְאָה נַפְשִׁי* *your new moons and your stated feasts my soul hates*, Is. 1 : 14. Ps. 5 : 6. 11 : 5., *נָחָה כְּלִי־הָאָרֶץ* *the whole earth rests (and) is quiet*, Is. 14 : 7, 8., *יְהוָה מַה רַבּוּ* *Lord, how they are increased!* Ps. 3 : 2., *יָנַעַמְתִּי בְּאַנְחָתִי* *I am weary with my groaning*, Ps. 6 : 7, 8., *לַעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי תַפְצִּצְתִּי* *I delight to do thy will, O my*

* In Arabic the future form is often preceded by the particle *سَوْفَ* or its abbreviation *سَ*, which show that it is used in its primary future signification, e. g. *قَسْرَفَ تَعْلَمُونَ* *you shall know*, Kor. 7 : 120. 4 : 14., *سَنَقْتُلُ* *we shall kill*, 7 : 124. 6 : 93, 123, 139, 149.

† This use of the preterite appears also in the New Testament, e. g. *ὅτι ἑώραξάς με, πεπίστευκας*, *because thou hast seen me, thou hast believed*, meaning, *because thou seest me, thou believest*, John 20 : 29. 2 Tim. 4 : 8.

God, 40 : 9. 45 : 8. This use of the tense is frequently pointed out by means of the particle עַתָּה *now*, or הִנֵּה or הִנֵּה *behold!* e. g. עַתָּה יָרַעְתָּ אֶתָּה כִּי יָרָא אֱלֹהִים אֶתָּה *now I know that thou fearest God*, Gen. 22 : 12. Ex. 18 : 11. Josh. 5 : 14., הִנֵּה הָיָה כְּאֶחָד מֵעַמּוֹ *behold the man is become as one of us*, Gen. 3 : 22. 2 Sam. 13 : 35.

b. When the verb denotes an action the performance or repetition of which continues at the time of narration, e. g. הִשְׁתַּחֲוִיתִי אֶמְצֵאֲהוּ *I humbly beseech (that) I may find favour in thy sight*, 2 Sam. 16 : 4., אֲרוּרְךָ יְהוָה לְהִיטֵב נֶגֶד עַל־יִשְׂרָאֵל *I appoint him to be ruler over Israel*, 1 Kings 1 : 35., אָמַר שֹׁמֵר אֶתָּה בֹקֵר *the watchman says, The morning comes*, Is. 21 : 12. 22 : 4. Job 9 : 22., רָחַשׁ לִבִּי דָבָר טוֹב *my heart is inditing a good matter*, Ps. 45 : 2. 169 : 164.; also with the particles עַתָּה and הִנֵּה, e. g. וְעַתָּה הִנֵּה הֵבֵאתִי אֶת־רֵאשִׁית פְּרִי הָאָרֶץ *and now behold I bring the first fruits of the land*, Deut. 26 : 10. 2 Sam. 17 : 9.

c. When a general proposition is made which has always held good, e. g. שׁוֹר קָנָהוּ יָדַע שׁוֹר קִנְיָנוּ *the ox knows his owner, and the ass his master's crib*, Is. 1 : 3., וְאִרְלִים בִּזְיוֹ *fools despise wisdom and instruction*, Prov. 1 : 7., שׁוֹחֵי רָעִים לִפְנֵי טוֹבִים *the wicked bow before the good*, 14 : 19.

2. In the above instances the condition or action predicated, although in existence at the time of narration, has commenced at some previous period; and the writer's attention adverting to this fact, he makes use of the past or קָטַל form. But when in speaking of a present state or action the writer's attention dwells rather on its future continuance than on its commencement, he employs the future or יָקַטַל form. This takes place as follows :

a. When the verb denotes a condition which exists at the time of narration, and is expected to continue after it, e. g. אֲשֶׁר־יִרְצֶה בְּעֵינֶיכֶם *whatever seems good to you I will do*, meaning, whatever seems so now or shall seem so in future, 2 Sam. 18 : 4., הֲלֹא יָדַעְתֶּם הֲלֹא שָׁמַעְתֶּם *do ye not know, do ye not hear?* Is. 40 : 21.

b. When the verb denotes an action already in performance at the time of narration, e. g. לָמָּה תִּבְכִּי רֹגִי *why weepest thou?* &c. 1 Sam. 1 : 8., מֵאֵינָן תָּבוֹא *whence comest thou?* Judg. 17 : 9. 19 : 17. Is. 39 : 3., הַיְּהוָה הוֹאֵל לָכֶם אֹת *the Lord himself gives you a sign*, Is. 7 : 14., הָיָה לִי לְמִוֶּאֱב יִזְעַק *my heart cries out for Moab*, 15 : 5. 16 : 11., אֲמַן (am) *I a sea or a whale, that thou settest a watch over me?* Job 7 : 12., אֲשַׁחֲזֶה בְּכָל־לַיְלָה מִשְׁחִי *all night I cause my bed to swim*, Ps. 6 : 7. This form is also frequently accompanied

by one of the particles עתה or הנה when used as a present (see § 964. 1. b.), e. g. עתה ירע לנו שבע מן אבשלום *now Sheba does us more harm than Absalom (did)*, 2 Sam. 20 : 6. Is. 33 : 10., הנה החשך יכסה ארץ *behold darkness covers the earth*, Is. 60 : 2, 4. Job 19 : 7.

c. When a general proposition is made which will always hold good, e. g. יהוה יתעב יתעב ומרמה ומרמה *the Lord abhors a bloody and deceitful man*, Ps. 5 : 7. 37 : 30., יסמך חכם וינסף לקח *a wise man hears and increases (his) knowledge*, Prov. 1 : 5., רך ישיב חמה *a gentle answer averts wrath*, 15 : 1, 2, 7, 12, 13, 14., &c., הן בעבדיו לא יאמין *behold he confides not in his servants, and his angels he charges with folly*, Job 4 : 18. The future form is frequently preceded by the particle כִּאֲשֶׁר *like, as*, in general propositions containing an illustrative simile, e. g. כִּאֲשֶׁר ישא האמן את-היונק *as a nursing father carries a suckling*, Num. 11 : 12. Deut. 1 : 31, 44. 28 : 29, 49., כִּאֲשֶׁר יפל השל על-הארמה *as the dew falls on the ground*, 2 Sam. 17 : 12. 19 : 4., כִּאֲשֶׁר יגילו בחלקם שלל *as those who rejoice when they divide the spoil*, Is. 9 : 2., &c. &c.

3. We thus see that a state or action which is present, i. e. which exists at the time of narration, may be denoted either by the קטל or the יקטל form of the verb; the choice of forms in a given passage depending on whether the writer's attention rests chiefly on the commencement or the further continuance of the action. And hence it results, that we frequently meet with parallel clauses, particularly in poetry, where the writer in speaking of present actions views them in both ways alternately, viz. as beginning in the past and as continuing in the future, and interchanges the two tenses accordingly, employing in one clause the קטל and in the other the יקטל form. This viewing of contemporaneous actions in their relations both to the past and future, and the consequent use of the two temporal forms, is more comprehensive, and affords a greater variety of expression, than the predication of them by a single tense,* e. g. יהגזרו ימים ולאמים יהגזרו *why do the heathen rage, and the people imagine a vain thing?* Ps. 2 : 1, 2., שמע יהוה *the Lord hears my supplication, the Lord receives my prayer*, 6 : 10., חגגו עליהם *they fit their arrow to the string*, 11 : 2. This occurs

* The interchange of the past and future forms to denote contemporaneous actions is found also in Arabic, e. g. فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ *a part they accused of falsehood, and a part they slew*, Kor. 5 : 74.

with especial frequency in general propositions (see § 964. 1. c. 2. c.), e. g. **אֵת פֶּעַל יְהוָה לֹא יִבְרִיחַ וּמַעֲשֵׂהוּ יִדְרֹךְ לֹא רֵאָו** *they* (i. e. *drunkards*), *neither regard the work of the Lord, nor consider the production of his hands*, Is. 5 : 12., **נָסוּ וְאִידִירָהָם רָשָׁע וְצַדִּיקִים כִּכְפֹּר יִבְטַח** *the wicked flee when none pursues; but the righteous are bold as a lion*, Prov. 28 : 1.

¶ § 965. From the employment of the two forms קָטַל and יִקְטֹל to signify the present, is derived their further use in a manner directly contrary to their original acceptation ; that is to say, as either of these forms may be taken to signify the present, or that period of time which borders on both the past and the future, we find that by a further extension of their application, the past or קָטַל form is sometimes used to predicate an action which is to take place subsequently to the time of narration, and the future or יִקְטֹל form one which at the time of narration has already been performed.

§ 966. 1. a. When a writer wishes to denote absolute certainty with regard to the occurrence of a future event, he often speaks of it as already passing before his mind, and in such case employs the קָטַל form as an emphatic present. This is especially the case in the enunciation of prophecies, whether the prophet speaks in his own person or in that of God himself,* e. g. לְיִרְעָה נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת *to thy seed will I give this land*, meaning I will surely give it them, having already done so in intent, Gen. 15:18. 17:16. Deut. 12:1, 15. 1 Kings 3:13., so בְּעֵצָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־עֲבָאֲחֵיכֶם מֵאֶרֶץ מִצְרַיִם *on this very day will I bring your hosts out of the land of Egypt*, Ex. 12:17., כִּי יִהְיֶה, בְּרַךְ אֱלֹהֶיךָ בָּרֶכָה כְּאֲשֶׁר דִּבַּרְתָּ *for the Lord thy God will surely bless thee as he has promised thee*, Deut. 15:6. (בְּרַכָּה = יְבָרְכָה v. 4.) בְּלֵיל, אֶרֶץ מוֹאָב עַר מִשְׁדָּד *Ar of Moab shall be desolated, silenced*, Is. 15:1. The preterite used in this manner is often directly followed by the future form, e. g. בָּלַתִּי כָרַע תַּחַת אֲסִירֵי הָרוּגִים וְיִקְלָו *without me they shall bow down beneath the prisoners, and shall fall under the slain*, Is. 10:4. 13:10. 24:6., נָתַתִּי אֶת־חֻרְתֵּיהֶם בְּקִרְבָּם וְעַל־לִבָּם אֶכְתָּבֵנָה *I will put my law in their inward parts, and will write it on their hearts*, Jer. 31:33.

* This fact was long ago observed by Kimhhi, who says כי מנהג העברים כלשון הקדש להשתמש בו עבר במקום עתיד וזה בנואות ברוב כי הרבה ברור בלשון הקדש להשתמש בו עבר במקום עתיד וזה בנואות ברוב כי הרבה ברור i. e. "it is the custom of the Hebrews to employ in the sacred language the preterite instead of the future, and this most frequently in prophecies; for the thing is as certain as though already performed, it having been long determined on." Michlol, 12. b.

b. This form is also used to denote absolute certainty with regard to other future events, e. g. וְלֹא נִוְתָר בּוֹ וּבְכָל הָאֲנָשִׁים אֲשֶׁר אִתּוֹ גַּם *and of him and all the men that (are) with him there shall not be left even one*, 2 Sam. 17 : 12, 13., בֶּל רְאָה לְנֶפֶשׁ *he will never see*, Ps. 10 : 11., תִּהְיֶה תִשְׁחָתוּ עֲזָרָיו רַחֲב *the proud helpers shall stoop under him*, Job 9 : 13., עַל-יְדֵימוֹ נִשְׁמָו אַחֲרָיִם *posterity shall be astonished at his day*, 18 : 20. It is also sometimes directly followed by the future when used in this manner, e. g. וְהָיָה חֹשֶׁךְ בְּאֹהֶלוֹ וְנֵר עָלָיו יִדְעָךְ *the light shall become dark in his tabernacle, and his lamp shall be put out with him*, Job 18 : 6, 8.

c. The use of the קָטַל form as an emphatic future is frequently pointed out by a preceding particle or by its close relation to a preceding verb denoting a future action. Thus with a particle indicative of time or of consequence, e. g. לְעֵנָה עֲדִמְתִּי מֵאֲנָה לְעֵנָה *how long wilt thou refuse to humble thyself?* Ex. 10 : 3. 16 : 28. Ps. 80 : 5., אֲזַן נְבֻהֵלִי *then shall the chiefs of Edom be amazed*, Ex. 15 : 15., אֲלֹהֵיכֶם בְּלִי-יָמִים *that ye might fear the Lord your God always*, Josh. 4 : 24., כֹּכֵן גָּלָה עָמִי *therefore my people shall go into captivity*, Is. 5 : 13, 14, 25.; or with the emphatic particle הִנֵּה, e. g. וְהִנֵּה בִּרְכָתִי אִתּוֹ וְגו' *behold I will bless him, &c.* Gen. 17 : 20. 1 Kings 3 : 12. And also with a preceding יקטל form, e. g. אֲנִי יִגִּיד *perhaps he can tell us our way in which we should go*, 1 Sam. 9 : 6.*

2. Since the קָטַל form can as we have seen so far lose its original force, as to admit of being used not only to predicate a present action, but also, through its relation to a before mentioned future event, to designate one that is to take place subsequent to the time of narration, it has become a general rule in Hebrew, that when a future event is predicated by means of an absolute future or יקטל form, those verbs denoting subsequent actions which stand at the commencement of the following clauses are to be put in the קָטַל form with a prefixed ו conjunctive, to connect them to the preceding future. For a detailed account of the uses of this relative future see § 980, *et seqq.*

§ 967. 1. a. In like manner the absolute future or יקטל form may be used to predicate not only a present action, i. e. one in performance

* Jarchi however considers that the verb וְלִכְנֵי is here employed in its usual past signification, and that the term יִגִּיד is used figuratively to mean *business*; hence he himself translates the passage, "perhaps he can tell us the business on which we came."

at the time of narration, but also one performed before that time, and which is still continued, so as to admit of its being viewed as present, e. g. *וְאֶת־בְּנֵיהֶם וְאֶת־בָּנֹתֵיהֶם יִשְׂרָפוּ בָאֵשׁ* *their sons and their daughters they have burned in the fire*, and still continue so to do, Deut. 12 : 31., so *וְאֶל־מַעֲלֵים וְאֶל־קֹסְמִים יִשְׁמְעוּ* *they have hearkened to augurs and diviners*, Deut. 18 : 14., *כֵּן הָלַבְשָׁהּ* *for thus they were dressed*, 2 Sam. 13 : 18., *וּבְיִלְדֵי נָכָרִים יִשְׂפִיקוּ* *and in the children of strangers they have taken delight*, Is. 2 : 6, 8., *הוּא מוֹצִיעַ בֵּית בְּרִית שָׂדֵה בְּשָׂדֵה* *and (that) have added field to field*, 5 : 8, 11, 23.

b. This form is further used to denote a customary action which, although no longer continued at the time of narration, is viewed as permanently characteristic of its subject,* e. g. *וַיֵּאָרֶץ מִן־הָאָרֶץ* *and a mist arose from the earth*, i. e. was wont to arise, Gen. 2 : 6., *כֵּן יַחֲיֶה* *thus it was always : the cloud covered it*, Num. 9 : 16, 17, 18. Job 1 : 5., *וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה* *and thus he did year by year*, 1 Sam. 1 : 7. 1 Kings 5 : 25., *וַיִּשְׁכַּב וַיִּחַיֵּק חֶשֶׁב* *and lay in his bosom*, 2 Sam. 12 : 3., *מִפֶּתַח הָאֵכָל וּמִכֶּסֶּל הַשִּׁתָּה* *he prospered whithersoever he went*, 2 Kings 18 : 7., *בְּכָל אֲשֶׁר יֵצֵא וְיָשׁוּב* *righteousness used to lodge in it*, Is. 1 : 21. 7 : 23. 10 : 7, 8., *וַיִּפֹּל בַּשִּׁתָּה יִפְעַל* *he has fallen into the ditch he was making*, Ps. 7 : 16., *וְיָרִים רַפְּוֹת רַבִּים יִסְרָתָם* *thou hast instructed many, and hast strengthened the weak hands*, Job 4 : 3, 4.

c. Sometimes in animated description, the narrator speaks of an action that has already taken place as passing before his mind at the time of narration, in which case he also employs the future form with the force of a present,† e. g. *מִן־אַרְם יָבִיחֵנִי בָלָק* *Balak brings me from Syria*, meaning, he brought me, Num. 23 : 7., so *בְּשֵׁתַיִם יִכְסֶה* *with two he covers his face, and with two he covers his feet*, Is. 6 : 2. 10 : 6., *וְהִטַּעְתָּ, וְהִטַּעְתָּ, וְהִטַּעְתָּ* *thou bringest a vine out of Egypt ; thou castest out the heathen, and plantest it*, Ps. 80 : 9., *וְאֵלַי דְּבַר יִגָּב וְהִסְקָה אָזְנִי שִׁמְעָה מִנֶּהוּ* *a matter is brought to me by stealth, and my ear catches a whisper thereof*, Job 4 : 12, 15, 16. 10 : 10, 11.

* The future form is not employed in this acceptance at the beginning of sentences ; for there the absolute preterite with וַיִּ is generally used for the same purpose, even when the relative form וַיִּקְטֹּל might have been anticipated.

† In the occidental languages, as for example the Greek, Latin, German, English, and especially the French, the present tense is often thus used.

d. α. Moreover, the future or יקטל form is sometimes placed after a preterite, to denote an action which, although subsequent to that expressed by the preterite, is past with regard to the time of narration, e. g. מֵאֵז שֶׁכַּבַּתְּ לֹא יַעֲלֶה הַכֹּהֵן עָלֵינוּ *since thou hast lain down, no feller has come up against us*, Is. 14 : 8., הִלְבִּישָׁנִי בְּגָדֵי יִשׁוּעַ מְעִיל צִדְקָה וְעֲטָנִי, *he has clothed me with the garments of salvation, with the robe of righteousness he has covered me*, 61 : 10., לִי אֲשֶׁר יִגְרָתִי יָבֵא *what I dreaded has happened to me*, Job 3 : 25.

β. In such case the future is more frequently connected to the preterite form by means of ו conjunctive, e. g. בָּכַח יָדִי עֲשִׂיתִי וְאָסִיר *by the strength of my hand I have done (it), and have removed the boundaries of nations*, Is. 10 : 13., פִּירָה דְרַכָּתִי לְבָדִי *I have trodden the wine-press alone; for I have trodden them in my anger*, &c. 63 : 3, 5, 6., וְאָנֹכִי מִבֶּטֶן יִצְאָתִי *Oh, that when I came from the womb I had perished!* Job 3 : 11.; it is in like manner connected to a relative past, e. g. וַיֵּצֵל פִּינֹקֶן לְפָנָיו וְנִרְאָהוּ וְגו' *he grew up as a tender plant before him, and when we saw him*, &c. Is. 53 : 2.* In negative propositions, the conjunction is prefixed to the negative particle preceding the verb, e. g. וְלֹא יִפְתָּח־פִּי *he was oppressed, but he opened not his mouth*, Is. 53 : 7., וַיְהִי שְׁנֵיהֶם, וְלֹא יִתְבַּשְׁשׁוּ *they were both naked, yet they were not ashamed*, Gen. 2 : 25. 1 Sam. 1 : 7.

e. α. Sometimes the use of the future form to denote past time is indicated by a preceding particle which points out the period at which the action was present (see § 966. 1. c.), e. g. אֵז יִשִּׁיר מֹשֶׁה *then Moses sang*, lit. then sings Moses, Ex. 15 : 1. Deut. 4 : 41. Josh. 10 : 12. 1 Kings 11 : 7. 2 Kings 12 : 18., טֶרֶם יִהְיֶה בָאָרֶץ *before it was in the earth*, Gen. 2 : 5. 24 : 45. 27 : 33. Ex. 12 : 34. Josh. 2 : 8. The precise force of these particles must be determined by the context.

β. Occasionally the epoch is fixed by means of a noun, e. g. לָמָּה לֹא מָרָחֵם *why did I not die from the womb?* i. e. when I came from the womb, Job 3 : 11., יָאבֵד יוֹם אֲדֹלָד בּוֹ *Oh that the day might have perished on which I was to be born!* 3 : 3.†

* In the above examples, all of which occur in poetry, the future with ו conjunctive is equivalent to a relative past, i. e. a future form with ו conversive (§ 967. 2).

† This is the sense in which the passage is taken by Jarchi, who remarks on it, לשון עתיד שהיה אומר ויאבד היום שהייתי עתיד לחוליד בו ואז לא הייתי נולד, i. e. "the meaning of the future which he has employed is, Oh that the day

2. From this use of the future or **יִקְטֹל** form in relation to a preceding past time denoted by a preterite or particle, for the purpose of predicating events that take place antecedent to the time of narration, has arisen that of the **יִקְטֹל** form as a relative past tense. In this form the prefixed **י**, which is the essential part of the substantive verb **יָרָה** (§§ 212, 690), serves like **ו** conjunctive to connect it to the preceding past tense expressed or implied.* The uses of this tense as also of the relative future or **יִקְטֹל** form we will now discuss separately and at length.

RELATIVE TENSES.

§ 968. It has been stated above, that the two temporal forms **קָטַל** and **יִקְטֹל** are used to denote their respective tenses absolutely, that is, with regard to the time of narration; but that when the writer wishes to indicate the time of an action by its relation to an action or to a period of time previously designated, he generally employs for such relative past the form **יִקְטֹל**, and for the relative future the form **יִקְטֹל** (§§ 959, 966. 2., 967. 2.). We are now to treat of the various uses and constructions of these forms considered with relation both to their preceding and following verbs.

might have perished on which I was about to be born, and when I was not yet born!" This is much more forcible than the similar expression in Jeremiah, **אָרַר יְמֵי אֲשֶׁר יָלַדְתִּי** *cursed be the day on which I was born!* 20 : 14.

* We consider that the simple **ו** conjunctive and the so-called **י** converse are derived from the same origin, viz. the substantive verb **יָרָה** (= **וָרָא** §§ 648, 690), and that they both consequently have the force of a conjunction and relative, and are in fact essentially the same. When used as a mere conjunction, this particle is closely connected to the following word, without a vowel of its own (§ 684); but when employed with a relative tense, it bears moreover a relation to the preceding verb, and is thus rendered somewhat independent of that to which it is prefixed: accordingly it appears with (,) only before the preterite form, where it is followed by a radical or a preformative with an original vowel of its own; but when joined to the future, in which case it is followed by a preformative letter, which is itself either destitute of a vowel (as in **Pi'hel** and **Pu'hal**), or possesses one changed from **Sh'wa** (as in **Kal**) or taken from a rejected letter (as in **Niph'hal**, **Hiph'hil**, **Hoph'hal**, and **Hithpa'hel**), it resumes its original vowel (.), so as not to depend for enunciation on the secondary vowel of a prefix. We would therefore prefer to call this particle, when accompanying a relative past or future tense, the *relative י*, which seems more appropriate than its usual designation of *י converse*.

The Relative Past, or נִקְטַל Form.

§ 969. When an event has been represented as absolutely past, i. e. anterior to the time of narration, by employing the preterite or קָטַל form, all predications of subsequent past actions are effected by means of the relative past or נִקְטַל form, whenever the verbs commence a sentence or clause of a sentence (§ 959). In this case the use of the future intimates that the action denoted by it is subsequent to that predicated by the absolute past, while its close connection to such absolute past by means of the relative conjunction ׀ shows that at the time of narration the action it expresses has likewise become past, e. g. בְּרָא אֱלֹהִים . . . נִיאָמַר . . . נִירָא . . . נִיבְרָל . . . נִיקָרָא וּג' *in the beginning God created, . . . and he said, . . . and he saw, . . . and he separated, . . . and he called, &c.* Gen. 1 : 1, 3, 4, 5, 6, 7, 8, 9. &c., וַהֲפֹחַשׁ הָיְתָה עֵרֹם . . . נִיאָמַר . . . וַתֹּאמֶר הָאִשָּׁה . . . נִיאָמַר הַנָּחֶשׁ וּג' *now the serpent was cunning, . . . and he said, . . . and the woman said, . . . and the serpent said, &c.* 3 : 1, 2, 4, 6, 7, 8. &c., חָלָה חִזְקִיָּהוּ . . . נִיאָמַר . . . וַיָּבֹא אֵלָיו יִשְׁעִיָּהוּ . . . נִיאָמַר וּג' *Hezekiah was sick, . . . and Isaiah came to him, . . . and he said, &c.* 2 Kings 20 : 1, 2, 4, 7, 8. &c. Sometimes the clauses are so short, that the verbs follow each other in almost immediate succession, e. g. . . . וַתֵּלֶךְ הָאִשָּׁה לְדִרְכָּהּ וַתֹּאכַל . . . וַתֵּשְׁבִימֹו בַּבֶּקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ וַיֵּבְאוּ אֶל-בֵּיתָם וּג' *so the woman went her way, and ate, . . . and they rose early in the morning, and worshipped before the Lord, and returned, and came to their home, &c.* 1 Sam. 1 : 18, 19. 17 : 48-53. 2 Sam. 12 : 20.

§ 970. The relative past form frequently represents an action not only as subsequent to, but also as the *consequence* of, that denoted by the preceding preterite,* e. g. אֶתְקַלָּה שְׁמִעֲתִי . . . נִאִירָא . . . נִאֲחָבָא *I heard thy voice, and so was afraid, and hid myself,* Gen. 3 : 10, 12, 13. 4 : 1., וַיַּבְחֵר בְּזֶרְעוֹ . . . נִיְהוּהָ *only in your fathers the Lord delighted, and so he made choice of their seed,* Deut. 10 : 15., וַיִּמָּסֶה אֶת־דְּבַר יְהוָה *since thou hast rejected the word of the Lord, he too has rejected thee,* 1 Sam. 15 : 23., אֶת־מִי נִוְעֵץ וַיְבִינֶהוּ *with whom took he counsel, that he might enlighten him and instruct him? &c.* Is. 40 : 14.

* This is expressed in Arabic by employing the conjunctive particle **فَ** instead of **و**.

§ 971. This tense appears also in several other relations to a preceding absolute past, but always in one implying posteriority in the order of time, e. g. בָּרָם הָיָה לִינְדִיבִי וַיִּעֲזָקֶהּ וּגְ' *my beloved had a vineyard, and he fenced it, &c.* Is. 5 : 1, 2., מִדָּע קִנְיִתִּי לַעֲשׂוֹת עֲנָבִים, וַיֵּצֵא בָאֲשִׁים *why when I expected it to produce grapes, did it produce sour grapes?* 5 : 4., אָם רָאִיתָ גֵּנֶב וַתֶּחֱרָץ עִמּוֹ, *when thou sawest a thief, thou didst connive with him,* Ps. 50 : 18.

¶ § 972. As the relative past signifies an action which takes place subsequently to that denoted by the preterite on which it depends, it is evident that the precise force of the former must depend entirely on that of the latter (§ 961. 1.). Thus, when the absolute past form is used in its original acceptation, to predicate an action which is past at the time of narration, the relative denotes, as we have seen, an action which, although subsequent to that indicated by the absolute tense, is also past at the time of narration; but when the absolute form is used to express a present or future action, the relative does the same. For instance,

1. When an absolute past form is used to denote present time (§ 964. 1.), a following relative past form does so likewise, e. g. 'וְאָמַר יְהוָה כֹּה אָמַר יְהוָה וְאָמַר אֵלֶיךָ וּגְ' *thus says the Lord, and I say to thee, &c.* Ex. 4 : 22, 23., וַתִּשְׁלַח דְּבָרֶיךָ אַחֲרָיִךָ, *since thou hastest instruction, and castest my words behind thee,* Ps. 50 : 17. The two past tenses when thus employed may be followed by an absolute future with a similar force (§ 964. 2.), e. g. עָלָה עָשָׁן בְּאַפּוֹ *a smoke ascends from his nostrils, and he stretches out the heavens, and he rides on a cherub, he makes darkness his secret place,* Ps. 18 : 9, 10, 11, 12.

2. When the absolute past form is used in prophecy to predicate a future event (§ 966), a following relative past likewise bears a future signification, e. g. וַיִּשְׁחַ אָדָם וַיִּשְׁפֹּל נִפְשָׁהּ *therefore hell shall enlarge herself; and the mean man shall be brought low, and the mighty man humbled, &c.* Is. 5 : 14, 15., וַתִּחַר, *therefore the anger of the Lord shall kindle against his people, and he shall stretch forth his hand against them, and smite them,* 5 : 25., וַתֵּלֶד לָנוּ הַמֶּשְׁרָה, *for to us a child shall be born; and the government shall be on his shoulder, and his name shall be called* (§ 763. 1.) *Wonderful, &c.* 9 : 5.

§ 973. Again, as the relative past may signify a present or future action when in connection with an absolute past used in either of these senses, so on the other hand it may be employed with the like meanings after an absolute future form denoting an action present or past at the time of narration. Thus,

1. The absolute future used as a present (§ 964. 2.) is followed by the relative past form with a similar force, e. g. *תִּפְרֹשׁ גִּוִּים וְתַטְעֵהָ* *thou expellest the heathen, and plantest it*, Ps. 80 : 9., *כִּי עָתָה תִּבָּא אֵלֶיךָ* *but now it comes to thee, and thou faintest ; it touches thee, and thou art troubled*, Job 4 : 5, 12., *עַתָּה וְתִירָאוּ* *ye see dismay, and are afraid*, 6 : 21. 14 : 10, 20. 19 : 10, 12. Occasionally the relative tense has a future meaning when thus employed, e. g. *אֲשִׁיחָה וְאֶחְמָה וְיִשְׁמַע קוֹלִי* *I pray and cry aloud, and he shall hear my voice*, Ps. 55 : 18.*

2. The absolute future used as a past tense (§ 967) is followed by the relative past form with a like signification as to time, e. g. *אִישׁ אוֹ אִשָּׁה אֲשֶׁר יַעֲשֶׂה אֶת־הָרַע בְּעֵינֵי יְהוָה וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וּגְו'* *a man or a woman who has done wickedness in the sight of the Lord, and has gone and served other gods, &c.* Deut. 17 : 2, 3., *כֵּן תִּכְעֲסֶנָּה* *so she provoked her, and she wept, and did not eat ; then said Elkanah to her, &c.* 1 Sam. 1 : 7, 8., *אָז תָּבֹאנָה שְׁתֵּי נָשִׁים זֹנוֹת אֶל־הַמֶּלֶךְ וַתַּעֲמִדְנָה לְפָנָיו* *then came two harlots to the king, and stood before him*, 1 Kings 3 : 16.

¶ § 974. Besides its use in relation to an absolute preterite or future form, the relative past may be employed to denote any tense expressed by a preceding participle, infinitive, or imperative (see § 961. 1.). Thus,

1. *a.* A participle denoting a past action is followed by a relative past which does the same, e. g. *וַיֵּלֶךְ הָהָר לְעִמְרוֹ הַלֹּךְ* *and Shimei went along on the hill's side opposite him, and cursed as he went, and threw stones at him*, 2 Sam. 16 : 13., *וַתִּבָּא לְנִסְחוֹ וַתִּשְׁמַע אֶת־שִׁמְעֹן שְׁמֵעַת אֶת־שִׁמְעֹן שְׁלֹמֹה* *and the queen of Sheba heard the fame of Solomon, and she came to prove him*, 1 Kings 10 : 1. *b.* Or they both have a present signification, e. g. *הִנֵּה הַמֶּלֶךְ בָּכָה* *behold the king (is) weeping and is mourning*

* On this Kimhhi remarks *נבואה דרך נביאה* i. e. "here is the past with י (i. e. the relative past) as in a prophecy," scil. where the past form is used as a future (§ 966. 1. *a.*). This tense has also a future signification after a present in Ps. 94 : 23.

for Absalom, 2 Sam. 19 : 2., וַיִּהְיוּ גַלְיִי (who) rebukes the sea when its waves roar, Jer. 31 : 35., וַיִּחְפְּרוּהִי לְמוֹת who long for death, and dig for it, Job 3 : 21. 12 : 4, 22, 23, 24. 14 : 20.

2. An infinitive is followed by a relative past form, both indicating the same period of time, e. g. ' וַיַּעַן מֵאֲסֻכְכֶם בְּדַבָּר הַזֶּה וַתִּבְטְחוּ בְעֵשֶׂק וְגו' because ye despise this word, and trust in oppression, lit. because of your despising, and that ye trust, &c. Is. 30 : 12., מִדֹּלֶה לְסַפֵּר חֶקְי וְהִשָּׂא, (by) what (right) of thine wouldst thou declare my statutes, and take my covenant in thy mouth, lit. what right hast thou to declare my statutes, and that thou shouldst take, &c. Ps. 50 : 16.

3. An imperative is followed by a relative past stating the subsequent performance of the action which the imperative commands, e. g. ' וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר צֵא מִן־הַתֵּבָה וַיֵּצֵא נֹחַ וְגו' and God spoke to Noah, saying, Go out of the ark, and Noah went out of the ark, Gen. 9 : 15-18., וַיֹּאמֶר יְהוֹרָם אֶסֶר וַיַּאֲסֵר רֶכֶב, and Joram said, Make ready ; and his chariot was made ready, 2 Kings 9 : 21, 33., וַיֹּאמֶר לוֹ אֵלִישָׁע קַח קֶשֶׁת וַחֲצִים וַיִּקַּח אֵלִי קֶשֶׁת וַחֲצִים, and Elisha said to him, Take bow and arrows ; and he took to himself bow and arrows, 13 : 15, 16, 17, 18. The future apocopate when denoting command (§ 208) is in like manner followed by the relative past, e. g. וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר and God said, Let there be light ; and there was light, Gen. 1 : 3.

§ 975. 1. Sometimes too the relative past is used without any preceding verbal form, the epoch intended being pointed out by means of a noun ; in which case however the verb וַיְהִי is always understood, e. g. בַּיּוֹם הַשְּׁלִישִׁי רָאָה אַבְרָהָם אֶת־עֵינָיו (it happened) on the third day, that Abraham raised his eyes, Gen. 22 : 4., so בְּשָׁנַת־מוֹת הַמֶּלֶךְ עֲזַיָּהוּ וַאֲרָאָה אֶת־אֱלֹהֵי ה' in the year of the death of king Uzziah, I saw the Lord, Is. 6 : 1., שָׁם בְּרִמְאֵת שָׁנָה נִיּוֹלָד אֶת־אַרְפַּכְשָׁד, Gen. 11 : 10., when Shem (was) a hundred years old, he begot Arphaxad, Gen. 11 : 10., כִּי נָעַר, when Israel (was) a child, I loved him, Hos. 11 : 1.

2. This is likewise the case in interrogative sentences where the verb of existence is understood, the ך being equivalent to the relative particle that, so that (see § 967. 2. note), e. g. מִי־אֵת וְהִירָאִי מֵאֲנוֹשׁ who (art) thou, that thou shouldst fear man ? Is. 51 : 12, 13.

¶ § 976. 1. The relative past form of the substantive verb הָיָה is frequently placed at the beginning of a verse or chapter, to connect the new statements which it commences to those that have gone before ; the succeeding verbs being placed in the relative past, e. g. ' וְהָיָה אִישׁ מִהֵרָ אֶפְרַיִם וַיֹּאמֶר לְאִמּוֹ וְהָאָמֶר וְגו' now there

was a man of Mount Ephraim, and he said to his mother, and she said, &c. Judg. 17: 1, 2, 3, 4., וַיְהִי בַּיָּמִים הָהֵם וַיִּקְבְּצוּ פְּלִשְׁתִּים, וַיֹּאמֶר אַכִּישׁ וְגו' אֶת־מִחְיָהֶם. *and it came to pass in those days, that the Philistines collected their armies; and Achish said, &c.* 1 Sam. 28: 1, 2., וַיִּשְׁלַח דָּוִד אֶת־יֹאָב וְאֶת־עֲבָדָיו עִמּוֹ, וַיִּשְׁחָתוּ אֶת־בְּנֵי עַמּוֹן. *and it came to pass at the close of the year, that David sent Joab and his servants with him, and they destroyed the children of Ammon,* 2 Sam. 11: 1. 15: 1. 21: 1. Sometimes, however, the first verb after וַיְהִי is put in the absolute, and the remainder in the relative past, e. g. וַיְהִי בִּשְׁנַת שְׁלֹשׁ לַחֹשֶׁעַ מֶלֶךְ הַזְּקִיָּה וַיַּעַשׂ. . . . וַיָּשָׁר וְגו' *and it came to pass in the third year of Hoshea, that Hezekiah began to reign; and he did what was right, &c.* 2 Kings 18: 1, 3, 9, 10, 11. 25: 1. 15: 1, 33. 16: 8, 15.

2. Sometimes a book commences with the relative past form of the substantive verb, in consequence of the writer's viewing it as the continuation of a preceding one, e. g. וַיִּקְרָא אֱלֹהִים וַיִּדְבֵּר יְהוָה אֵלָיו. *and the Lord called to Moses, and said to him,* Lev. 1: 1. Num. 1: 1., וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה. *and it came to pass after the death of Moses,* Josh. 1: 1. Judg. 1: 1. Books are also found to commence in this manner which have no actual reference to a preceding one; in such cases the writer plunges at once *in medias res*, regarding what he is about to record as connected to foregoing events, at least in the order of time, e. g. וַיְהִי בִּשְׁלֹשִׁים שָׁנָה. *now it came to pass in the thirtieth year,* Ezek. 1: 1., וַיְהִי דְבַר יְהוָה אֵלֵינוּ. *now the word of the Lord came to Jonah,* Jon. 1: 1., וַיְהִי בַּיָּמִי שֶׁפֶט הַשֹּׁפֶטִים, *and it came to pass in the days of the judges' rule,* Ruth 1: 1. Esth. 1: 1.

Verbs following the Relative Past.

§ 977. The relative past or וַיִּקְטֹּל form is employed, as before stated, in a verb that bears a direct relation to a preceding past tense either expressed or implied, which is only when it commences a clause, so that the particle ׀, which serves as the exponent of the relation, can be introduced. If a clause commence with any other word, either noun, pronoun, or particle, the connection between the verbs is broken off, and the absolute form is again made use of; though the relative form is immediately resumed on the appearance of one commencing with a verb. The absolute form employed in a clause where the connection is thus interrupted, is not always the same

as that with which the narration set out, but depends on the signification attributed to the relative form : thus if the latter be employed as a past, the absolute past form is adopted ; if as a future, the absolute future form ; and if as a present, either of the two absolute forms may be used.

1. When employed with a past signification, the **יִקְטֹל** form is followed by an absolute past :

a. When the connection is interrupted by a noun placed at or near the beginning of the clause, e. g. **וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא** and *God called the light day, and the darkness he called night*, Gen. 1 : 5, 10. 4 : 2, 3, 4, 5. 1 Kings 1 : 19., **וַיִּשְׁלְכוּ אֶת־אֲבִשָׁלוֹם וַיִּשְׁלְכוּ** and *they took Absalom, and cast him into a great pit in the wood ; and all Israel fled*, 2 Sam. 18 : 17., **וַיִּבֶן מִגְדָּל בְּתוֹכָהּ וַיִּחַדּוּ בָהּ כֵּלִי־יָיִן** and *he built a tower in the midst of it, and also hewed out a wine-vat therein*, Is. 5 : 2., **וַיִּשְׂנֵא עֵשָׂו אֶת־יַעֲקֹב וַיֹּהֲבֵהוּ יַעֲקֹב** and *I loved Jacob ; but Esau I hated*, Mal. 1 : 2, 3.

b. By a relative in the same situation, e. g. **וַיִּכְלֶה אֱלֹהִים מְלָאכְתּוֹ אֲשֶׁר עָשָׂה** and *God finished the work that he was doing*, Gen. 2 : 2, 8., **וַיִּבֶן רִיב וַיְהִי אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר לָקַח מִן־הָאָדָם לְאִשָּׁה** and *God formed the rib that he had taken from the man into a woman*, 2 : 22., **וַתֹּאכַל מִן־הָעֵץ** and *thou hast eaten of the tree concerning which I commanded thee*, &c. 3 : 17., **וַיִּשְׁמֹר מִצְוֹתָיו אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה** and *he kept his commandments which the Lord commanded Moses*, 2 Kings 18 : 6.

c. By a negative particle, e. g. **וַאֲקָרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ בְּתוּלִים** and *I went to her, but found her not a maid*, lit. et non inveni virginitatem apud eam, Deut. 22 : 14., **וַיִּפְּסוּ לִבָּבָם וְלֹא הָיָה בָּם עוֹד רוּחַ** and *their heart fainted, and there was no longer any spirit in them*, Josh. 5 : 1., **וַיִּדְּבֶק וַיִּפְּרֹץ וַיִּהְיֶה לַאֲדֹנָי וַיִּתְּרֶה לֹא־סָר מֵאֲחֵרָיו** and *he cleaved to the Lord ; he departed not from him*, 2 Kings 18 : 6, 7., **וַיִּדְּחוּם וְלֹא פָקְדָתָם אֹתָם** and *ye have driven them away, and not visited them*, Jer. 23 : 2. Ps. 106 : 24, 25.

d. In all these cases the relative form returns, as soon as a clause appears commencing with a verb, e. g. **וַתִּפֹּל שָׁבָא וַתִּקָּחֵם וַתַּהַרְגֵם וַתִּשְׁלְכוּם** and *the Sabeans fell (upon them), and carried them off ; and the young men they slew with the edge of the sword ; and only I alone have escaped*, Job 1 : 15, 17.

2. After one of the interruptions above detailed, the relative past form is followed by the absolute future when according to the rules detailed in the preceding article it bears a future signification, e. g. **וַיִּשְׁפֹּט אָדָם וַיִּשְׁפֹּט אִישׁ וַעֲיֵנִי גְבוּהִים תִּשְׁפֹּטֵנִי** and *the mean man shall be*

brought low, and the mighty man humbled, and the eyes of the lofty shall be humbled, Is. 5:15., וַיִּשְׁגְּבֵה יְהוָה אֹתֵדְעָרִי רִצִּין עָלָיו וְאֹת־אֹיָבָיו וַיִּסְכְּסֵךְ the Lord shall set up the adversaries of Rezin against him, and shall unite his enemies, 9:10. 40:14., וְתִפְקְדֵנִי לְבִקְרִים לְיָנָעִים תִּבְחֶנְנִי and thou shouldst visit him every morning, (and) try him every moment, Job 7:18.; and occasionally when in relation to a future with a past signification (§ 973. 2.), e. g. תָּכַעַסְתָּהּ וְלֹא תָאָכַל thus she provoked her, so that she wept and did not eat, 1 Sam. 1:7.

3. When the relative form has a present signification, it may be succeeded by either the past or future form (see § 964), e. g. וַיִּגְדֹּר עַל־יְמִינוֹ וְרָעַב וַיֹּאכַל עַל־שְׁמָאל וְלֹא שָׂבַעוּ אִישׁ בְּשַׂר־זְרָעוֹ וַיֹּאכְלוּ he snatches on the right hand, and is hungry; he devours on the left, and they are not satisfied: every man devours the flesh of his own arm, Is. 9:19.

§ 978. The employment of the absolute forms after a relative past is not confined exclusively to the cases in which the connection is interrupted as above described; for not unfrequently a writer introduces the absolute past where he might with propriety have continued the use of the relative form, e. g. וַיֵּצֵא דָוִד צִוּם וּבָא וַלֵּן וְשָׁכַב אַרְצָה and David fasted, and went in, and passed the night, and lay upon the ground, 2 Sam. 12:16. (here might have been used the relatives וַיֵּלֶךְ, וַיָּבֵא, &c.), וַיַּעַשׂ לוֹ אֲבָשָׁלוֹם מִרְכָּבָה וְהִשְׁכִּים אֲבָשָׁלוֹם וַעֲמַד וּגַ' and Absalom prepared for himself chariots, and Absalom rose early, and stood, &c. 15:1, 2., וַתִּגְדִּילֵה עָלַי בְּפִיכֶם וְהִעַתְתֶּם עָלַי דְּבָרֵיכֶם thus with your mouth ye have boasted against me, and have multiplied your words against me, Ezek. 35:13., וַיִּקְדָּשׁם וְהִשְׁכִּים בִּבְקָר וְהִעֲלָהּ and he sanctified them, and rose early in the morning, and offered burnt offerings, Job 1:5.

§ 979. 1. This recurrence of the absolute form is found to take place for the most part only in cases where an interruption of continuity appears in the sense, although not in the construction, as for instance at the beginning of a speech introduced into the narration, e. g. וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל רַעַה הִזִּיה עֲבָדָה לְאָבִירִי בַּצֹּאֵן וּבָא הָאִרִי וְאֶת־הַדּוֹב וְנָשָׂא וְהָיָה חִיָּה עֲבָדָה לְאָבִירִי וְהָיָה לְאָבִירִי וְהָיָה לְאָבִירִי and David said to Saul, Thy servant was keeping his father's sheep, and there came a lion and a bear, and the former carried off (one) of the flock; and I went after him, &c. 1 Sam. 17:34, 35. 2 Kings 15:19.

2. It takes place also in verbs used in dilating upon or explaining the declaration made by the preceding relative form, e. g. וַיִּתֵּן אֶל־הָגָר וַיִּתֵּן אֶל־הָגָר and he gave it to Hagar; he put it on her shoulder, Gen. 21:14., וַיִּשְׁמֶן יֶשְׁרֹן וַיִּבְעֵם שְׁמִנָּתָ עֲבִירָה כְּשִׁיתָ Jeshurun grew fat,

and kicked : thou hast become fat, thou hast become thick, thou art covered (with fat), Deut. 32 : 15., וְהָלַכְתָּ בְּנִי-יֵשׁוּ הַגְּדֹלִים הָלָכְתָּ אַחֲרַי, וְהָלַכְתָּ לְמִלְחָמָה וְשָׂאֵל וְשָׂאֵל וְשָׂאֵל and the three eldest sons of Jesse went, they went after Saul to battle, 1 Sam. 17 : 13, 38. 1 Kings 20 : 21.

3. And likewise in verbs denoting, not a single event succeeding those mentioned before it in the order of time, but a custom or habit, which is better expressed by the absolute than by the relative forms (see § 967. 1. b. note), e. g. וַיִּשְׁפֹּט שָׁמוּאֵל אֶת-יִשְׂרָאֵל כָּל יְמֵי חַיָּיו וַיֵּלֶךְ מִדֵּי שָׁנָה בְּשָׁנָה וְסָבַב בֵּית-אֵל וְגו' and Samuel judged Israel all the days of his life; and he was wont to go from year to year and make a circuit to Bethel, &c. 1 Sam. 7 : 15, 16. 27 : 8, 9., וַיְהִי הָאִישׁ הַהוּא גָדוֹל מִכָּל-בְּנֵי-קָדָם וְהָלַכְתָּ בְּנֵיו וְעָשׂוּ מִשְׁתָּה וְגו' and this man was the greatest of all the natives of the East; and his sons were wont to go and make a feast, &c. Job 1 : 3, 4.

The Relative Future or וְקָטַל Form.

§ 980. As the relative past or וְקָטַל form is employed to continue the narration begun by an absolute past, so is the relative future or וְקָטַל form used after a preceding absolute future.

§ 981. 1. When the absolute future form denotes an action which is to take place subsequently to the time of narration, the events succeeding it are expressed by the simple וְקָטַל form with the prefixed conjunction וְ connecting it to the preceding future, as often as the following clauses commence with a verb (§ 959), e. g. וְעָלֶיךָ יִצְזָבֵב-אִישׁ on this account a man shall leave his father and his mother; and he shall cleave to his wife, and they shall become one flesh, Gen. 2 : 24. 3 : 18, 22. 4 : 14., וְאָנֹכִי וְאֶהְיֶה עִם-פִּיהָ וְהוֹרִיתִיהָ אֲשֶׁר תִּדְבֹּר כִּי יָקִים בְּקִרְבָּהּ, וְנָבִיא וְנָתַן אֵלָיָה אוֹת וְבָא הָאוֹת וְגו' if there arise among you a prophet, and he give you a sign, and the sign come to pass, &c. Deut. 13 : 2, 3. 18 : 6, 7. 20 : 10-14. 22 : 25., וְאִם-תֹּאמְרוּ וְשָׁמַעְתֶּם וְגו' if ye be willing, and be obedient, &c. Is. 1 : 19, 20. 6 : 10. Amos 5 : 19.

2. From this it ensues, that in hypothetical sentences the verb of the protasis (or, if it contain several, its first verb) is usually put in the absolute, and that of the apodosis in the relative future form, e. g. וְנָגַע צָרַעַת כִּי תִהְיֶה בָאָדָם וְהוּבָא אֶל-הַכֹּהֵן if the plague of leprosy be

upon a man, he shall be brought to the priest, Lev. 13 : 9. ; אִם שָׁמַע ;
 'וְנָתַתִּי מִטְּרָאֲרָצְכֶם בְּעֵתוֹ וּגו' if ye truly obey
 my commandments, I will send rain for your land in its season, &c. Deut.
 11 : 13-15, 22, 23., 'לְעַבְדִּים וְגו' אִם יָכֹל לְהִלָּחֵם אִתִּי וְהִינֵנִי לְכֶם לְעַבְדִּים וְגו' if he is able to fight with me and kill me, we will be your servants, &c.
 1 Sam. 17 : 9. 1 Kings 1 : 52. ; אֶלֶּה הַמִּשְׁפָּטִים הָאֵלֶּה עֲקֹב תִּשְׁמְעֶנָּה אִתְּךָ הַמִּשְׁפָּטִים הָאֵלֶּה if ye
 hearken to these judgments, and keep and do them, the Lord thy God
 shall keep with thee the covenant, &c. Deut. 7 : 12, 13.

§ 982. The precise signification of the relative future, as well as of
 the relative past (§ 972), depends on that of the absolute form with
 which it is connected. Hence if the absolute future or יִקְטֹל form be
 employed to denote an event which is past at the time of narration
 (§ 967), a relative future following it will do so likewise, e. g.
 וְאֵד יַעֲלֶה מִדְּהָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה and a mist used to rise
 from the earth, and it watered all the surface of the ground, Gen. 2 : 6. 6 : 4.
 29 : 2, 3., וּגְבַר יִדּוֹ וּגְבַר עֲמֶלְק, כַּאֲשֶׁר יָנִיחַ יָדוֹ וְגַבְרַת יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגַבְרַת יִשְׂרָאֵל when Moses raised his hand, Israel prevailed; and when he lowered his
 hand, Amalek prevailed, Exod. 17 : 11., וּמִשָּׁה וָקַח אֶת־הַאֹהֶל וְנָטָה־לוֹ, מִחוּץ לַמַּחֲנֶה וְקָרָא לוֹ אֹהֶל מוֹעֵד וְהָיָה וְגו' and Moses took the taber-
 nacle, and pitched it outside of the camp, and called it the tabernacle of
 the congregation; and it came to pass, &c. 33 : 7-11. 34 : 34, 35.

§ 983. As the relative past may be employed in its ordinary accepta-
 tion after an absolute future used as a past (§ 973), so too the relative
 future is sometimes placed after an absolute past form bearing a future
 signification (§ 966), e. g. וְהַפְרִיתִי אֹתוֹ וְהַרְבִּיתִי אֹתוֹ בְּרַכְתִּי אֹתוֹ וְהַרְבִּיתִי אֹתוֹ I will bless him, and make him fruitful, and multiply him
 exceedingly, Gen. 17 : 20., אֶשְׁבֵּט מִיִּשְׂרָאֵל וְגו' a star shall proceed from Jacob, and a sceptre shall arise out of Israel, &c.
 Num. 24 : 17., כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ וְהִעֲבַטְתָּ גוֹיִם רַבִּים, וְגו' for the Lord
 thy God shall bless thee, and thou shalt lend to many nations, Deut. 15 : 6.,
 לָכֵן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ וּפִתָּהּ לִבְלִי־חֶק וְיִרְדַּ הַדָּרָה וְגו' there-
 fore hell shall enlarge herself and open her mouth without measure, and
 her glory shall descend, &c. Is. 5 : 14. 9 : 7, 8. 24 : 6., הוֹצֵאתִיהָ נָא, וְהוֹדָה עֲבָאוֹת וּבָאָה אֶל־בֵּית הַגִּנֵּב I will bring it forth, says the Lord
 of hosts, and it shall enter into the house of the thief, Zech. 5 : 4.
 8 : 2. 9 : 13. 10 : 3.

§ 984. The relative future, like the relative past form, is employed
 in connection not only with an absolute past or future tense, but also
 with a preceding participle, infinitive, or imperative (see § 974).

1. The relative future is placed after a participle having a future signification, e. g. *אֲנֹכִי מִמְסִיר עַל הָאָרֶץ וּמַחֲרִיץ אֶת־כָּל־הַיֹּקֵם* *I (am) about to cause it to rain upon the earth, and will destroy every living thing*, Gen. 7:4. 9:9, 11., 'הִנְנִי מְבִיא מָחָר אֲרֶפֶה בְּגִבְלָהּ וְכֶסֶף אֶת־עֵין הָאָרֶץ וּגו' *behold I (am) about to bring the locust to-morrow within thy boundary, and it shall cover the surface of the earth, &c.* Ex. 10:4, 5, 6. 12:15, 19. 16:4. 17:6. 2 Sam. 12:11., הִנְנִי קֹרֵעַ אֶת־הַמַּמְלָכָה מִיַּד שְׁלֹמֹה *behold I (am) about to take the kingdom from the hand of Solomon, and will give thee, &c.* 1 Kings 11:31. 2 Kings 19:7., הִנֵּה הָיְתָה הָעַלְמָה הַזֶּה וְיִלְדֶּת בֶּן וְקָרָאתָ שְׁמוֹ עִמְנוּאֵל *behold a virgin shall conceive and bear a son, and shall call his name Immanuel*, Is. 7:14. 8:7, 8. 17:1. 19:1. 24:1. Jer. 23:15. 25:9, 10, 11, 12. Mic. 1:3.

2. After an infinitive with a future signification, e. g. *בְּיוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם* *on the day of your eating of it (i. e. when you shall eat of it), your eyes shall be opened*, Gen. 3:5., הָסֵר מִשְׂוִּיכָתוֹ וְהָיָה לְבָעֵר *(I am about) to remove its hedge, and it shall be consumed*, Is. 5:5., *תָּחַת תִּהְיֶה עֲזוּבָה וְשִׁנְיָאָה וְשִׁמְתִּיהָ לְגִאֹן עוֹלָם* *instead of thy being despised and hated, I will make thee exalted for ever*, 60:15.

3. After an imperative, which is future in its nature, the relative tense also indicating command, e. g. *עֲלֶה אֵלַיִהוּ וְהִשְׁתַּחֲוִיתֶם* *come up to the Lord, and worship at a distance*, Ex. 24:1. 34:1. Deut. 10:1. 12:28., וְקִבְרָתוֹ דָּבַר וּפָגַעְבּוּ וּקְבְּרֵהוּ *do as he has said, and fall upon him, and bury him*, 1 Kings 2:31, 36., קַח אֶת־כִּסֵּי הַיַּיִן הַזֶּה וּשְׂקֵיהֶם וְהִשְׁקִיתָה וּגו' *take the wine-cup of this fury from my hand, and cause to drink, &c.* Jer. 25:15. Ezek. 3:4, 11. 4:1.

§ 985. 1. The relative future is occasionally used in dependence on certain particles, without being connected to a preceding verbal form: thus with *עוֹד* *yet*, e. g. *עוֹד מְעַט וְסָקְלֵנִי* *in a little while they will stone me*, Ex. 17:4., *כִּי־עוֹד מְעַט מִזַּעַר וְכָלָה זַעַם* *for in a very little while the indignation shall cease*, Is. 10:25, 26., *בְּעוֹד שָׁנָה וְכָלָה כְּלִי־כְבוֹד קֶדָר* *within a year all the glory of Kedar shall cease*, 21:16.; with *לְמַעַן* *on account of, for the sake of*, e. g. *יְהוָה וְסָלַחְתָּ לְעוֹנִי* *for thy name's sake, O Lord, pardon my iniquity*, Ps. 25:11.

2. It is used also after nouns denoting time, e. g. *עַרְב וְיִדְעֶתֶם כִּי* *at even ye shall know that the Lord has brought you out of the land of Egypt, and in the morning ye shall see the glory of the Lord*, Ex. 16:6, 7., *בְּאַחֲרֵית הַיָּמִים וְשָׁבָת עַד יְהוָה וְשָׁמַעְתָּ בְּקוֹלוֹ* *in the latter days, thou shalt turn to the Lord, and hearken to his voice*, Deut. 4:30.

§ 986. 1. As a relative past form sometimes begins a verse, chapter, or even book, in consequence of the writer's viewing the events there narrated as connected to those that have preceded them (§ 976), so too a separate promise or prophecy occasionally commences with the relative future form, because viewed in connection with the series of previous promises and prophecies, whether immediately preceded by any or not, e. g. וְיֵצֵא הָקֶטֶר מִנֹּעַע יֵשִׁי and *a rod shall proceed from the stem of Jesse*, Is. 11 : 1.

2. Again, a command issued as the *consequence* of some preceding statement (see § 970) frequently begins with a relative future, e. g. וּמִלְחָם אֶת עֲרִלְתָּ לְבַבְכֶּם *circumcise therefore the foreskin of your heart*, Deut. 10 : 16, 19., וְאַהַבְתָּ יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ מִשְׁמֶרֶתוֹ *therefore love thou the Lord thy God, and keep his charge*, 11 : 1, 8., וְעָשִׂיתָ כְּחַכְמָתָהּ *act therefore according to thy wisdom*, 1 Kings 2 : 6.

Verbs following the Relative Future.

§ 987. The construction of the relative future also resembles that of the relative past with respect to the verbs that follow it (see § 977) : for since this tense can be used only in relation to a preceding future expressed or implied, whenever the connection is interrupted by the occurrence of a noun, pronoun, or particle at the commencement of a clause, the absolute future must again be employed ; although as soon as another clause appears which begins with a verb, the relative future form returns. Thus,

1. The absolute future form recurs after an initial noun, e. g. וּמִלְחָם אֶת עֲרִלְתָּ לְבַבְכֶּם וְעִרְפְּכֶם לֹא תִקְשֹׁ עוֹד *therefore circumcise the foreskin of your heart, and be no longer stiff-necked*, lit. and no longer stiffen your neck, Deut. 10 : 16. 12 : 3., וְנָתַתִּי נְעָרִים שָׂרֵיהֶם וְתַעֲלִילִים יִמְשְׁלוּ-בָם, *I will make children their princes, and babes shall rule over them*, Is. 3 : 4, 17. 6 : 7. 8 : 21, 22. 10 : 34. 11 : 1, 4, 6. &c. &c., וְנִמְסוּ הַהָרִים וְהַעֲמָקִים יִתְבַּקְּעוּ *the mountains shall be melted under him, and the valleys shall be cleft*, Mic. 1 : 4, 6.

2. After a pronoun, e. g. וְהָעִבְבִּיתָ גּוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט *and thou shalt lend to many nations ; but thou thyself shalt not borrow*, Deut. 15 : 6., וְהָיִיתִי לָהֶם יְהוָה וְהָמָּה יְהוּדֵי לִי לְעָם, *I will be their God, and they shall be my people*, Jer. 31 : 33.

3. After a negative particle, e. g. אֲמַתָּה וְזָכַרְתָּנִי *if thou wilt indeed consider the affliction of*

thine handmaid, and wilt remember me and not forget thine handmaid, &c. 1 Sam. 1 : 11., *וְעִשִּׂיתָ כְּחִכְמָתָהּ וְלֹא־תִחְרֹד שִׁיבֹתוֹ בְּשֵׁלֶם שְׂאֹל, act therefore according to thy wisdom, and let not his gray head go down to the grave in peace,* 1 Kings 2 : 6., *וּבְנֵיהֶם וְלֹא אֲהִרֵם וְנִשְׁעָתִים וְלֹא, and I will build them, and not pull (them) down; and I will plant them, and not pluck (them) up,* Jer. 24 : 6.

§ 988. 1. The recurrence of the absolute future, like that of the absolute past (see § 978), is not strictly limited to the cases in which the connection is interrupted by some intervening word, as above described; for we sometimes find a writer preferring the absolute where he might with equal propriety have used the relative future form. This takes place for the most part in emphatic sentences expressive of strong desire, the future most frequently assuming the paragogic form (see § 999), e. g. *תְּבִאֲנָא תָמִיד אֲחֹתִי וְתִלְבֵּב לְעֵינַי שְׁתִּי לִבְבוֹת, pray, let my sister Tamar come and make in my presence a couple of cakes, that I may eat from her hand,* 2 Sam. 13 : 6. (here the relatives *וְתִלְבֵּב* and *וְהָיִיתִי* might also have been employed), *אֲנִי יְהוָה קְרָאתִיָּהּ בְּצֶדֶק וְאֶחֱזֹק בְּיָדָהּ וְאֶצְרָהּ וְאֶתְּנָהּ לְבָרִית עִם, I the Lord will call thee in righteousness, and will hold thee by the hand, and will keep thee, and give thee for a covenant of the people,* Is. 42 : 6., *עַל־זֹאת, therefore I will wail and howl, I will go stripped and naked; I will make a wailing, &c.* Mic. 1 : 8.

2. It is frequently the case in prophecies that the relative future *וְהָיָה* commences a verse in the emphatic phrase *וְהָיָה בַיּוֹם הַהוּא*, and is immediately followed by the principal verb (which in fact does not then begin the sentence) in the absolute future form, e. g. *וְהָיָה בַיּוֹם הַהוּא יִשְׂרָאֵל וְהָיָה וְהָיָה, and it shall come to pass in that day, that the Lord shall hiss, &c.* Is. 7 : 18. 10 : 27. 11 : 11. 17 : 4. It rarely assumes the form of the relative future, e. g. *וְהָיָה בַיּוֹם הַהוּא וְקָרָאתִי, and it shall come to pass in that day, that I will call my servant, &c.* Is. 22 : 20.

3. Sometimes the absolute and relative futures are employed alternately in the same connection, e. g. *אֲבַחֲרֶהָנָא שְׁנֵים־עָשָׂר אֲלֶה אִישׁ, I will choose now twelve thousand men, and will arise and pursue David, and will come upon him, and will make him afraid; and all the people that are with him shall flee, and I will smite the king only, and will bring back all the people to thee,* 2 Sam. 17 : 1, 2, 3. 1 Kings 1 : 2.

CHAPTER XIII.

MODES OF VERBS.

PERSONAL MODES.

§ 989. IN the preceding chapter we have undertaken to show how the accident of time is specified in Hebrew verbs, without noticing the influence frequently exerted on the structure of propositions, either by the feelings of the writer or of the agent with regard to the event detailed, or by the contents of some other proposition; an influence which gives rise to what are called the *personal modes* of verbs. On this subject we now propose to treat: and in so doing, we shall endeavour to ascertain, 1st, the several kinds of dependent propositions; and 2dly, the manner of expressing them in Hebrew.

I. Propositions may be dependent, either *subjectively*, on the will of the agent or narrator of the action, and this we shall term subjective dependence; or *objectively*, on the circumstances detailed in other preceding or following propositions, which we shall in like manner call objective dependence.

1. *a. Subjective dependence* exists when it is predicated of an occurrence, not merely that it *has been, is, or will be*, but that it *may, might, could, would, should be*, is wished, requested, commanded to be, either affirmatively, negatively, or interrogatively.

b. Objective dependence is when a proposition is made hypothetically or conditionally, i. e. is affected by or dependent on some preceding or following statement.

2. The numerous varieties in the nature of propositions which are included under these two heads, are designated in different languages either by separate particles, by changes in the mode of inflecting the verb itself, or by both these expedients together. The verbal changes here alluded to are not equally developed in all languages: some have but one set of inflections besides the independent or indicative form, as for example the subjunctive of the Latin and of many of the tongues of modern Europe; while others have more, as for instance the subjunctive and optative in Greek, the potential, precative, and

conditional in Sanscrit, &c. Some of these secondary modes of inflection possess all the tenses of the indicative, but the majority of them are more or less deficient in this respect.

3. The principal characteristic of the dependent forms of the verb consists in *extension*; the short vowels of the indicative being lengthened in the subjunctive, while those syllables which have been contracted in the former mode, are restored in the latter to their pristine length.* In this we perceive a symbolical indication of the real distinction existing between the primary and secondary modes: the indicative makes a direct and independent statement, and its form is consequently simple and concise; but as the other modes are used to intimate contingency, possibility, necessity, &c., the speaker dwells emphatically on the verb, and thus gives rise to a protraction of its form.

II. In its manner of indicating these dependent modes, the character of the Hebrew again appears as that of a moderately inflected language. When the nature of the proposition is not left to be understood from the context, it is pointed out by means of separate particles, or else by a change in the form of the verb analogous to that which takes place in the other languages we have mentioned. These several methods are employed as follows.

1. The chief and primary use of the preterite or קָטַל form is to denote a past action. It is therefore peculiarly adapted to the expression of independent propositions, since an action already performed is no longer liable to the contingencies affecting one which has yet to take place. Hence the preterite retains its form unchanged, and when employed, as is sometimes the case, in a dependent proposition, its precise acceptance is either pointed out by particles, or is left to be ascertained from the context.

2. The primary use of the future or יִקְטַל form is to denote an action yet to take place, and which may accordingly be dependent in either of the above mentioned ways. Its peculiar adaptedness and consequent frequent use for the predication of hypothetical or contingent events, occasion the future to undergo certain changes of form, which serve to point out, with greater force and precision than can be effected by particles and the context alone, the exact modification of meaning intended to be conveyed. These deviations from the independent form constitute what are called the *paragogic* and *apocopated* futures. The

* Compare the subjunctive in Latin, French, and German, and the subjunctive and optative in Greek, with their respective indicatives.

former is confined chiefly to the first person singular and plural, and is made by adding to the simple form when ending in a mixed syllable (§ 14) the termination הַ, a prolongation of the word expressive of the speaker's desire for the performance of the action (§ 204, *et seqq.*). The future apocopate is mostly of the second or third person: it is an abbreviated form of the verb, expressive of urgency, and thus bears some analogy to the imperative (§ 208, *et seqq.*)*.

§ 990. We have therefore to show both how the dependent modes are expressed by the preterite and future forms of Hebrew verbs, and when and for what purposes the paragogic and apocopated futures are employed.

Dependent Use of the Preterite.

§ 991. 1. The preterite form is used in the protasis of hypothetical propositions accompanied by the conditional particle אם *if*; and this is followed in the apodosis, *a.* by the relative future, *e. g.* אֶסְלֵא הָבִיאֲתִי אֵלָיו *if I bring him not back to thee, I will bear the blame*, Gen. 43 : 9. Num. 14 : 8., וְשָׁמַרְתִּי אֶם־הִקְטַאתִי *if I sin, thou markest me*, Job 10 : 14., וְיִבְרָא יְהוָה וְגו' יִרְחַץ יְהוָה אִם *when the Lord shall have washed, the Lord will create, &c.* Is. 4 : 4, 5.; *b.* or by the absolute future, *e. g.* וַיֵּשְׁבוּ מִדְרָכָם בְּסוֹדִי וְאִם־עָמְדוּ *but if they had stood in my counsel, they would have turned them* (*i. e. the people*) *from their evil way*, Jer. 23 : 22., וְיִרְדָּה אוֹיֵב נַפְשִׁי אִם־עָשִׂיתִי זֹאת *if I have done this, let (my) enemy persecute my soul*, Ps. 7 : 4, 5. Esth. 7 : 3., אֶזְכֹּר בְּשִׁיחַת תַּטְבֵּלְנִי אִם־הִתְרַחֵצְתִּי בְּמִי־שֶׁלֶג *though I wash myself with snow-water, still thou shalt plunge me into the ditch*, Job 9 : 30.

2. *a.* The preterite is used in like manner with the conditional particle לוֹ *if*, which conveys the idea that the proposition it commences is purely hypothetical, and does not in reality hold good, the preterite in this case being employed also in the apodosis † *e. g.* לֹא יִשְׁחָרֵב *Oh that there were a sword in my hand, I would*

* In Arabic also the preterite undergoes no change of form, while the future has four different modes (see § 210. note).

† The same construction appears with the compound particle כְּמֵעֵט *nearly, almost*, *e. g.* אֲשֶׁם אֶת־אִשְׁתָּךְ וְהִבֵּאתָ עָלַי אֵשׁ *one of the people might easily have lain with thy wife, and thou wouldst have brought guilt upon us*, Gen. 26 : 10.

now kill thee, Num. 22 : 29., *לֹא־לָקַח מִיָּדֵנוּ עֹלָה*, if the Lord had wished to kill us, he would not have accepted a burnt offering at our hand, Judg. 13 : 23. ; and occasionally with the future in the apodosis, e. g. *לֹא יִשְׁכִּילוּ זֹאת* if they were wise, they would understand this, Deut. 32 : 29. Or with *אִם לֹא* for *לֹא*, e. g. *וְאִלֹּא* if we had been sold for bondmen and bondwomen, I should have remained silent, Esth. 7 : 4.

b. Also with the corresponding negative particle *לֹא־אִם* if not, e. g. *לֹא־אִם* if we had not lingered, we should now have returned this second time, Gen. 43 : 10., *לֹא־אִם* חֲרָשָׁתִּי if ye had not ploughed with my heifer, ye would not have found out my riddle, Judg. 14 : 18., *לֹא־אִם* עֲבָדָוּת if the Lord of hosts had not left to us a very small remnant, we should have been like Sodom, Is. 1 : 9., *לֹא־אִם* תֹּרְתִי if thy law (had) not (been) my delight, I should then have perished in my affliction, Ps. 119 : 92. (*הִיָּתָה* understood in the protasis).

3. a. Sometimes the protasis appears without a particle, its conditional nature being left to be ascertained from the context, e. g. *וְיִקְרָאָהוּ* *אִסוֹן בְּדֶרֶךְ וְהוֹרִדְתָּם אֶת־שִׁבְעֵתִי בִּגְזֹן שְׂאוּלָה* should mischief befall him by the way, ye will bring down my gray hairs with sorrow to the grave, Gen. 42 : 38., *וְהִתְקַדַּח מִדְּהָאָרֶץ וְהָיִיתִי אֶת־יָדִי* for should I now stretch forth my hand, &c., thou wouldst be destroyed from the earth, Ex. 9 : 15., *אָלֶּה עָשִׂיתָ וְהִתְרַשָּׁתִּי דְּמִיתָ הָיִיתִי־אֵימָה כְּמוֹהָ* hadst thou done these things, and had I remained silent, thou wouldst have thought I was entirely like thyself, Ps. 50 : 21.

b. Occasionally instead of a condition the protasis consists of a negation, e. g. *לֹא שָׁמַרְתָּ אֶת־מִצְוַת יְהוָה כִּי עָתָה הֵכֵן יְהוָה אֶת־* thou hast not kept the Lord's commandment, for now the Lord would have established thy kingdom, equivalent to, if thou hadst kept, &c. 1 Sam. 13 : 13. ; or an interrogation, e. g. *מָדוּעַ קָדַמְנוּ בְּרַגְלֵינוּ כִּי־עַתָּה שְׁכַבְתִּי* why did the knees sustain me? for now I should have lain still, meaning, had the knees not sustained me, &c. Job 3 : 12, 13.

§ 992. The preterite is also used optatively with the particle *לִי* = Lat. *utinam*, that is, to express a strong desire, e. g. *לִי־מָתוּ* would that we had died ! Num. 14 : 2., *לִי הוּא־אֵלֵנוּ* would that we had been content ! Josh. 7 : 7., *לִי הִקְשַׁבְתָּ לְמִצְוֹתֵי* Oh that thou hadst attended to my commandments ! Is. 48 : 18., *לִי־אֶקְרַעַת שָׁמַיִם וְגו'* Oh that thou wouldst rend the heavens, &c. 63 : 19.

Dependent Use of the Future.

§ 993. The future form of the verb is frequently used to predicate the future occurrence of an event as dependent either *subjectively* on the will of the agent or speaker, or *objectively* on external circumstances.

1. This form is used subjunctively, to denote contingency, i. e. to predicate not the positive but the possible or probable future occurrence of an event, signified in English by the auxiliaries *may, might, &c.*, e. g. *אֲשֶׁר תִּאְוָה נַפְשֶׁךָ* כל *whatever thy soul may desire*, Deut. 14 : 26., *יִוְחַנֵּנוּ מִדְרָכָיו* that he may instruct us concerning his ways, Is. 2 : 3., *וְלֹא יִשְׁחָת לָכֶם אֶת־פְּרִי הָאֲדָמָה* that he may not destroy for you the produce of the ground, Mal. 3 : 11., *יָדְעוּ גוֹיִם אֲנֹשׁ הֵמָּה* that the nations may know they (are) men, Ps. 9 : 21. 119 : 115., *וְיֵעָבֵר עָלַי מָה*, whatever may happen to me, Job 13 : 13. 14 : 6.

2. When thus employed, the future is often accompanied by a particle denoting contingency : thus with *כִּי* that, e. g. *הֵיכָדָע נָדַע כִּי יֹאמַר וְגו'* could we know for certain that he would say, &c. Gen. 43 : 7, 25., *וְיֹאמַר* and he commands that they return from iniquity, Job 36 : 10. ; with *לְמַעַן* in order that, e. g. *לְמַעַן תַּחְיִוּ* that ye may live, Deut. 8 : 1. 12 : 28., *לְמַעַן לֹא אֶחֱטְאֶיָּךְ* that I might not sin against thee, Ps. 119 : 11. Job 19 : 29., *לְמַעַן אֲשֶׁר לֹא יִפְצֹר־עַמִּי* that my people may not be scattered, Ezek. 46 : 18. ; with *בְּעֵבֶר* to the end that, e. g. *בְּעֵבֶר נַפְשִׁי בְּטָרֶם אָמוּת* that my soul may bless thee before I die, Gen. 27 : 4, 19, 31. ; with *אֲוִלִּי* perhaps, e. g. *אֲבָנָה מִמֶּנָּה* perhaps I may obtain children by her, Gen. 16 : 2. 24 : 39. Is. 47 : 12. ; with *פֶּן* lest, e. g. *פֶּן תָּמּוּתוּן* lest ye die, Gen. 3 : 3. Deut. 12 : 19, 30. 15 : 9. ; with *בֹּל* that not, e. g. *בֹּל יִרְשׁוּ וְיִרְקְמוּ וְיִרְשׁוּ אֶרֶץ* that they may not rise and possess the earth, Is. 14 : 21., *בֹּל יוֹסִיף עוֹד לַעֲרֹץ אֲנֹשׁ מִן־הָאָרֶץ* that the man of the earth may no longer oppress, Ps. 10 : 18. 32 : 9. 78 : 44.

§ 994. The future is used optatively, to denote a contingent action, the performance of which is conditioned on the fulfilment of a previously stated hypothesis, e. g. *וְלֹא אֲנֹכִי שָׁקַל עַל־כַּפִּי אֶלָּה כִּסֶּת לֹא־* though I should weigh (i. e. feel the weight of, receive) in my hands a thousand (shekels) of silver, I would not put forth my hand against the king's son, 2 Sam. 18 : 12., *אִם תִּתְּנֶנִּי אֶת־חֲצִי* if thou wouldst give me half thy house, I would not go in with thee, 1 Kings 13 : 8., *וְיָרְדָה אוֹיֵב רַע אֶסְנִימְלָחִי שְׁלֹמִי רַע* if I have done evil to my friend, may (my) enemy persecute my soul, &c. Ps. 7 : 5, 6. Occasionally an exclamation takes the place of

such hypothesis (see § 991. 2. a.), e. g. כִּי בְּעָשִׂי שָׁקֵל וְשָׁקֵל עָתָה מִחוּל יָמַימִים יִכָּבֵד *Oh that my grief were thoroughly weighed! for now it would be heavier than the sand of the sea*, Job 6 : 2, 3.

§ 995. 1. The future is used potentially, to denote physical or moral capability, power, e. g. כִּי לֹא בִכְחַ וּבְגִבְרָאִישׁ *for by strength can no man prevail*, 1 Sam. 2 : 9., וְיִנְעַר יִבְתָּבֵם, *so that a child can write them*, Is. 10 : 19., לֹא יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט, *therefore the ungodly cannot stand in the judgment*, Ps. 1 : 5., מִיִּיגַעְלָה בְּהָר יְהוָה וּמִי יָקִים בְּמָקוֹם, *who can ascend into the mount of the Lord, and who can stand in his holy place?* 24 : 3., אֵל, *but how can a man be just with God?* Job 9 : 2.

2. It also denotes a concession or refusal of power to perform an action on the part of another, thus signifying liberty, permission, or the contrary, e. g. תֹּאכַל מִכָּל עֵץ־הַגָּן אֲכַל וּמִצֵּד הַדֹּעַת טוֹב וְרָע לֹא תֹאכַל, *of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou must not eat*, Gen. 2 : 16, 17. 3 : 2. Deut. 12 : 20. 14 : 4, 9, 20., אַתְּ־הָאָרֶץ תִּסְחָרוּ, *ye may traffic in the land*, Gen. 42 : 34, 37., וְלֹא תִקְפֹּץ אֶת־יְדֶיךָ מֵאָחִיךָ, *thou must neither harden thy heart, nor shut thy hand against thy poor brother*, Deut. 15 : 7, 19. 18 : 10.

§ 996. Hence by an easy transition, the future is used to signify a command, which however differs from that conveyed by the imperative in being less absolute. It is employed chiefly in the third person, for which the imperative has no form (§ 163), and also in the second person when the command is to be expressed with mildness. Prohibitory commands are always made by means of the future with אַל or לֹא. (see § 1006). Thus,

1. a. The future is used to express a command or urgent wish in the third person, e. g. בָּאֵשׁ תִּשְׂרֶף *let her be burnt with fire*, Lev. 21 : 9., וְיִתֵּן לָהּ עַל־אֹזְנָהּ, *thus let him do*, Num. 9 : 14. 15 : 14., וְהִגִּישׁוּ רִגְשׁוֹ וְרִגְדוֹ לָנוּ אֵת אֲשֶׁר תִּקְרִינָה, *let them bring (it), and declare to us what shall happen*, Is. 41 : 22., כֹּה יַעֲשֶׂה יְהוָה לִי וְלָכֵה, *the Lord do so to me and more, (if aught) but death part me and thee*, Ruth 1 : 17. This is often rendered more emphatic by inserting the precative particle נָא, e. g. יִזְכְּרֵנָּא, *let the king, I pray, remember the Lord thy God*, 2 Sam. 14 : 11. 1 Kings 17 : 21., וְיִגִּידוּ נָא לָךְ, *let them now tell thee*, Is. 19 : 12. 47 : 13., יִשְׁרָאֵל כִּי לְעוֹלָם חֶסֶדוֹ, *now let Israel say that his mercy is everlasting*, Ps. 118 : 2, 3, 4.; or by adding to it an

infinitive of the same verb (see § 1018. II.), e. g. מוֹת יוֹמִית *let him certainly be put to death*, Ex. 21 : 12, 15, 16, 17., רָפָא יִרְפָּא *let him thoroughly heal (him)*, v. 19., נָקָם יִנָּקֵם *let him certainly be revenged*, v. 20, 22, 28.

b. In negative propositions of this sort, the following distinction is to be observed : that the writer generally employs the particle אַל, when he intends to convey mere advice or the expression of a wish ; but when a positive command, the particle לֹא. Thus with אַל, e. g. אַל־יִרְדָּה לְבַבְכֶּם *let not your heart faint*, Deut. 20 : 3., אַל־יִרְשֶׁהוּ אֱלֹהֵי *let not God regard it from above, neither let the light shine upon it*, Job 3 : 4., וְאַמְרוֹתָ אֶל־תִּבְעֵתִי *and let not the fear of him terrify me*, 9 : 34. 16 : 18., וְלִבָּהּ אֶל־יִמְהַר *be not rash with thy mouth, and let not thy heart be hasty to utter aught before God*, Eccl. 5 : 1. ; with לֹא, e. g. לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עִלְשָׁנִי *thou shalt have no other gods before me*, Ex. 20 : 3., לֹא יִטְמָא בְּעַמּוּרָיו *let none defile himself for the dead among his people*, Lev. 21 : 1, 4, 5, 6, 7, 10, 11, 12, 14., לֹא־יִשְׁאַרְרוּ *let them leave none of it till morning, and let them not break a bone in it*, Num. 9 : 12. Deut. 15 : 18.

2. a. It sometimes signifies command in the second person : thus singular, e. g. תַּעֲשֶׂה אֶת־הַתְּבָה *make the ark with rooms*, Gen. 6 : 14, 15, 16. 19. 7 : 2. 17 : 9., תִּקְּםוּ אֶת מִשְׁכַּן אֹהֶל מוֹעֵד *set up the tabernacle of the tent of the congregation*, Ex. 40 : 2, 14. Num. 15 : 5, 6, 7, 10. Deut. 10 : 20., תְּקַשִּׁיב אָזְנוֹךָ *prepare thou their heart, cause thine ear to hear*, Ps. 10 : 17. 18 : 37, 40, 44, 49. ; plural, e. g. תִּשְׁמְרוּן לְעֹשֹׂת *every commandment ye shall observe to do*, Deut. 8 : 1. 13 : 5. 18 : 15., אֲתִיְהַיְהֶה אֹתוֹ תְּקַדִּישׁוּ *sanctify the Lord of hosts himself*, Is. 8 : 13. This is also frequently rendered emphatic by the addition of an infinitive (see § 996. 1. a.), e. g. תֵּדַע כִּי הָרַג תִּהְרַגְנוּ *know thou for certain, Gen. 15 : 13., but do thou surely kill him*, Deut. 13 : 10, 16. 15 : 8.

b. The same distinction is observable in the second as in the third person between prohibitions made with the particles אַל and לֹא : thus with אַל,* e. g. אַל־תֵּצֵב אִתָּנוּ *pray do not leave us*, Num. 10 : 31., אַל־תִּירָאוּ וְאַל־תִּתְּחוּזוּ וְאַל־תִּפְּחוּזוּ *fear not, tremble not, and be not terrified on account of them*, Deut. 20 : 3., אַל־תִּדְבַּר תְּדַבְּרוּ גְבוּהָהּ גְבוּהָהּ *talk no more so very proudly*, 1 Sam. 2 : 3. 1 Kings 2 : 16, 20., אַל־תִּבְשִׁינִי

* The negative particle בַּל has a like force, e. g. בַּל־תִּנְחִינִי לְעֹשְׂקֵי *leave me not to my oppressors*, Ps. 119 : 121.

put me not to shame, Ps. 119 : 31, 116., *אִם-יִפְתֹּהֶה חַטָּאִים אֶל־תִּבְאָה* if sinners entice thee, consent thou not, Prov. 1 : 10, 15. 3 : 1, 11. 4 : 14. 20 : 13., *אֶל־תִּרְשָׁעֵנִי* do not condemn me, Job 10 : 2. 16 : 18. ; * with *לֹא*, e. g. *לֹא תַעֲשֶׂה לָּךְ פֶּסֶל* make not to thyself a graven image, Ex. 20 : 4, 5, 7, 10, 13, 14. &c., *וְעַז לֹא תֹאכְלֶה* eat no fat of ox, sheep, or goat, Lev. 7 : 23, 24, 26. 10 : 6, 7. &c., *לֹא-תַעֲשֶׂה כֵן לַיהוָה אֱלֹהֶיךָ* do not so to the Lord your God, Deut. 12 : 4, 8, 16, 23, 24, 25. 13 : 9. &c. &c.

§ 997. 1. The future is used like the preterite to express a desire without the expectation of its being fulfilled, e. g. *יִאָּבֵד יוֹם אֲנִיָּד בּוֹ* would that the day had perished on which I was to be born! Job 3 : 2, 5, 6, 8., *לֹו שְׁקוֹל יִשְׁקַל כְּעָשׂוֹי* Oh that my grief were thoroughly weighed! 6 : 2., *וְאֶל־הָאֱלֹהִים אֲשִׁים דְּבַרְתִּי, וְאֶל־יְהוָה אֶדְרֹשׁ אֲנִי* truly I would seek out the Lord, and to the Lord I would commit my cause, Job 5 : 8., *אֶדְבַּר וְהוֹכִיחַ אֶל־אֵל אֲחִישָׁן* truly I would speak to the Almighty, and I wish that I might reason with God, 13 : 3.

2. The same idea is conveyed by the idiomatic phrase *מִרִּיתֶךָ* who will grant? = Oh that one might! (Lat. *utinam*), employed with a following future, e. g. *מִרִּיתֶךָ תָּבוֹא שְׁאֲלָתִי* lit. who will grant that (what) I ask may come? meaning, Oh that I might obtain my request! Job 6 : 8. 13 : 5., so *מִי יִתֵּן בְּשֹׂאוֹל תִּצְפְּנֵנִי וְגוֹ'* Oh that thou wouldst hide me in the grave, &c. 14 : 13. 19 : 23. ; or with an infinitive, e. g. *מִרִּיתֶךָ מוֹתֵנוּ* who would grant us to die? i. e. would that we had died! Ex. 16 : 3. 2 Sam. 19 : 1., so *מִרִּיתֶךָ אֱלֹהֵי דְבַר* Oh that God would speak! Job 11 : 5.

Future Paragogic and Apocopate.

§ 998. Besides the use of the simple form of the future in a manner equivalent to the occidental personal modes termed subjunctive, optative, &c., and with its meaning determined by the context or by conditional particles as above described, we meet with certain changes in the form of the verb itself, caused by the speaker's endeavour to indicate by his mode of uttering the verb his desire for the performance of the action which it denotes. Thus, when the speaker is himself

* In a few instances *אֶל* is used in the same sense as *לֹא*, e. g. *רֹאשֵׁיכֶם אֶל-תִּפְרְעוּ* uncover not your heads, Lev. 10 : 6., *בְּכַף אֱלֵיוֹ אֶל־תְּשַׁלַּח יָדְךָ* but on himself lay not thy hand, Job 1 : 12.

the agent, and the verb is consequently in the first person, he intimates this desire by a stress upon the close of the word, which results in a prolongation of its form caused by the addition of the long aspiration הַ; this is termed the *future paragogic*. When however the agent and speaker are not the same, the expressed wish of the latter assumes the form of a command, in which the emphatic stress laid upon the first part of the verb gives rise in certain cases to an abbreviated form known by the name of the *future apocopate*.

Future Paragogic.

§ 999. As we have said above, when the speaker wishes to express an earnest desire for the performance of an action by himself, he often dwells upon the verb denoting it, and in so doing extends its form by the addition of the aspirated termination הַ, * which in most languages has a similar force.

§ 1000. I. The future paragogic is employed in the first person singular as follows :

1. To express a desire or determination to perform the action which the verb denotes, e. g. אֲשַׁמְעָה מִדְּיִצְנָה יְהוָה לָכֶם *I wish to hear what the Lord will command concerning you*, Num. 9 : 8., אֲכַלָּה בָּשָׂר *I wish to eat meat*, Deut. 12 : 20. 17 : 14., וְאָעִירָה לִּי עֲדִים נְאֻמִּים *and I will take to me faithful witnesses*, Is. 8 : 2. (here the Lord speaks, and not the prophet), עֲלִזְתָּה וְאֶסְפָּדָה וְאִילִילָה אִילָכָה שׁוֹלֵל וְעָרֹם *therefore I will wail and howl, I will go stripped and naked*, Mic. 1 : 8. Hab. 2 : 1., אֶתְּנֶה גִוִּים נַחֲלָתָה *I will make the heathen thine inheritance*, Ps. 2 : 8. 9 : 2, 3. 119 : 18., וְאַשְׁכַּחַה שִׁיחִי אֶעֱזָבָה פָּנַי וְאַבְלִיגָה *I will forget my complaint, I will leave off my heaviness, and I will take comfort*, Job 9 : 27, 35. 10 : 1. 16 : 4. When followed by the precative particle נָא, this often becomes converted into an earnest request, e. g. אֶעֱלֶדְנָא וְאֶקְבְּרָה *let me, I pray, go up and bury my father*, Gen. 50 : 5., אֶעֱבְרֶדְנָא בְּאַרְצָה *let me, I pray, pass through thy land*, Judg. 11 : 17., אֶעֱבְרֶדְנָא וְאֶסְרֶה אֶת־רֹאשׁוֹ *pray, let me go over and take off his head*, 2 Sam. 16 : 9. 17 : 1. 18 : 19. 24 : 14. ; or resolve e. g. אֲשִׁירֹדֶנָּה לִירֵדִי *now will I sing to my beloved*, Is. 5 : 1.

* This softening termination is appended to a verb only when the latter ends in a mixed syllable; where this is not the case, as in the verbs לָא and לִי, no change of the kind takes place. See Jer. 6 : 5. Ps. 119 : 116, 117, 144, 146. &c.

2. To express a voluntary assurance or solemn promise, especially as a consequence of some stipulated condition, e. g. *אִם-יֵשָׁמַל וְאֵימְנָה* if (thou wilt go) to the left, I will go to the right; and if to the right, I will go to the left, Gen. 13 : 9. 30 : 28, 31. 42 : 34., *וְאִם מְעַט וְאִסְפָּה לָּהּ כְּהֶנָּה וְכֶהֱנָה* if (it had been) too little, I would have given thee such and such things, 2 Sam. 12 : 8. 17 : 3., *כִּי־תִאֲנֶה לֵאחֶפְרָח* *נֶאֱנִי בִיהוָה אֶעֱלֶזָה אֲנִילָה בְּאַלְהֵי יִשְׁעִי* although the fig-tree shall not blossom, yet I will rejoice in the Lord, I will exult in the God of my salvation, Hab. 3 : 17, 18., *וְאֶל־תִּצַּל מִפִּי* and take not the word of truth utterly out of my mouth, *כִּי־בְרָאֲמַת עַד־מָאֵד* and take not the word of truth continually, &c. Ps. 119 : 43, 44, 45, &c., *וְהִתְחַדַּרְתִּי נִחְמָתִי* . . . *וְהִתְחַדַּרְתִּי* and I might obtain my request, &c.; then should I yet have comfort, and would harden myself in sorrow, Job 6 : 8-10.

II. 1. The paragogic future of the first person plural is usually employed in exhortations to action, e. g. *לֵךְ אַחֲרֵי אֱלֹהִים אֲחֵרִים* let us go after other gods, Deut. 13 : 3, 14., *נִשְׁלִיכָה וְנִשְׁלִיכֵמוּ אֶת־מִוִּסְרוֹתֵינוּ מִמֶּנּוּ* let us break their bands asunder, and cast their cords from us, Ps. 2 : 3.; this is frequently preceded for the sake of greater emphasis by the imperative *הָבָה* or *לָכֵז* come! come now! (Lat. *agite*, Fr. *allons*), e. g. *הָבָה נִלְבְּנָה לְבִנִּים וְנִשְׂרָפָה לְשֹׂרֶפֶת* come, let us make bricks, and burn (them) thoroughly, Gen. 11 : 3, 7., *לְכִנָּא וְנִנְחָכָה* come now, and let us reason together, Is. 1 : 18. Hos. 6 : 1.

2. Sometimes it expresses an emphatic wish or confident assurance, as in the singular, e. g. *אֲנִי וְהַנְּעָר נִלְכָּה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה* I and the youth wish to go yonder and worship, and we will return, Gen. 22 : 5., *וְנִאֲכָלָה* for we desire to eat, Num. 11 : 13., *נִעֲבְרָה נָא בְּאַרְצָה* pray, let us pass through thy land, Judg. 11 : 19., *וְנִשְׁמְרָה לְבָנֵינוּ וְנִדְרָה* for we wish to consider them and know their latter end, Is. 41 : 22, 23, 26.

§ 1001. Although the relative past or *יִקְטֹל* form is usually contracted when possible (§ 215), it still not unfrequently receives the paragogic termination, to express the accessory idea of perfect certainty, e. g. *אֲנִי וְאַחִי חֲלֹמָה חֲלֹמָה בְּלַיְלָה אַחַד* we both dreamed a dream on the same night, Gen. 41 : 11. (this is emphatically affirmed as a singular circumstance), *אֲנִי וְאֶתְּנָה אֶת־הַלֵּוִיִּם נָתַתִּי לְאַהֲרֹן וּלְבָנָיו* I have given the Levites as a gift to Aaron and his sons, Num. 8 : 19., *אֲנִי שָׁכַבְתִּי וְאִישְׁנָה* I lay down, and indeed went to sleep, Ps. 3 : 6. 119 : 55, 59, 106, 131, 147, 158, 163., *וְאִנִּי רָקֵאִי לְבַדִּי* truly I alone have escaped, Job 1 : 15, 16, 17, 19., *וְאָמַרְתִּי וְאָמַרְתִּי* and I spoke and said, Dan. 10 : 16.

§ 1002. It must be observed, however, that the paragogic form is not invariably employed in the cases above described: for its use, besides being restricted to those verbs in which the future would otherwise end in a mixed syllable (§ 999. *note*), depends also in some measure on the style of the individual writer and his mode of viewing the action spoken of; so that we not unfrequently meet with the simple future where from the use and signification of the verb we might expect the paragogic, e. g. אֵלֶּךָ *I wish to go*, Gen. 24 : 58. Jer. 6 : 16, 17., עֲלֵסֶם וְעֲלֵקְל נָרִיב נָוִים *let us flee upon horses, and upon the swift let us ride*, Is. 30 : 16., אָנָּה *Oh that I had perished!* Job 10 : 18. 13 : 3. 21 : 3.; and this sometimes in connection with the paragogic form, e. g. וְאֶבְרַכָּה מְבַרְכֶּיהָ וּמַקְלָלָהּ אָאֵר *I will assuredly bless those who bless me, and will curse him who curses thee*, Gen. 12 : 3. 30 : 31., אֶנְהֵם מְצָרִי *I will rid me of my adversaries, and avenge me of my enemies*, Is. 1 : 24, 25. Hos. 5 : 15., וְאִישׁן וְאִשְׁכָּהּ *I will both lay me down and sleep in peace*, Ps. 4 : 9. 20 : 6.

Future Apocopate.

§ 1003. The apocopated form of the future is mostly used to express an emphatic wish or command (§ 998), either affirmatively or negatively; for which latter purpose the Hebrew imperative is never employed. It occurs in the second and third persons singular.*

§ 1004. 1. It is used in the third person to convey advice, positive assurance, or earnest desire, e. g. וְיִפְקֹד פְּקָדִים עַל־הָאָרֶץ *and let him appoint inspectors over the land*, Gen. 41 : 34., יֵצֵי יְהוָה אֱתָהּ אֲתִידְבָּרָהּ *the Lord shall command the blessing upon thee*, Deut. 28 : 8. 33 : 6., יְהִי הַמֶּלֶךְ (long) *live the king!* Fr. vive le roi! 2 Sam. 16 : 16. 24 : 3., וְכָבוֹדִי לְעָפָר וְשָׁכַן *and let him take (it), and my honour let him lay in the dust*, Ps. 7 : 6. 45 : 12. 72 : 8., הַיּוֹם הַזֶּה יִהְיֶה חֹשֶׁךְ *let that day be dark*, Job 3 : 3, 9. 11 : 6. 20 : 23.; and occasionally a direct command, e. g. יְהִי אֹר *let there be light*, Gen. 1 : 3, 6, 11, 22, 24., תְּשַׁמֵּט יָדְךָ *let thy hand release (it)*, Deut. 15 : 3. With the negative particle אַל it signifies a prohibition or dehortation,† e. g. אַל תָּמוּת *let him not die*, Deut. 33 : 6., אַל־יִיחַד בְּיָמֶי שָׁנָה *let it not be joined to the days of the year*, Job 3 : 6, 7.

* And once in the first person. See § 210.

† Very rarely the apocopated form appears with the particle לֹא, e. g. לֹא תָמוּת *let him not die*, Gen. 4 : 12.

2. It is also sometimes employed in emphatic declarations or threatenings, e. g. יְדַבֵּק יְהוָה בָּהּ אֶת־הַדָּבָר *the Lord shall make the pestilence cleave to thee*, Deut. 28 : 21., וַיִּרְם קֶרֶן, וַיִּרְם יָרָעַם *he shall thunder upon them from heaven, and he shall exalt the horn of his anointed*, 1 Sam. 2 : 10., 'וַיִּטֵּר עַל־רָשָׁעִים פְּחִים וּגְ' *upon the wicked he shall rain snares, &c.* Ps. 11 : 6. 25 : 9. 68 : 15., וְתִהְיֶה נִחְמָתִי עוֹד *then should I yet have comfort*, Job 6 : 10. 10 : 17. 20 : 28.

§ 1005. The apocopate also appears in the second person singular with the particle אֵל, to express earnest dissuasion, e. g. אֲלִיָּתְךָ הַלֵּילָה *lodge not to-night in the plains of the wilderness*, 2 Sam. 17 : 16., וְאַל־תִּרְאֵה בְיוֹם אָחִיךָ וּגְ' *but thou shouldst not have looked on the day of thy brother, &c.* Obad. v. 12., וְאַל־תִּצָּל מִפִּי דְבַר־אֱמֶת *and take not the word of truth out of my mouth*, Ps. 119 : 43, 133., אֲלִיָּתְהִי חֶכֶם בְּעֵינֶיהָ *be not wise in thine own eyes*, Prov. 3 : 7. 4 : 13.; and occasionally direct prohibition, e. g. אֲלִיָּתְשָׁת וְדָה עִם־רָשָׁע לְהוֹיֵת עִד חָמָס *join not with the wicked to be an unrighteous witness*, Ex. 23 : 1., יַיִן וְשִׁכָּר אֲלִיָּתְשָׁת *drink neither wine nor strong drink*, Lev. 10 : 9., אֲלִיָּתְשָׁכֵן בְּאֹהֲלֶיהָ עוֹלָה *let not wickedness dwell in thy tabernacles*, Job 11 : 14.*

Imperative Mode.

§ 1006. The future form, as we have seen (§ 996), is employed to make not only a simple *assertion* with regard to the future performance of an action, but also a *command*, by which means it is rendered equivalent to an imperative. The future is in fact the only form by which a command in the third person, a wish in the first, or a prohibition in any person can be expressed; but when a command is directly addressed to a second person, it is usually done by a separate verbal form derived from the future, and called the *imperative* (§ 163). This form differs from the future, in expressing a command more decidedly, and in a manner to exact obedience from the party addressed; while a command made by means of the future form is designed rather as an expression of the speaker's will. Notwithstanding this characteristic difference, the choice between the two modes of expression depends rather on the writer's taste than on any strict rule of construction.

* In Arabic, the future conditional (see § 210. *note*) with the negative particle لَا is also used to convey a prohibition, e. g. لَا تَتَّبِعْ *neither testify nor follow*, Kor. 6 : 151.

§ 1007. The imperative is often placed at the head of a proposition to enounce an emphatic command addressed directly to a second person or persons, e. g. **עֲשֵׂה לָּךְ תֵּבַת עֲצֵר גִּפְרִי** *make thyself an ark of pine wood*, Gen. 6 : 14, 21. 7 : 1. 27 : 3, 4, 8, 9., **בֵּא אֶל־פַּרְעֹה** *go to Pharaoh*, Ex. 10 : 1, 12, 21., **אֶל־בְּנֵי יִשְׂרָאֵל דַּבֵּר** *speak to the children of Israel*, Lev. 11 : 2. 12 : 2. 15 : 2., **הִעֲלֵה לָּךְ שְׁנֵי לוחֹת אֲבִנִים** *hew thyself two tablets of stone*, Deut. 10 : 1. 12 : 19, 28, 30. Sometimes several occur in immediate succession, e. g. **פְּרֹה וּרְבֹה וּמְלֵא אֲדָמָהִים** *be ye fruitful, and multiply, and fill the waters*, Gen. 1 : 22, 28. 22 : 2. 24 : 51., **קוּם לָּךְ לְמַסַּע** *arise, take to journeying*, Deut. 10 : 11. 31 : 6, 7., **קוּם וְעָבַר מִחַרְהָ אֲדָמָהִים** *arise and pass quickly over the water*, 2 Sam. 17 : 21. 1 Kings 22 : 22., **רַחֲצִי הַזֶּפֶר הַסִּירָה רַע מֵעַלְלֵיכֶם** *wash yourselves, cleanse yourselves, put away the evil of your doings*, Is. 1 : 16. 12 : 4. 29 : 9.; and occasionally for the sake of emphasis the same imperative is repeated (see § 824. 3.), e. g. **צֵא צֵא** *go, go!* 2 Sam. 16 : 7. 20 : 16., **הֵב הֵב** *give, give!* Prov. 30 : 15.

§ 1008. An imperative is frequently placed after another to express emphatically the result that will ensue from compliance with the command expressed by the first (see § 970), e. g. **עֲשֵׂה וְחַיֵּה** *do this, and live*, i. e. and ye shall surely live, Gen. 42 : 18. Is. 8 : 9. Amos 5 : 4, 6., **פָּקַח עֵינֶיךָ שִׂבַּע־לֶחֶם** *open thine eyes, be satisfied with bread*, i. e. and thou shalt be satisfied, &c. Prov. 20 : 13. And sometimes after a promise made by the future, e. g. **וְאֶנְקִלָה שְׁמִי וְהָיִיתָ בְּרָכָה** *and I will make thy name great, and be thou a blessing*, i. e. and thou shalt surely become a blessing, Gen. 12 : 2., **וְדַע דַּבֵּר אֵלֶיךָ** *but Oh that God would speak, &c.*; **וְיָדַע** *and know that God has caused to be forgotten (a portion) of thine iniquity*, i. e. then shouldst thou know, &c. Job 11 : 5, 6.

§ 1009. Sometimes the imperative is used, like the future from which it is formed, to convey instead of a command an earnest request; in which case, when ending in a mixed syllable, it is usually softened by receiving the termination **ה**, in like manner with the future paragogic (see §§ 207. 1., 999.), e. g. **בִּיָּאֵה לִי צִיד** *bring me venison*, Gen. 27 : 7., **הִשְׁקִיפָה מִמַּעַן קִדְשָׁהּ** *look down from thy holy habitation*, Deut. 26 : 15., **שׁוּבָה יְהוָה** *return, O Lord*, Ps. 6 : 5. 7 : 7, 8. 9 : 20, 21. 10 : 12. 17 : 13. 22 : 21., &c. Or it is accompanied by the precative particle **נָא**, which has nearly the same force, e. g. **אָמְרִינָא אֶחָדָתִי אַתָּה** *pray, say thou (art) my sister*, Gen. 12 : 13. 24 : 2, 17, 23, 45., **נָא בֵּהָּ** *pray, remain here*, Num. 22 : 19., **קַדְנָא לְאַחֵיהָ וּג'** *take, now, to thy brethren, &c.* 1 Sam. 17 : 17. 2 Sam. 20 : 16., **וְרֹאֲרִינָא** *and see now*,

Jer. 5 : 1, 21. Occasionally it receives both the termination and the particle, e. g. הַצְלִיחָהּ נָא הוֹשִׁיעָהּ נָא *save now, send now prosperity*, Ps. 118 : 25.

§ 1010. 1. When several successive commands are made in the second person, they are frequently all expressed by the imperative (§ 1007); but when one or more of them are in the first or third person, for which no imperative form exists, the future is necessarily employed instead. Thus we have commands in the second person made by an imperative in connection with others in the first by a future, e. g. שְׁלַחֵנִי וְאַלְכָה לְאִדְנִי *send me away, and let me go to my master*, Gen. 24 : 56., הֲרֹף מִמֶּנִּי וְאַשְׁמִדֵם וְגו' *leave me, and let me destroy them, &c.* Deut. 9 : 14., עֲזַבְהָ וְנָלַךְ אִישׁ לְאֶרְצוֹ *forsake her, and let us go every man to his own country*, Jer. 51 : 9.

2. And also commands in the second person made by an imperative with others in the third person by a future, e. g. פְּרוּ וּרְבוּ וְהָעוֹף בְּאֶרֶץ יִרְבֵּה בְּאֶרֶץ *be ye fruitful and multiply, &c., and let fowl multiply in the earth*, Gen. 1 : 22., דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיָשְׁבוּ וְגו' *speak to the children of Israel, and let them return, &c.* Ex. 14 : 2., שְׁמַעֲנִים קוֹלִי אֲלִיְהוָה חֲזַק וְיִאֲמָץ לְבָבְךָ *lift up a banner, &c., and let them enter the doors of the nobles*, Is. 13 : 2. 26 : 2. 41 : 1., קְהֵה אֶל־יְהוָה חֲזַק וְיִאֲמָץ לְבָבְךָ *wait on the Lord, take courage, and let him strengthen thy heart*, Ps. 27 : 14. 31 : 25. 69 : 25., שְׁמַעֲנִי שְׁמַעֲנִי מִלְּתִי וְהַחֲיֵהוּ אֶת־תְּנוּחַת־מִיתָתִי *hear attentively my speech, and let this be your consolation*, Job 21 : 2.

§ 1011. 1. Since a command may be conveyed by a future as well as by an imperative (§ 996), and since the use of these two verbal forms depends in a good measure on the writer's taste (§ 1006), they are often employed alternately in the same sentence, one clause having at its commencement the imperative, and the next the simple or apocopated future at its middle or end, e. g. שְׁפַטֵּנִי אֱלֹהִים מֵאִישׁ *judge me, O God; deliver me from the deceitful and unjust man*, Ps. 43 : 1. 54 : 3. 59 : 2., שְׁמַעֲנִי אֱלֹהִים קוֹלִי בְּשִׁיחִי *hear my voice, O God, in my prayer; from the fear of the enemy preserve my life*, 64 : 2., מִלְּטִי מִיַּד־צָר וּמִיַּד עֲרִיצִים *deliver me from the hand of the enemy, or from the hand of the mighty redeem me*, Job 6 : 23.

2. This of course always takes place when, as is frequently the case in Hebrew poetry, a command in one clause is followed by a prohibition in the next, to express which the imperative is never used (§ 1006), e. g. זָכֹר לַעֲבָרֶיךָ אֶל־תִּפְּן אֶל־קִשֵּׁי הָעָם הַזֶּה *remember thy servants; regard not the stubbornness of this people*, Deut. 9 : 27., הֲרִימִי

יִרְגֵזוּ וְאֶל־תִּחַסְאוּ *raise (it), fear not*, Is. 40 : 9., *tremble, and sin not*, Ps. 4 : 5. 10 : 12. 39 : 9. 70 : 6. 74 : 22, 23., בָּטַח אֶל־יְהוָה בְּכָל־, *trust in the Lord with all thy heart, and on thine own understanding do not rely*, Prov. 3 : 5. 4 : 5. 5 : 8. Occasionally when the same verb would be employed in both clauses, the future is omitted in the second, e. g. קַח־מִסֵּרִי וְאַל־כֶּסֶף *take my instruction, and not silver*, Prov. 8 : 10.

§ 1012. In consequence of the close analogy between the imperative and the future, both of which denote an action that is yet to take place, the former is not unfrequently followed like the latter by the relative future or וְקָטַל form, which in such case has likewise the power of an imperative (§ 984. 3.), e. g. גָּם־צֹאֲנֶכֶם גָּם־בָּקָרְכֶם קַח־וַיְבָרְכֶם גָּם־אֲתִי *take both your flocks and your herds, and bless me also*, Ex. 12 : 32., קוּמָה לְבָנָה וְנִתְחַה *come up to me into the mountain, and make thyself an ark of wood*, Deut. 10 : 1., אָתָּה לִפְנֵיהָ וְגו' *take thee a tile, and place it before thee*, Ezek. 4 : 1, 3, 4. Should the verb not begin the second clause, it may be put in the absolute past or קָטַל form, the conjunction וְ being prefixed to the first word of the clause, e. g. הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי רִמִּים עֲנִיתֵנִי *save me from the lion's mouth, and from the buffaloes' horns deliver me*, Ps. 22 : 22.

IMPERSONAL MODES.

Infinitive Mode.

§ 1013. The infinitive denotes the simple idea of the verb abstracted from all consideration of person and time, and hence is very appropriately termed the *name of the action* (*nomen actionis*). In Hebrew, as in most other languages, it shares the peculiarities both of a noun and verb. As a noun, it may constitute the subject or object of a proposition, or stand in construction with another noun; and as a verb, it may be followed by nouns in direct or indirect objective relation, in precisely the same manner as the finite parts of the verb.

§ 1014. When a writer wishes simply to affirm something concerning an action, without any reference to the person by whom or the time in which it is performed, he employs the infinitive, either absolutely or specified by a noun in construction with it or in an objective relation to it, as the subject or object of a proposition. Thus,

I. 1. An infinitive is employed absolutely as the *subject* of a proposition, e. g. אֵלֹה וְכַחַשׁ וְרָצַח וְגָנֵב וְנָאֵף (there is) *cursing, and lying, and murder, and theft, and adultery*, Hos. 4 : 2., אָכַל וְשָׂבוֹעַ וְהוֹתֵר (there have been) *eating, and satisfying, and leaving much*, 2 Chron. 31 : 10.

2. *a.* An infinitive in this situation is sometimes specified after the manner of a noun by means of a following noun with which it stands in construction (§ 800. 3. *b.*), e. g. לֹא טוֹב הֵיחָד הָאָדָם לְבַדּוֹ *the being of man alone is not good*, i. e. it is not good for man to be alone, Gen. 2 : 18., הַמַּעַט מִכֶּם הַלְאֹתֹת אֲנָשִׁים (is) *the wearying of men too little for you?* Is. 7 : 13., הַכְּמַח עֵרוֹם הַבֵּיין הָרָבּוֹ, *the wisdom of the prudent* (is) *the understanding of his way*, i. e. it consists in understanding his way, Prov. 14 : 8. 16 : 12. 18 : 5. 21 : 3, 15.

b. Or as a verb it governs a noun in an objective relation,* either direct, e. g. הָיָה בָקָר וְשָׁחַט צֹאן וּגְרָ' (there was) *slaughtering oxen and killing sheep, &c.* Is. 22 : 13. 59 : 4., הָיָה עֲמַל וְיִלְדָּאֵן (there is) *conceiving mischief and bringing forth vanity*, i. e. they conceive mischief, &c. Job 15 : 35.; or indirect, e. g. הִנָּקְלָה בְּעֵינֶיכֶם הַתְּהִיתָן (is it) *a trifle in your view to be son-in-law to a king?* 1 Sam. 18 : 23., תּוֹעֵבָת כְּסִילִים סוֹר מֵרָע (it is) *an abomination to fools to depart from evil*, Prov. 13 : 9.

II. 1. An infinitive may also be employed absolutely as the direct or indirect *object* of a verb, receiving in the latter case the same prepositions as other nouns (§ 842). Here also the infinitive may appear without any specification, e. g. לֹא אֲדַע צֵאת וְבוֹא *I know not (how) to go out and come in*, 1 Kings 3 : 7.

2. *a.* Or it may be placed in construction with a following noun, e. g. לֹא תִתְּנִי כֹחַ לָהּ *she shall not continue the giving of her strength to thee*, i. e. it shall no longer give thee its strength, Gen. 4 : 12., מַה־יִּדְּוֶהָ ה' דּוֹרֵשׁ מִמָּהּ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וּגְרָ' *what does the Lord require of thee but the doing of justice*, i. e. to act justly, &c. Mic. 6 : 8., עֲשׂוֹד־סִטִּים שִׂנְאָתִי *I hate the commission of sins*, Ps. 101 : 3.; or may receive a pronominal suffix (§ 857. 2.), e. g. לְהוֹשִׁיבִי עִם־נְדִיבִים *to set me with princes*, Ps. 113 : 8. 119 : 6, 7., יַעַן עֲשׂוֹתְכֶם אֶת־כָּל־הַמַּעֲשִׂים *because of your committing all these deeds*, i. e. because you have committed, &c. Jer. 7 : 13.

* Occasionally the nominal and verbal constructions are combined, the infinitive being put in the construct, and followed by a noun with the illustrative particle *אֵת*, e. g. אֶת־מַצְרִים עָבַד טוֹב לָנוּ Ex. 14 : 12. Jer. 7 : 10.

merely designates the action, without reference to the person or persons by whom it is to be performed. A command of this kind is usually preceded by the verb *צוה* or *אמר*, and may be addressed to one person, e. g. *לֶקַח אֵת־הַסְּפָרִים הָאֵלֶּה* *take* (thou) *these documents*, Jer. 32 : 14. 39 : 16.; or to several, e. g. *זְכוֹר אֶת־הַיּוֹם הַזֶּה* *remember* (ye) *this day*, Ex. 13 : 3. 20 : 8. Deut. 5 : 12., *תִּקַּח הָשֹׁמֵר בְּנִגְעַת־צָרַעַת* *take* (ye) *heed of the plague of leprosy*, Deut. 24 : 8, 9., *קוּמִי וְרַבֵּר* *rise* (ye) *early, and speak*, Jer. 7 : 13.

b. A command or series of commands thus expressed is sometimes followed by an imperative proper, e. g. *עֲרֹךְ הַשִּׁלְחָן . . . קוּמִי הַשָּׂרִים* . . . *spread* (ye) *the table, &c., arise, ye princes, anoint the shield*, Is. 21 : 5.; or by the relative future (see § 984. 2.), e. g. *הֵלֹךְ וְקָנִיתָ* *go, and get a potter's earthen bottle*, Jer. 19 : 1. 32 : 14.

2. The infinitive is used in like manner to express a determination on the part of the speaker himself, e. g. *הִתְחַפֵּשׂ נָבֵא בַּמִּלְחָמָה* (I mean) *to disguise myself and go into the battle*, 1 Kings 22 : 30., *הַעֲלֵה עִלֵּיהֶם* (I am resolved) *to bring up a company against them, and deliver them up to vexation and spoliation*, Ezek. 23 : 46.

With Finite Verbs.

§ 1017. Very different from the above is the emphatic use of the infinitive either before or after a finite form of the same verb; by which means the principal idea of the verb is expressed twice over, and its signification emphatically modified in various ways, though chiefly as respects the certainty of its taking place or the intensity of the manner in which it is performed.

¶ § 1018. I. 1. The infinitive is placed before a preterite to convey the idea of *certainty* with reference to a past action, e. g. *רָאוּ רְאִינוּ כִּי הָיָה יְהוָה עִמָּךְ* *we saw for a certainty that the Lord was with thee*, Gen. 26 : 28. 27 : 30. 43 : 3, 20. Ex. 3 : 7., *פָּקַד מִקְדָּתִּי אֲתָכֶם* *I have surely visited you*, Ex. 3 : 16., *הֲרָב רַב עַם־יִשְׂרָאֵל אִם־נִלָּחֶם בָּם* *did he ever strive against Israel, or did he ever fight against them?* Judg. 11 : 25., *אָמַר אֲמַרְתִּי וְגו'* *I did indeed say, &c.* 1 Sam. 2 : 30. 2 Sam. 19 : 43.

2. It likewise denotes *intensity* of different kinds in the mode of performing the the action, e. g. *תִּכְסֶּה נִכְסֶּה לְבֵית אָבִיךָ* *thou longedst*

ardently after thy father's house, Gen. 31 : 30. 43 : 7., וְגַם דָּלָה דָּלָה לָנוּ, *he even drew for us*, Ex. 2 : 19., הָלַךְ הָלָכָו הָעֵצִים *all the trees went*, Judg. 9 : 8., מוֹט הַתְּמוֹטָה אֶרֶץ *the earth is completely shattered, the earth is thoroughly shaken*, Is. 24 : 19., הָיָה הָיָה *the word of the Lord came expressly to Ezekiel*, Ezek. 1 : 3.

II. The infinitive is placed before the future, to add to it emphasis of various kinds. Thus,

1. *a.* It is employed to denote *certainty* when the tense is used simply to predicate the future occurrence of an event, e. g. מוֹת תָּמוּת *thou shalt surely die*, Gen. 2 : 17. 3 : 16. 37 : 8. 43 : 7. Deut. 8 : 19., נָשָׂא אָסָה אֶאֱסָה יַעֲקֹב כָּלָה, *I will surely take them off*, Hos. 1 : 6., קִבֵּץ אֶקְבֹּץ שְׁאֲרֵית יִשְׂרָאֵל *I will surely assemble, O Jacob, all of thee ; I will surely collect the remnant of Israel*, Mic. 2 : 12., נָפַל תִּפְּלוּ לִפְנֵי, *thou shalt surely fall before him*, Esth. 6 : 13.

b. And also when the future is used hypothetically, to enounce a condition, e. g. אִם הִמָּצָא תִּמְצָא בְּיָדוֹ הַגִּנְבָּה *if the thing stolen be actually found in his hand*, Ex. 22 : 3, 16, 22., אִם תִּשְׁכַּח אֶת־יְהוָה *if thou indeed forget the Lord*, Deut. 8 : 19. 11 : 13, 22. 15 : 5, 8, 11, 14., אִם שׁוּבוּ תִשׁוּבוּ *if ye do indeed go back*, Josh. 23 : 12. Judg. 11 : 30. ; or potentially, to indicate permission, necessity, &c., e. g. אָכַל תֹּאכַל *thou mayest certainly eat*, Gen. 2 : 16. 24 : 5., שָׁלַם תִּשְׁלַם שׂוֹר תַּחַת הַשּׁוֹר *he must certainly pay an ox for the ox*, Ex. 21 : 36. 22 : 2. 23 : 4, 5, 24., מוֹת יָמוּת *he must assuredly be put to death*, Lev. 24 : 16, 17. Deut. 13 : 10, 16. 20 : 17., שָׁתוּ תִשְׁתוּ *ye must surely drink*, Jer. 25 : 28, 29.

2. The infinitive is likewise placed before the future in its several acceptations, to denote *intensity*, e. g. דִּבֶּר יִדְבֹּר הוּא *he speaks eloquently*, Ex. 4 : 14. 21 : 9., תִּשְׂקָץ תִּשְׂקָצֶנִי וְתִעַב תִּתְעַבְנִי *thou shalt strongly detest it, and utterly abhor it*, Deut. 7 : 26. 14 : 22., יָדוּעַ תִּדְעוּ *know ye well, be well assured*, Josh. 23 : 13., וּבְכָה תִּבְכֶּה *and she wept bitterly*, 1 Sam. 1 : 10. 23 : 22., תִּנָּדָה תִּנָּדֶה אֶרֶץ *the earth shall reel to and fro*, Is. 24 : 20., יִשָּׁא יִשָּׁא *he shall roar terribly*, Jer. 25 : 30.

§ 1019. 1. In negative propositions, which, whether expressed by a preterite or future, are modified by the infinitive in like manner, the particle *לֹא* or *אַל* is usually placed between the infinitive and finite verb, e. g. לֹא־הֵצַלְתָּ אֶת־עַמִּי *thou hast not delivered thy people at all*, Ex. 5 : 23., לֹא־יִנָּקֶה נִקָּה *he will certainly not clear (the guilty)*, 34 : 7. Nah. 1 : 3., לֹא־תִמְכְּרִי מְכֹר *thou shalt by no means sell her for money*, Deut. 21 : 14. ; אַל־תִּמְיֹתוּ *do not by any means kill it*, 1 Kings 3 : 26., אַל־תִּבְכִּי *weep not at all*, Mic. 1 : 10.

2. Occasionally, however, the particle is placed before the infinitive, e. g. *לֹא מוֹת תָּמוּתוֹן* *ye shall not surely die*, Gen. 3 : 4. (the particle thus negatives the entire proposition; whereas the expression *לֹא מוֹת* *אִם לֹא יִפְדֶּה יִפְדֶּה אִישׁ* would mean *ye shall surely not die*), *אִם לֹא יִפְדֶּה יִפְדֶּה אִישׁ* *none can by any means redeem a brother*, Ps. 49 : 8.

¶ § 1020. Sometimes the infinitive is placed after the finite verb, e. g. *וַיִּשְׁפֹּט שָׁפוֹט* *and he would needs be a judge*, Gen. 19 : 9. This, however, rarely takes place except in the following cases.

1. *a.* When the infinitive is employed to indicate a repetition or continuance of the action denoted by a preterite or future tense or by a participle, e. g. *בָּרַכְתָּ בְּרַכְתָּ* *thou hast repeatedly blessed* (them), Num. 24 : 10. This is often immediately followed by another infinitive denoting an action performed at the same time, e. g. *וַיֵּצֵא וַיָּשׁוּב* *it kept going and returning*, i. e. going to and fro, Gen. 8 : 7., *וְהַמְאִסָּה* *and the reward came* after the ark of the Lord, (the priests) *going on and blowing with the trumpets*, i. e. blowing as they went along, Josh. 6 : 13. 1 Sam. 6 : 12., so *וַיֵּבְכוּ וַעֲלוּ* *they kept weeping as they went up*, 2 Sam. 15 : 30., *וַיִּכֶּה וַיַּצַּע* *and the man kept striking and wounding him*, 1 Kings 20 : 37. ;* and sometimes by one or more of the tenses, e. g. *וַתֵּלֶךְ וַתֵּבֶה* *and she kept going along and wept*, i. e. she went along weeping, 2 Sam. 13 : 19., *וַיִּקְלַל וַיִּשְׁמַע* *and Shimei kept going along, and cursed*, and *threw stones at him, and cast dust*, 16 : 13., *וַיָּבֹא וַיָּשָׁב וַיָּעָבַר* *and it shall continue to come, and shall overthrow, and shall pass through*, Dan. 11 : 10.

b. Continuance is most frequently denoted by using as the first infinitive that of the verb *הָלַךְ* *to go, proceed*, e. g. *וַיֵּשְׁבוּ הַמַּיִם מֵעַל* *and the waters receded from the earth going and receding*, i. e. they kept continually receding, Gen. 8 : 3, 5. ; although occasionally the second verb assumes the participial instead of the infinitive form, e. g. *וַיִּלְךְ הָלַךְ וַיִּגְדַּל* *and he kept on growing*, Gen. 26 : 13.†

* In the following instance the finite verb is omitted, e. g. *וַיִּחַיּוּ וַיָּשׁוּב* *and the living creatures (kept) running and returning*, i. e. running to and fro, Ezek. 1 : 14.

† The verb *הָלַךְ* may also assume the participial form, e. g. *וַיִּהְיֶה קוֹל הַשּׁוֹפָר* *and while the sound of the trumpet kept growing louder and louder*, Ex. 19 : 19. 1 Sam. 2 : 26.

2. And also when additional emphasis is given by employing the particle **גַּם**, which is placed between the finite verb and the infinitive, e. g. **וַיֹּאכַל גַּם אָכֹל אֶת־כִּסְפוֹ** and *he would even entirely consume our property*, Gen. 31 : 15., **וְאֶנְכִי אֵעֵלָה גַּם עִלָּה** and *I myself will also surely bring thee up*, 46 : 4., **כִּי תִשְׁתָּרֵר עָלֵינוּ גַּם הַשְׁתָּרֵר** that *thou mightest certainly make thyself a prince over us*, Num. 16 : 13.

¶ § 1021. As the object of the above detailed use of the infinitive is to add emphasis to the simple idea of the action contained in the verb, it is not absolutely necessary that it should always be of the same species as the finite verb with which it is connected. Accordingly, although such is most generally the case, as may be seen from the preceding examples, the following exceptions are found to occur.

1. When the finite verb is in one of the derivative species, the infinitive is often put in the simple or Kal form. Thus, with the Niph'al species, e. g. **סָקֹל יִסָּקֵל** Ex. 19 : 13. 21 : 20, 22, 28. 22 : 11, 12. Job 6 : 2., **שְׁדוּד יִשְׁדוּד** Mic. 2 : 4. Nah. 3 : 13.; less frequently with Pi'el or Pu'hal, e. g. **וַיִּבְרָךְ בָּרָךְ** Josh. 24 : 10., **טָרַף טָרַף** Gen. 37 : 33.; with Hiph'il, e. g. **עָרַם יַעֲרֵם** 1 Sam. 23 : 22.; with Hithpa'el, e. g. **פֹּרַח הִתְפַּחֵרְחַח מִלֵּשׁ הַחַמְדוּסָה** Is. 24 : 19.

2. In this case too the infinitive is occasionally placed in another derivative form which has the same force as that of the finite verb. Thus, we have an infinitive Hoph'al with a verb in the Niph'al species, e. g. **הִפְדָּה לֹא תִפְדָּה** Lev. 19 : 20.; an infinitive Hoph'al with Pu'hal, e. g. **הִתְחַל לֹא תִתְחַל** Ezek. 16 : 4.

§ 1022. In poetry, instead of an infinitive from the same root as the finite verb, one from a cognate verb of synonymous import (§ 115) is occasionally employed, by which means a closer paranomasia is sometimes obtained, e. g. **אָסַף אֶסְפֵם** *I will assuredly consume them*, Jer. 8 : 13. (**אָסַף** = **אָסַף**), **לֹא לִנְצַח אֶדוֹשׁ יְדוֹשְׁנִי** *he will not keep threshing it for ever*, Is. 28 : 28. (**אֶדוֹשׁ** = **אֶדוֹשׁ**), **כִּי נָצַח תִּצָּא** *that it may flee away*, Jer. 48 : 9. (**נָצַח** = **נָצַח**).

§ 1023. Sometimes the infinitive is employed in like manner to give additional force to an imperative, e. g. **אָרוּר אָרוּר** *curse ye bitterly*, Judg. 5 : 23., **שְׁמְעוּ וּרְאוּ** *hear ye indeed, and see ye indeed*, Is. 6 : 9. Job 13 : 17. 37 : 2., **בְּכוּ בְכוּ** *weep ye bitterly*, Jer. 22 : 10. The addition of the precativ particle **נָא** converts the expression into an anxious request, e. g. **נָא הָרַג נָא** *do, pray, kill me at once*, Num. 11 : 15.

§ 1024. From the mode which has now been described of employing the infinitive to qualify the meaning of finite verbs, may be deduced

the frequent adverbial use of certain infinitives. Such are **הַשְׁכֵּם** *early*, usually followed by the infinitive of the verb it qualifies, e. g. **וְאָדַרְבַּר אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר** *and I kept speaking to you early*, Jer. 7:13., **וְאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־עֲבָדֵי הַנְּבִיאִים יוֹם הַשְׁכֵּם וְשְׁלוּחַ** *I have kept sending you all my servants the prophets early every day*, 7:25. 25:3. 44:4. 2 Chron. 36:15.; **הָרַבָּה** *much*, e. g. **וְאִירָא הָרַבָּה מְאֹד** *and I was very much afraid*, Neh. 2:2. 3:33.; **הֵיטֵב** *well*, e. g. **טָחוֹן הֵיטֵב** *grinding (it) well*, i. e. fine, Deut. 9:21. 27:8.; **וְכֵלָּה** *beginning and ending*, i. e. from beginning to end, 1 Sam. 3:12.

In Indirect Relation to Verbs.

§ 1025. We have seen above (§ 1014) that the infinitive as a noun of action may constitute the subject or object of a proposition; and that as an object it is either direct or indirect. In the latter case, it may bear to the finite verb of the proposition any of the various relations in which verbal nouns appear with verbs. These indirect relations are generally specified by a preposition prefixed to the infinitive in like manner as to other nouns.

§ 1026. When an infinitive is employed as the complement of a finite verb, the relation between them is usually pointed out by the preposition **לְ** prefixed to the former, which in such case corresponds in good measure to the English infinitive. Thus,

1. *a.* When the infinitive indicates the aim or purpose of that which is expressed by the finite verb, it takes the preposition **לְ** *to, for*, e. g. **וְהָיָה מְאֹרֹת לְהַבְדִּיל** *let there be lights for dividing*, i. e. to divide, Gen. 1:14, 15, 17, 18. 2:10. 3:23, 24. 4:2, 11., **זָכוֹר אֶת־יוֹם הַשַּׁבָּת** *remember the sabbath day to keep it holy*, Ex. 20:8. Deut. 5:12., **לֹא אָבָה לִשְׁמָע בְּקוֹלָהּ** *he desired not to hearken to her voice*, i. e. he would not listen to her, 2 Sam. 13:14, 16., **וַיִּבְקֹשׁ שְׁלֹמֹה לְהָמִית אֶת־יֶרֶבֹּעַם** *and Solomon sought to kill Jeroboam*, 1 Kings 11:40. 12:1, 6., **וַאֲמַלְטָה** *and only I have alone escaped to tell thee*, Job 1:16., **וַיִּכַּל שְׁלֹמֹה אֶת כָּל־הַבָּא עַל־לֵב שְׁלֹמֹה לַעֲשׂוֹת** *and Solomon finished all that had entered into Solomon's heart to do*, i. e. all that he had intended to execute, 2 Chron. 7:11.

b. α. The same preposition is used to point out the relation of the infinitive to a noun or adjective whose meaning it serves to specify, e. g. **וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה** *and there was no man to till the ground*, Gen. 2:5., **עַתָּה לָלֶזֶת וְעַתָּה לָמוּת רָגִי** *(there is) a time to be*

born and a time to die, &c. Eccl. 3:2.; *this city (is) near to flee to*, Gen. 19:20.

β. Infinitives with ל preceded by the verb of existence expressed or understood are occasionally employed with a passive signification; an idiom which occurs sometimes in English, but much more frequently in German, e. g. *וַיְהִי הַשַּׁעַר לִסְגֹּר* *the door was to be shut*, Germ. *war zu schliessen*, Josh. 2:5., *מַה לַּעֲשׂוֹת* *what (is) to be done?* Germ. *was ist zu thun?* 2 Kings 4:13., *לֹאֵל לָרְחִי* *they shall be for consuming*, i. e. *shall be consumed*, Deut. 31:17. Mic. 7:1.

2. When the infinitive is used to explain more precisely the idea expressed by the finite verb, it also takes the preposition ל, e. g. *אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת* *which God created in making, or by making*, Gen. 2:3., *וְלֹאֲהֻלֵּךְ בְּדַרְכֵי הַיָּשָׁר בְּעֵינַי* *and they have not walked in my ways, doing what (is) right in mine eyes*, 1 Kings 11:33, 38. Is. 30:1. 1 Chron. 10:13. Add to this the constant use of the word *לֵאמֹר* *in saying*, after the verb *דָּבַר* or *עָנָה*, to introduce the precise words of the speaker.* The infinitive with ל is occasionally employed with a similar force after verbal nouns, e. g. *הַרְעָה הַגְּדוֹלָה הַזֹּאת לְשַׁלְּחַנִּי* *this great wrong in sending me away*, 2 Sam. 13:16.

3. And also when, as is sometimes the case, the infinitive is used to specify the time at which the action denoted by the finite verb takes place, e. g. *וַיְהִי הַשָּׁמֶשׁ לְבוֹא* *and the sun was about setting*, Gen. 15:12., *לְפָנוֹת בֹּקֶר* *at the dawning of morn*, Ex. 14:27., *חֲמֵאָה וְדִבֵּשׁ יֹאכֵל לִדְעָתוֹ וְגו'* *clotted milk and honey shall he eat at his knowing, &c.*, i. e. *when he knows*, Is. 7:15.

§ 1027. The infinitive is placed after certain verbs either with or without ל, according as it is viewed by the writer as their indirect or direct object (see § 842). Thus we have,

יָדַע with ל, e. g. *לֹא יָדַע לְהַזְכִּיר עוֹד* *who no longer knows (how) to be admonished*, Eccl. 4:13. 10:15.; without ל, e. g. *לֹא אֶדַע צֵאת וְבוֹא* *I know not going and coming*, i. e. *how to go and come*, 1 Kings 3:7. Jer. 1:6.

יָכַל with ל, e. g. *אֵיכָה אֶיכָה אֶיכָל לְהוֹרִישָׁם* *how am I able to dispossess them?* Deut. 7:17. 1 Kings 3:9. 2 Kings 18:23. Is. 7:2.; without ל, e. g. *וְלֹא יָכְלָה עוֹד הַצִּיּוֹנוֹ* *she could no longer conceal him*, Ex. 2:3. Deut. 14:24.

* Instead of this, the cognate languages generally employ the participial form: thus Arabic *قَائِلٌ* *saying*, Syriac *אֲמֵן*, Chaldee *אֲמֵר*.

יָסַתּ with לְ, e. g. יָסַתּ לָדַת *she added to bearing*, i. e. she bore again, Gen. 4 : 2. Deut. 11 : 22, 23. ; without לְ, e. g. לֹא יָסַתּ לָךְ יָת כֹּחָהּ *it shall not repeat giving thee its strength*, i. e. it shall no longer give, &c. Gen. 4 : 12. Ex. 8 : 25.

To these may be added verbs signifying *to commence*, as הִחַל, הִיאִיל ; *to cease, to finish*, as הָדַל, כָּלָה, חָמַם ; and also verbs denoting *to desire, wish*, as אָבָה, בָּקֵשׁ, חָשַׁץ ; or *to refuse*, as מָאָן ; which in prose are construed sometimes with and sometimes without לְ, though the latter is most frequently the case in poetry.

§ 1028. 1. Although infinitives denoting the aim of the action predicated by a preceding finite verb usually take the preposition לְ (§ 1028. 1. a.), we not unfrequently find the compound preposition לְמַעַן *for the purpose of, in order that*, used to point out this relation when the writer wishes to give it greater emphasis, e. g. לְמַעַן הוֹדִיעָךְ *for the purpose of informing thee*, i. e. in order that he might let thee know, Deut. 8 : 3., so לְמַעַן הָקִים אֲדֹדָדְכֶם *so that he might perform his saying*, i. e. accomplish his prediction, 1 Kings 12 : 15., לְמַעַן סְפֹרָה *in order to provoke me*, Jer. 32 : 29. Mic. 6 : 5, 16. Sometimes the two prepositions לְמַעַן and לְ are thus used alternately, e. g. לְמַעַן עֲנֶהָ *in order to humble thee, to prove thee, to know what (was) in thy heart*, Deut. 8 : 2. Jer. 32 : 29, 32.

2. Occasionally the compound preposition לְבַעֲבוֹר *for the sake of, in order that*, is used for the same purpose, e. g. לְבַעֲבוֹר הַיְּהוָה אֲלֵי-אַבְשָׁלוֹם *for the sake of the Lord's bringing upon Absalom evil*, i. e. so that the Lord might bring evil upon Absalom, 2 Sam. 17 : 14. ; and sometimes without the prefixed לְ, e. g. בְּעִבּוֹר הַזֵּכֶר *to keep my name in remembrance*, 2 Sam. 18 : 18.

§ 1029. An infinitive which serves as the complement to a finite verb by designating an action the performance of which is to be avoided, is usually preceded by the compound negative particle לֹבֵלְתִי *that not*, e. g. אֲכַל־מִמֶּנּוּ לֹבֵלְתִי *of which I commanded thee not to eat*, Gen. 3 : 11., רַק חֲזֹק לֹבֵלְתִי אֶחָל הַדָּם *only be sure not to eat the blood*, Deut. 12 : 23. 17 : 12., לֹבֵלְתִי שְׁמוֹעַ בְּקוֹלָהּ *so as not to obey thy voice*, Dan. 9 : 11.

§ 1030. The use of the infinitive as the complement of a finite verb whose purpose it denotes, is equivalent to that of the subjunctive with a connective particle, thus *he labours to become rich* = *he labours that he may become rich*. Of these two modes of construction that with the infinitive is by far the most common in Hebrew, and is adopted when-

ever the writer's attention is directed rather to the action itself than to the agent by whom or the time in which it is performed.* Nor is its use restricted to the cases above described; for the infinitive is frequently employed (with a preposition pointing out its relation to the preceding verb, and a pronominal suffix denoting its subject or object) to indicate the *epoch* in which the action predicated by the finite verb takes place. It thus appears,

1. With the preposition ב *in, at*, denoting time *when*, e. g. בְּהִבָּרְאם *in their being created*, i. e. when they were created, Gen. 2 : 4. 4 : 9., so בְּקִצְרֵכֶם *when ye reap*, Lev. 23 : 22., אַחֲרֵיכֶם *as they pursued you*, Deut. 11 : 4, 19. 15 : 10, 18. 25 : 17., בְּבֹאֵם מִהַכּוֹחַ דָּוִד מִהַכּוֹחַ אֲחִיהֶם *as they came, when David returned from slaughtering the*

* Sometimes, when the Hebrew writer desires to lay a greater stress on the person, he employs the future subjunctively (§ 993), either alone, e. g. אֲשׁוּבָהּ *I will return (that) I feed (and) guard thy flock*, meaning I will again feed and guard it, Gen. 30 : 31. Ps. 71 : 20., אַל תִּרְבּוּ הַדְּבָרִים בְּבִהְיוֹתָם *do not increase (that) ye talk very proudly*, i. e. talk no more so very proudly, 1 Sam. 2 : 3., לֹא אוֹסִיף עוֹד אֲרַחֵם *I will not add further that I compassionate*, i. e. I will no longer pity, Hos. 1 : 6. Lam. 1 : 10. 4 : 14. Job 19 : 3. 32 : 22.; with ו conjunctive, e. g. וְיֵרָאֵל אֱלֹהִים וְיִרְבֶּאֱנִי *that it might please God that he would destroy me*, i. e. to destroy me, Job 6 : 9.; or with the relative particle אֲשֶׁר, answering to the *ōti, ut, that*, &c. of the Indo-European languages, e. g. צִוָּהּ אֲשֶׁר לֹא תִגִּיד *he commanded her that she should not tell*, or, not to tell, Esth. 2 : 10. Rarely is the preterite thus employed, e. g. הוֹאִיל בָּאָר אֲרִי *Moses began to expound the law*, Deut. 1 : 5. Is. 53 : 10. Neh. 3 : 20. This use of the future instead of the infinitive is the ordinary construction in Arabic, in which language the future indicative or conjunctive is employed for the purpose (see § 201. note), either alone, e. g. אֲסֵד מֶרֶעַ אֲרָאד יִפְתָּרֵס כּוֹרָא *a lion once wished he might tear a bull in pieces*, Loc. fab. 5, 8.,

إِذْ أَيْدَتْكَ *when I strengthened thee by the Holy Spirit (that) thou shouldst say*, i. e. when I gave thee strength to say, Kor. 5 : 109.; or with the

particle ل, by which in the Arabic version of the Scriptures the Hebrew infinitive with ל is usually rendered, e. g. أَلْتَمَسَ شَيْئًا لِيَأْكُلَهُ *he sought for something that he might eat*, or, something to eat, Loc. fab. 3. Kor. 5 : 96, 98.

6 : 19, 98, 146.; or the particle أَنَّ *that*, e. g. فَارَادَ أَنْ يَحْتَالَ لِنَفْسِهِ فِي *and he desired that he might by artifice provide himself with food*, Loc. fab. 6. Kor. 5 : 23, 93, 122. 6 : 55, 125, 140.

Philistines, 1 Sam. 18 : 6., בְּחַיָּתוֹ חַי *while he was living*, 1 Kings 12 : 6., בְּפָרְשְׁכֶם בְּפִיכֶם *when ye spread out your hands*, Is. 1 : 15. 9 : 2.*

2. *a.* With the preposition עַל *about, at, on*, denoting the time *about* or *during* which an event occurs, e. g. כָּרָאת אֶת־הַנֶּזֶם וּכְשָׁמְעוּ אֹתוֹ רֵבֶקָה *on seeing the ear-ring, and on his hearing Rebekah's words*, i. e. when he saw, and when he heard, &c. Gen. 24 : 30. 27 : 34. 2 Sam. 15 : 10., כְּחֻצַּת הַלַּיְלָה *about the dividing of the night*, i. e. about midnight,† Ex. 11 : 4., עָלָה מִמְּלִכְתּוֹ *on his sitting upon the throne of his kingdom*, i. e. when he sits, &c. Deut. 17 : 18. 20 : 2., בְּזֵרִיחַ הַשָּׁמֶשׁ *at the rising of the sun*, Judg. 9 : 33., אֶת־דִּבְרֵי *on Hiram's hearing the words of Solomon*, i. e. when he heard, &c. 1 Kings 5 : 21. 12 : 2. 13 : 4.‡

b. And also when employed by way of illustrative comparison, e. g. אֵשׁ כֹּשֶׁת לֶשׁוֹן אֵשׁ כְּאֹכֵל קֶשׁ לֶשׁוֹן אֵשׁ *like the flame of fire's devouring stubble*, i. e. as fire consumes stubble, Is. 5 : 24., אֵלֶּי־אִשָּׁה זֹנֶה *like going in to a lewd woman*, i. e. as they lie with a harlot, Ezek. 23 : 44., יָדַעְתֶּם יָדַעְתִּי *like your knowing I know also*, i. e. what you know I know likewise, Job 13 : 2.

3. With the preposition עַד *until*, denoting the period *until* which an action is to be performed, e. g. עַד שׁוּבָה *until thy return*, Gen. 3 : 19., עַד הַשְׁמָדָה *until thy destroying them*, i. e. until thou hast destroyed them, Deut. 7 : 24. 9 : 7., עַד הֵבִיאֶם אֶת־קֶרְבֶּן אֱלֹהֵיכֶם *until your bringing the offering of your God*, i. e. until ye have brought an offering to your God, Lev. 23 : 14., עַד עֲשֹׂהוּ וְעַד הַקִּרְמוֹ מִזְמוֹת לִבּוֹ *until his executing and until his performing the thoughts of his heart*, i. e. until he have executed and performed, &c. Jer. 23 : 20.

4. *a.* With the preposition לִפְנֵי *before*, pointing out the period *before* which an event is to take place, e. g. לִפְנֵי שָׂחַת יְהוָה אֶת־סוּדוֹם *before the Lord's destroying Sodom*, i. e. before he destroyed, &c. Gen. 13 : 10.,

* Occasionally the preposition is prefixed to an intervening noun denoting time, e. g. בְּיוֹם עָשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם *on the day of the Lord's making earth and heaven*, i. e. on the day when he made, &c. Gen. 2 : 4. 5 : 1.

† Differing from הַלַּיְלָה Ex. 12 : 29., which means precisely *at midnight*. In several places, as in Josh. 6 : 15. Judg. 19 : 25. Esth. 3 : 4., the K'ri and C'thibh are found to differ as to whether the preposition עַל or the more definite בְּ should in similar cases be employed.

‡ This preposition may also be prefixed to an intervening denomination of time, e. g. בְּיָמֵי יֵצֵאתָ מִמִּצְרַיִם *as in the days of thy coming out of Egypt*, Mic. 7 : 15.

לִפְנֵי בֹאֲשָׁאוֹל *before Saul's coming*, 1 Sam. 9 : 15. *b.* With אַחֲרֵי *after*, also with reference to time, e. g. אַחֲרֵי הוּלִידוֹ אֶת־שֵׁת *after his begetting Seth*, Gen. 5 : 4. 50 : 14., אַחֲרֵי הַשְׁמָדָם *after their being destroyed*, Deut. 12 : 30.

5. With the preposition מִן *from*, which denotes *cessation*, e. g. מִן מַהֲבוֹת אֶת־הַפְּלִשְׁתִּים *on David's return from slaughtering the Philistines*, 1 Sam. 18 : 6., מֵשׁוֹב בָּאָרֶץ וּמִחֲתוּלָהּ בָּהּ (I come) *from going to and fro on the earth, and from walking up and down in it*, Job 1 : 7. Hence after a command, it signifies *prohibition*, and is equivalent to לְבַלְחִי (see § 1029), e. g. וְעַל הָעָבִים אֶצְוֶה מִהַמָּטָר עָלֶיךָ מָטָר *and I will command the clouds from raining upon it*, i. e. I will forbid them to rain upon it, Is. 5 : 6., וְיִסְרֵנִי מִלֵּכַת בְּדֶרֶךְ הָעָם הַזֶּה *and he charged me against walking in the way of this people*, 8 : 11. It also indicates the origin or cause *from* which an action proceeds, e. g. נִבְהַלְתִּי מִשְׁמַע נְבוֹחַלְתִּי מִרְאוֹת *I was bowed down from hearing (it), I became dismayed from seeing (it)*, Is. 21 : 3.* For the use of this preposition before infinitives to denote *comparison*, see § 781.

6. *a.* With the preposition עַל *upon, on account of*, denoting *cause*, e. g. עַל אָמְרֶךָ *on account of thy saying*, because thou sayest, Jer. 2 : 35., עַל מֵאָסָם אֶת־תּוֹרַת יְהוָה *because they have despised the law of the Lord*, Amos 2 : 4., כִּי־לֹא אֶרְשָׁע עַל־דַּעְתָּךְ *for thou knowest that I am not wicked*, Job 10 : 7. *b.* With יַעַן *on account of, because*, with a force similar to that of the preceding, e. g. עָשׂוּתְכֶם כָּל־הַמַּעֲשִׂים יַעַן *on account of your doing all these things*, i. e. because ye have done, &c. Jer. 7 : 13., יַעַן דִּבַּרְתֶּם שְׁוָא *because ye have spoken falsehood*, Ezek. 13 : 8. 22 : 19.

The Participles.

§ 1031. The Hebrew participle is that mode of the verb which serves to specify a person or thing with respect either to an action proceeding from or exerted upon it, or to its state of being, without reference to person or time. It therefore somewhat resembles the infinitive, though with this difference, that the participle is a concrete noun applied as an attributive to the performer or receiver of an action

* Also occasionally prefixed to an intervening noun denoting time, e. g. מִיּוֹם הַבְּרִיאתְכֶם *from the day of your bringing, &c.*, i. e. from the day in which ye brought, Lev. 23 : 15. Is. 7 : 17.

(*nomen agentis v. patientis*), while the infinitive is an abstract noun, the name of the action itself (§ 1013). As the passive participle differs but little in its construction from other attributives, we shall confine our observations principally to the active form.

§ 1032. 1. The twofold nature of the participles, like that of the infinitive, is exhibited in their construction with following nouns. Thus, when a participle is followed by a noun in objective relation to it, they are frequently placed like any other two nouns in the close connection of the construct state (§ 798. 2.), e. g. רֹעֵה צֹאן *a keeper of sheep*, Gen. 4 : 2. 46 : 34., יָדְעֵי טוֹב וְרָע *knowers of good and evil*, 3 : 5. 13 : 7., יֹשְׁבֵי בֵיתָהּ *the dwellers in thy house*, Ps. 84 : 5. 95 : 10. 97 : 7. 119 : 2.

2. Or the noun follows the participle in the same manner as it follows a verb, and, when signifying the direct object of the action, appears either with אֵת (§ 833. 2.), e. g. הִסְבֵּב אֵת כָּל-אֶרֶץ כּוּשׁ *flowing round the whole land of Cush*, Gen. 2 : 13. 2 Kings 15 : 5., הִרְאָה אֵת כָּל-מַעֲשֶׂה, הָיְהוָה *that have seen all the great deeds of the Lord*, Deut. 11 : 7 ; or without it, e. g. הֹלֵךְ קִדְמַת אַשּׁוּר *going towards the east of Assyria*, Gen. 2 : 14. 4 : 20., עֹשִׂים חֶסֶד וְאֱמֶת *practising kindness and truth*, 24 : 49. : but if regarded as the indirect object of the action, it receives a preposition to point out the relation, e. g. מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם *brooding on the surface of the water*, Gen. 1 : 2, 28, 30. 7 : 14. 1 Kings 1 : 48., בָּאֶרֶץ יֹשֵׁב *the dweller in the land*, Gen. 13 : 7. 14 : 7. 24 : 2, 65. 25 : 26., יֹצֵאת אֵלֶיךָ *coming out against thee*, Judg. 9 : 33., &c.

§ 1033. Participles like other attributives may be used either as predicates or as qualificatives, agreeing in either case both in gender and number with the noun or pronoun to which they refer. Thus,

1. Participles used predicatively agree in gender and number with the noun or pronoun forming the subject of the proposition (§ 731. 1. a.), e. g. יְהוָה מְמִית וּמְחַיֶּה וְגו' *the Lord (is) killing and quickening, &c.*, i. e. he kills and makes alive, 1 Sam. 2 : 6, 7, 8., so גַּם-בִּשְׂרָה מְבַשֵּׂר *this one also brings news*, 2 Sam. 18 : 26., רוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם *and the Spirit of God brooded on the surface of the waters*, Gen. 1 : 2., שָׂרֵיךָ סוֹרְרִים *thy princes rebel*, Is. 1 : 23., אָנָּה אֵנָּה *whither shall we go up ?* Deut. 1 : 28.

2. a. Participles are often attached to nouns as qualificatives, in which case they generally denote an habitual action or a state of being characteristic of the individual or individuals referred to : they agree with their nouns in gender and number (§ 731. 1. b.), and likewise with respect to definiteness or indefiniteness (§ 727. 2.), e. g. עֹשֶׂב מְזִירֵעַ

פְּרִי עֵץ זָרַע עֵץ פְּרִי עֵשֶׂה-פְּרִי *the herb yielding seed, the fruit-tree bearing fruit*, Gen. 1: 11, 26. 2 Sam. 16: 5., יְהוָה הֵבִילָה אֹתָם מֵאֶרֶץ מִצְרַיִם *the Lord who brought (lit. was bringing) them up from the land of Egypt*, 2 Kings 17: 7., כָּל-נֶפֶשׁ הַחַיָּה הִרְמָשֹׁת, *every living creeping thing*, Gen. 1: 21., עֲבָדֶיךָ הַמְּמַלְטִים אֶת-נַפְשְׁךָ *thy servants those saving thy life*, i. e. who have saved thy life, 2 Sam. 19: 6., כָּל-הַהָרִים הַרְמִיּוֹם *all the high mountains*, Is. 2: 14.

b. Sometimes the noun when it may readily be supplied by the reader is omitted; and the participle, being put in the proper gender and number (§ 737. 1.), is construed as the subject or object of the proposition, e. g. הֹלֵךְ בְּטוֹחַ בָּתוֹם הוֹלֵךְ *whoso walks uprightly (lit. a walker in uprightness) walks surely*, Prov. 10: 9, 17, 18. 11: 13, 14, 27. 12: 1. 13: 3., הוֹצֵא אֶת-הַמֶּקַּל *bring forth the curser*, i. e. him who has cursed, Lev. 24: 14., עֹזְבֵי יְהוָה יָכֻלוּ *those who forsake the Lord (lit. the forsakers of the Lord) shall perish*, Is. 1: 28. Ps. 34: 17., הֵיוּ הָאֲמָרִים *those who lead away counsellors despoiled*, Job 12: 17, 19, 24. Hence have arisen many common appellatives which have assumed the nature and construction of nouns, such as כֹּהֵן *priest*, רֹאֶה *seer*, רֹעֶה *shepherd*, שֹׁפֵט *judge*, מְכַשְׁפָּה *witch*, &c. &c.

§ 1034. The Hebrew participles, as we have remarked (§ 1031), contain in themselves no specification of the accident of time, and hence may be used to denote either present, past, or future. We shall exhibit them in each of these tenses.

1. A participle is used as a *present*, to denote a continued action or state of being taking place at the time of narration, e. g. קוֹל דְּמִי אָחִיךָ *the voice of thy brother's blood (is) crying to me*, Gen. 4: 10. 16: 8. 21: 9. 27: 6. 31: 43., מִי יוֹדֵעַ *who knows? lit. who is cognizant*, 2 Sam. 12: 22., אֲנִי אֹהֶב *I (am) in love with Tamar*, 2 Sam. 13: 4., וְהֵם אֹכְלִים וְשׂוֹמְרִים לִפְנֵי *behold they (are) eating and drinking before him*, 1 Kings 1: 25, 48. The participle in this sense is sometimes accompanied by the noun הַיּוֹם *to-day, now*, which serves to fix the epoch, e. g. אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם *which I now command thee*, Deut. 10: 13. 11: 26. 12: 8.

2. a. A participle is used to denote an action which was present at the time of a narrated past event, so that it corresponds in signification to the *relative past* (see § 969), e. g. יוֹשֵׁב בְּתוֹרַת-אֹהֶל *and he (was) sitting at the tent-door*, Gen. 18: 1. 19: 1. 24: 21. 41: 1. 2 Sam. 4: 7. 13: 8. 16: 5. Job 1: 16, 17, 18., בְּאֲשֶׁר עָשִׂיתָ לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי *as thou didst to Sihon king of the Amorites, who*

dwelt in Heshbon, Num. 21 : 34. 24 : 2., בָּנָיו וּבָנֹתָיו אָכְלִים וְשׂוֹתִים יֵין, *his sons and his daughters (were) feasting and drinking wine*, Job 1 : 13.*

b. In this case the participle is frequently construed with the substantive verb הָיָה, a construction which corresponds precisely to the English imperfect tense formed in like manner of the verb *to be* and a participle, † e. g. מֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ *Moses was keeping Jethro's flock*, Ex. 3 : 1. 1 Sam. 17 : 34., יְהוָה אֹרֵן יְהוֹנָדָב בָּא עִיר דָּוִד, *as the ark of the Lord was entering the city of David*, 2 Sam. 6 : 16., שְׁלֹמֹה הָיָה מוֹשֵׁל בְּכָל־הַמְּמַלְכוֹת *Solomon reigned (lit. was reigning) over all kingdoms*, 1 Kings 5 : 1, 24. 20 : 39., יְהוָה יִירָאוּ אֶת־יְהוָה *they feared the Lord*, 2 Kings 17 : 33, 41. 18 : 4. 2 Chron. 24 : 14., הַבָּקָר הָיָה הוֹרְשׁוֹת, *the oxen were ploughing, and the asses feeding beside them*, Job 1 : 14.

3. a. Again, a participle is also used to signify a *future* action, when the speaker transports himself in imagination to the time when such action is to be performed; in such case it corresponds nearly to the Latin future participle in *rus*, e. g. אֶלְכִי מִמַּטֵּיר עַל־הָאָרֶץ *I (am) about to bring rain upon the earth*, Gen. 7 : 4. 18 : 17. 2 Sam. 12 : 23., אֲשׁוּר־יְהוָה, *whither the Lord your God (is) about to conduct you*, Deut. 12 : 10. 18 : 9, 12., וְאֵין מִכְבָּה, *and none shall quench (them)*, Is. 1 : 31. 3 : 13., אֲשֶׁר אֲנִי־הוֹלְכִים, *in which we (are) about to go*, Judg. 18 : 5. This is frequently preceded by the particle הֵן or הִנֵּה *behold*, for the purpose of giving additional force to the expression, e. g. יְהוָה הֵנִי מְשִׁחִיתָם *behold I (am) about to destroy them*, Gen. 6 : 13, 17. Ex. 10 : 4. Hos. 2 : 8, 16., אֶת־מִיַּתְּנָהּ, *behold the Lord (is) about to bring up upon them the waters of the river*, Is. 8 : 7., הִנֵּה יָמִים בָּאִים, *behold the days (are) about to come*, i. e. shall certainly come, Jer. 23 : 5, 7.

b. The passive participle is also occasionally employed with a future signification, corresponding to that of the Latin future participle in *rus*, e. g. עֵץ נִחְמָד *a tree to be desired*, i. e. a desirable tree, Gen. 2 : 9., הֵנָּה מִדְּפֹרָא הַמִּקְוֶה *how fearful (timendus) is this place!* 28 : 17., עַם נִלְוָד *a people yet to be born*, Ps. 22 : 32.

* The Arabic participle is employed in like manner, e. g. وَلَمْ يَبْقَ لِي شَيْءٌ *and there was nothing left me but the house that I (was) living in*, Kos. Chrest. p. 5.

† This is a very common idiom in the Aramaic languages.

§ 1035. 1. The participle, as we have also observed (§ 1031), is impersonal in itself, and consequently may be employed with pronouns either of the first, second, or third person, which are usually placed before it in their separable form: thus first person, e. g. **רָאָה אֲנִי רָאָה** Gen. 31 : 5., **אֲנִי רָאָה** 2 Sam. 18 : 27. 1 Kings 2 : 2., **אֲנִי רָאָה** Deut. 1 : 28. 12 : 8. Judg. 18 : 5.; second person, e. g. **רָאָה בָּהּ** Deut. 18 : 9. Is. 7 : 16., **אַתָּה עֲבֹרִים** Deut. 11 : 8. 2 Chron. 29 : 8.; third person, e. g. **הוּא הוֹלֵךְ** 2 Sam. 15 : 30., **הֵם שֹׁבְרִים** Gen. 47 : 14. 2 Kings 7 : 40, 41.

2. Or the pronoun takes the form of a suffix, added either to the participle **הֹלֵךְ**, e. g. **הֹלֵךְ מִבֵּיָא** Gen. 6 : 17., **הֹלֵךְ מֵת** Gen. 20 : 3. Deut. 31 : 16., **הֹלֵךְ הַלְכִים** Jer. 16 : 12., **נֹצֵץ** Num. 23 : 17., **אֲכָלִים** 1 Kings 1 : 25.; to the substantive verb **יָשׁ**, e. g. **יֹשֶׁבֶת מִצְלִיחַ** Gen. 24 : 42., **יֹשֶׁבֶת עֲשִׂים** 24 : 49., **יֹשֶׁבֶת עֲמִיד** Deut. 29 : 14.; or to its negative **אֵין**, e. g. **אֵין אֲנִי נֹתֵן** Ex. 5 : 10. Is. 1 : 15., **אֵין מֵשִׁיב** Gen. 20 : 7. 43 : 5. 2 Sam. 19 : 8., **אֵין אֲנִי מֵאֲמִינָה** Deut. 1 : 32. 4 : 12., **אֵין יָדַעִים** Eccl. 4 : 17. 9 : 5, 16.

§ 1036. From the preceding exposition of the various uses of the Hebrew participle, it will be perceived that it frequently coincides in force with one or other of the finite forms of the verb. This affords to writers an excellent opportunity of varying their style, by the alternate employment of these several forms; and accordingly we find sentences,

1. Commencing with a preterite or future, and continuing with a participle, e. g. **וְנָעַר קֶטָן . . . וְנָמַר עַם-גִּדִּי יִרְבֵּץ** *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and a little child shall lead them*, Is. 11 : 6., **וְפִיחַ בְּזָבִים יַפְיחַ אֲחֵים** *a false witness (that) speaks lies, and one that spreads discord among brethren*, Prov. 6 : 19. 16 : 28.

2. a. Commencing with a participle, and continuing with a preterite, e. g. **הַעֲזֹבֶת אֱלֹהִים וְעִירֶיהָ וְאֶת-בְּרִית אֱלֹהֶיהָ שָׁכַחָה** *who forsakes the guide of her youth, and forgets the covenant of her God*, Prov. 2 : 17. 13 : 7, 24., **בּוֹזַעַת עַל-נְדִיבִים וּמְזִינָה אֶפְיָקִים רָפָה** *she pours contempt upon princes, and loosens the girdle of the mighty*, Job 12 : 21.

b. Commencing with a participle, and continuing with a future, e. g. **מִקִּים מַעְפֵּר דָּל מֵאֲשֵׁפֶת יָרִים אֶבְיוֹן** *he raises the poor out of the dust, he lifts the needy from the dunghill*, 1 Sam. 2 : 8., **הַמִּתְעַבְרִים מִשֹּׁפֵט וְאֵת כָּל-הַיֹּשֶׁרָה יַעֲקֹשׁוּ** *that abhor judgment, and pervert all equity*, Mic. 3 : 9., **מִשַּׁל בְּגִבּוֹרָתוֹ עוֹלָם עֵינָיו בְּגוֹיִם תַּצְפִּינָה** *he rules by his power for ever; his eyes behold the nations*, Ps. 66 : 7., **רַע**

יִגִּיל בְּתַהֲפֻכֹת רָע *who rejoice to do evil, (who) delight in the perverseness of the wicked*, Prov. 2 : 14., וַיְבַעַד לַחֲרֹם... *who commands the sun, and seals up the stars*, Job 9 : 7. 12 : 17, 19, 20.

c. Commencing with a participle, and continuing with a relative past or future (§§ 974. 1., 984. 1.), e. g. מוֹרִיד שָׂאֵל יֵרֵעַל *he brings down to the grave, and brings up*, 1 Sam. 2 : 6., קוֹל יְהוָה שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יְהוָה אֶת־אֲרָזֵי הַלְבָּנוֹן *the voice of the Lord breaks the cedars, the Lord shatters the cedars of Lebanon*, Ps. 29 : 5. Prov. 12 : 13., מְנַלֶּה *he discovers deep things out of darkness, and brings forth to light the shadow of death*, Job 12 : 22, 23, 24.; 'וְגַ' *behold I (am) about to hedge up thy way with thorns, and will make a wall, &c.* Hos. 2 : 8.

CHAPTER XIV.

VERBS WITH PREPOSITIONS.

§ 1037. WE have seen that in Hebrew as in other languages the object of a verb may be considered as in direct or indirect relation to such verb, and only in the latter case receives a preposition to point out the precise nature of the relation intended to be conveyed (§ 842). But it also frequently happens, that relations which in other languages would be regarded as indirect are viewed by the Hebrew writer as direct, and *vice versâ*; so that a verb is often construed without a preposition which in an Indo-European language would receive one, while on the other hand many take a preposition in cases where it would be considered in an occidental language as unnecessary. The prepositions are thus extensively employed in Hebrew to express different modifications of the verbal meaning, that is, to fill the same office which is performed in the Indo-European languages by prepositions

either singly or in composition. We will here exhibit in a classified arrangement the principal Hebrew verbs which are construed with a variety of prepositions, and at the same time point out the influence exerted by these prepositions on the meaning of the verbs themselves.

I. The first class will comprise verbs denoting an action of the body, either,

1. Motion or rest in a place, as עָמַד *to stand*, יָעַב (Hithp.) *to set one's self, stand*, קָם *to rise, stand*, יָשַׁב *to sit, dwell*.

עָמַד *to stand, stay :*

with בּ *to stand to, persist in*, 2 Kings 23 : 3. Is. 47 : 12. Eccl. 8 : 3. ; *to stay, remain in*, Jer. 23 : 22. Ezek. 13 : 5.

לְ *to stand by, assist*, Ps. 109 : 31., *to stay for*, 1 Kings 20 : 38., *to stand as*, Is. 11 : 10.

עַל *to stand by, near*, Gen. 41 : 1. 2 Sam. 20 : 11. 2 Kings 23 : 3., *to be employed about*, Ezra 10 : 15. ; *to withstand, oppose, attack*, Judg. 6 : 31. 2 Sam. 1 : 9, 10. Dan. 8 : 25.

מִן *to desist from*, Gen. 29 : 35.

לְפָנַי *to stand before, attend upon*, as a servant, Gen. 41 : 46. 1 Sam. 16 : 21. 1 Kings 1 : 2. 17 : 1. ; *to withstand, resist*, 2 Kings 10 : 4. Nah. 1 : 6. Ps. 76 : 8. Prov. 27 : 4., and thus too בְּפָנַי Josh. 21 : 44. 23 : 9. Esth. 9 : 2.

מֵאַחֲרַי *to stand behind*, Ex. 14 : 19.

יָעַב *to set, stand :*

Hithp. with לְ *to stand by, assist*, Ps. 94 : 16.

עַל *to stand by, present one's self to*, Job 1 : 6. 2 : 1. 2 Chron. 11 : 13.

עִם *to stand with, near*, Ex. 34 : 5. Num. 11 : 16.

לְפָנַי *to stand before, present one's self to*, 1 Sam. 10 : 19. ; *to withstand, resist*, Deut. 9 : 2. Josh. 1 : 5. Prov. 22 : 29., oftener in this sense with בְּפָנַי Deut. 7 : 24. 11 : 25.

קָם *to stand up, rise :*

with בּ *to rise up against, oppose*, as a witness, Deut. 19 : 16. Ps. 27 : 12. Job 16 : 8.

לְ *to stand up for, assist*, Jer. 49 : 14. Ps. 94 : 16. ; *to remain to one*, Lev. 25 : 30. 27 : 19.

אֶל *to rise against, attack*, Gen. 4 : 8. 1 Sam. 22 : 13. 24 : 8.

עַל *to stand up at or in a place*, Neh. 9 : 3. ; *to rise against, attack*, Deut. 19 : 11. Judg. 9 : 18. Is. 14 : 22. Ps. 3 : 2. ; *to stand by, adhere to*, Is. 32 : 8.

לְפָנַי *to withstand, resist*, Josh. 7 : 12, 13.

יָשַׁב *to sit, dwell :*

with **בְּ** *to sit in*, 2 Sam. 7 : 1. Ps. 1 : 1. ; *to dwell in, inhabit*, Gen. 45 : 10. Deut. 17 : 14. 19 : 1. 26 : 1.

לְ *to sit at or by*, Prov. 9 : 14., *to abide by, remain with*, Judg. 16 : 9. ; *to wait for*, Ex. 24 : 14. Hos. 3 : 3., *to lurk or lie in wait for* (alicui insidiari), Jer. 3 : 2.

עַל *to sit down on or by*, Ex. 2 : 15. 1 Kings 2 : 19., *to sit at, preside over*, Judg. 5 : 10. ; *to dwell on or in*, Lev. 25 : 18.

עִם *to abide, dwell with*, 1 Sam. 27 : 3. Ps. 26 : 4, 5.

2. a. Progressive motion *through* a place, as **הָלַךְ** *to walk*, **עָבַר** *to pass over*.

הָלַךְ *to walk, to go, proceed* in any manner or direction :

with **בְּ** *to go into, to enter*, 1 Kings 19 : 4. Jer. 48 : 11. ; *to go with, to take*, Ex. 10 : 9., *to bring*, Hos. 5 : 6. ; **בְּדֶרֶךְ** *to go in a direction, on a journey*, 1 Kings 18 : 6. Prov. 7 : 19., *to walk in the way of*, i. e. to live according to the precepts of, Deut. 19 : 9. 2 Kings 21 : 22. Ezek. 18 : 17.

לְ *to go to*, Deut. 16 : 7. 19 : 9. 1 Chron. 4 : 42., **לְדֶרֶכְוֹ** *to go on one's way*, Gen. 32 : 2., **לְרַגְלֵי** *to go in one's footsteps, to follow*, 1 Sam. 25 : 42.

אֵל *to go to*, Gen. 26 : 26. 2 Sam. 12 : 23. Jer. 50 : 6. ; *to proceed against, oppose*, Job 34 : 23.

עַל *to go to or towards*, 2 Sam. 15 : 20., **עַל-דֶּרֶךְ** *to walk by or in a way*, Judg. 5 : 10. 18 : 5. 1 Sam. 9 : 6.

עִם *to go with, accompany*, Gen. 18 : 16. 1 Sam. 30 : 22. 2 Sam. 19 : 26. Job 31 : 5.

אִתּוֹ id. Gen. 14 : 24. 1 Sam. 23 : 23. 2 Sam. 15 : 19. 16 : 17. ; Hithp. *to walk with, associate with*, Gen. 5 : 24.

אַחֲרָיו *to go after, follow*, 1 Sam. 17 : 13. Ruth 2 : 9., *to pursue*, Jer. 48 : 2., *to be a follower of, to worship*, Deut. 4 : 3. 8 : 19. 1 Kings 14 : 8. Jer. 11 : 10.

עָבַר *to pass on, by, to pass over :*

with **בְּ** *to pass through*, Gen. 12 : 6. Is. 8 : 21. Zech. 10 : 11., *to pass over, cross*, Josh. 3 : 11. 2 Sam. 15 : 23. ; **בְּבְרִית** *to enter into a covenant*, Deut. 29 : 11.

לְ *to go over for one*, Deut. 30 : 14. ; *to pass current with one*, Gen. 23 : 16.

אֵל *to pass over into*, Num. 32 : 7. 1 Sam. 14 : 1, 6.

על *to pass by one*, 1 Kings 9 : 8. 2 Kings 4 : 9., so too עֲלֵפָנִי Ex. 34 : 6., *to pass by, overlook*, Mic. 7 : 18.; *to pass over, overwhelm*, Ps. 42 : 8. 124 : 4, 5.; *to pass along, upon*, 2 Kings 6 : 26, 30.

מִן *to pass from, to leave, desert*, 1 Kings 22 : 24. Is. 40 : 27. Ruth 2 : 8., *to transgress*, Deut. 26 : 13.

אַחֲרַי *to proceed after, follow*, 2 Sam. 20 : 13.

לִפְנֵי *to pass before one*, Gen. 33 : 3. 2 Kings 4 : 31.

אִתּוֹ *to pass on with one*, 2 Sam. 15 : 33. 19 : 34.

b. *From a place*, as עָזַב *to leave*, נָס *to flee*, בָּרַח *to break out, escape*, נָזַר *to separate from*.

עָזַב *to leave* :

with לְ *to leave to one*, Lev. 19 : 10. 23 : 22. Job 39 : 14.

אֶל *to leave with (apud) one*, Job 39 : 11.

עַל *to leave, commit one's self to one*, Ps. 10 : 14. The disputed passage וְהִחַלְתָּ מֵעֶזְב לֹא עֶזְב הָעֶזְב עִמּוֹ Ex. 23 : 5. may perhaps be thus rendered : *if thou wouldst refuse to leave (the place where thou art) for him, thou must by all means leave (it to be) with him*, i. e. *to assist him*; or else, considering וְהִחַלְתָּ as a relative future employed imperatively, *refrain from leaving (it) to him, but quit (thy place) at once (to be) with him*.

נָס *to flee, to escape* :

with לְ *to flee to a place*, 2 Sam. 19 : 9. Jer. 50 : 16.

אֶל id. Num. 35 : 32. Deut. 19 : 11. 1 Kings 2 : 28, 29. Is. 13 : 14.; אֶל־נַפְשִׁי *to flee for one's life*, 2 Kings 7 : 7.

עַל *to flee to one*, Is. 10 : 3.; עַל סוּס *to flee on horseback*, Is. 30 : 16., but בְּרַגְלֵי *to flee with one's feet*, i. e. *on foot*, Judg. 4 : 15, 17.

מִן *to flee from, on account of*, Is. 24 : 18. Ps. 104 : 7.

לִפְנֵי *to flee before, to run away from*, Deut 28 : 25. Josh. 7 : 4. 8 : 5, 6., so too מִפְּנֵי 2 Sam. 23 : 11. Is. 31 : 8.

בָּרַח *to break through, escape, flee* :

with לְ *to flee to a place*, Neh. 13 : 10.

אֶל id. Gen. 27 : 43. Num. 24 : 11. Amos 7 : 12.

מִן *to flee from a place*, 1 Sam. 20 : 1., or person, Is. 48 : 20., so too in the latter sense מִפְּנֵי Gen. 35 : 7., and מִלִּפְנֵי Jon. 1 : 3., also מִיַּד *from the power of*, Job 27 : 22., מֵאִתּוֹ *from (being) with, from the presence of*, 1 Kings 11 : 23. אַחֲרַי *to flee after one*, 1 Sam. 22 : 20.

קָדַר *to separate one's self :*

with **ל** *to set apart, consecrate one's self to one*, Num. 6 : 2, 5, 6.

מִן *to separate one's self from, abstain from something*, Num. 6 : 3. Ezek. 14 : 5. ; **מֵאֲחֵרֵי** *to refrain from (going) after, to desert*, Ezek. 14 : 7.

c. *To a place or person, as בֹּא to come, דָּרַשׁ to seek, שׁוּב to return, גִּיר to sojourn, סִר to turn aside.*

בֹּא *to come, to come into, enter :*

with **ב** *to come into, to enter*, Gen. 19 : 8. Is. 19 : 23. Ezek. 2 : 2. ; **בְּמִשְׁפָּט** *to enter into judgment, to go to law*, Is. 3 : 14. Ps. 143 : 2. ; **בְּבְרִית** *to enter into a compact*, Jer. 34 : 10. Ezek. 16 : 8. ; *to go with, associate with*, Josh. 23 : 7, 12., *to come with, bring (= הֵבִיא)*, 1 Kings 13 : 1. Ps. 66 : 13.*

ל *to come into, enter*, Esth. 6 : 4. 2 Chron. 29 : 16. 30 : 11.

אֵל id. Gen. 6 : 18. 7 : 1. 1 Kings 13 : 22. ; *to come to one*, Gen. 6 : 20. 15 : 15., **אֶל-אִשָּׁה** *to go in to a woman*, Gen. 16 : 2. 30 : 3. 38 : 7, 8. ; *to come to, happen to one*, Is. 47 : 9., *to come up to, to equal*, 2 Sam. 23 : 23.

עַד *to come to a person*, Ex. 22 : 8., or place, 2 Sam. 16 : 5. ; *to come up to, to equal*, 2 Sam. 23 : 19.

עַל *to come upon, attack*, Gen. 34 : 27. 1 Sam. 12 : 12. ; *to come to, reach*, Ex. 18 : 23. Josh. 23 : 15. ; **עַל-אִשָּׁה = אֶל-אִשָּׁה** Gen. 19 : 31.

עִם *to go with, associate with*, Ps. 26 : 4. 2 Chron. 8 : 18., also **אִתּוֹ** Prov. 22 : 24. .

דָּרַשׁ *to frequent, visit, to seek, inquire, demand :*

with **ב** *to inquire of (apud) one*, 1 Sam. 28 : 7. 2 Kings 1 : 2. ; *to ask, interrogate one*, Ezek. 14 : 7.

ל *to inquire after*, 2 Sam. 11 : 3. Ps. 142 : 5. ; *to ask through, by means of one*, Ezek. 14 : 7., *to apply to, for help*, 2 Chron. 15 : 13. 17 : 3.

אֵל *to visit, frequent*, Deut. 12 : 5., *to apply to, for help*, Job 5 : 8., *to inquire of, consult*, Is. 8 : 19. 19 : 3.

* So too in Arabic, e. g. **ثُمَّ جَاءُوا بِالْخُلُوفِ الرَّائِحَةِ** *then they brought (lit. came with) nice, fragrant sweetmeats*, Kos. Chrest. p. 3., **جِئْتَهُمْ**

بِالْبَيِّنَاتِ *thou bringest them proofs*, Kor. 5 : 120.

על *to inquire about*, 2 Kings 22 : 13. Eccl. 1 : 13.

מן *to require, demand of one*, Mic. 6 : 8., so too מַעַם Deut. 23 : 22. 1 Kings 14 : 5., and מִיַּד Ezek. 34 : 10.; *to inquire of one*, 2 Kings 3 : 11. 2 Chron. 18 : 6, 7.

אַחֲרַי *to search after*, Job 39 : 8.

שׁוּב *to turn back, return :*

with בּ *to turn to*, Hos. 12 : 7.

לָּ *to return to a place*, Gen. 18 : 33. Num. 24 : 25., *to return, revert to the owner*, Lev. 27 : 24. 1 Sam. 7 : 14., *to return into the possession of, to resume*, Is. 23 : 17.

אַל *to return to one*, Gen. 22 : 19. 1 Kings 8 : 33.; *to resume*, Lev. 25 : 10., *to return, be reconverted into*, Gen. 3 : 19.

על *to return, be converted to*, 2 Chron. 30 : 9.

עַד id. Is. 19 : 22. Joel 2 : 12. Amos 4 : 6.

מִן *to return from a place*, Ruth 1 : 22.; *to desist from*, Ex. 32 : 12. 1 Kings 13 : 33.; מֵאַחֲרַי *to return from after*, i. e. *from following one*, Josh. 22 : 16, 23. 2 Sam. 2 : 26, 30., *from the worship of*, Josh. 22 : 16., so too מֵעַל Ezek. 14 : 6.

בָּרַח *to turn aside to, to meet, assemble, to sojourn with ; also to turn aside from, to fear :*

with בּ *to sojourn in a place*, Gen. 21 : 23. Ps. 15 : 1., *to sojourn with, among*, Lev. 20 : 2. Is. 16 : 4.

לָּ *to turn aside at, to be afraid of*, Hos. 10 : 5.

על *to assemble against*, Ps. 59 : 4.

מִן *to turn from, be afraid of*, Job. 41 : 17., so too מִפְּנֵי Deut. 1 : 17. 1 Sam. 18 : 15.

עִם *to sojourn with*, Gen. 32 : 5., also אֶת Lev. 19 : 33.

סוּר *to turn aside :*

with אַל *to turn aside to (scil. from the highway), to go to the house of one*, Gen. 19 : 3. Judg. 4 : 18.

על *to turn against*, 1 Kings 22 : 32.

מִן *to turn aside from a place*, Ex. 32 : 8. 1 Kings 22 : 43., so too מֵעַל Num. 12 : 10.; *to turn from, desert one*, Jer. 17 : 5, *to recede from, no longer observe*, as¹ the law, Deut. 17 : 20. Josh. 23 : 6.; מֵאַחֲרַי *to turn from (following) after, to recede from the worship of*, 2 Kings 10 : 29.; מֵעַל *to depart from over a place*, Num. 12 : 10., or *from a person*, Num. 14 : 9. 1 Sam. 28 : 15., *from sin*, 2 Kings 10 : 31.; מֵעִם *to depart from (lit. from being with) one*, 1 Sam. 16 : 14. 18 : 12. 1 Chron. 17 : 13.

3. Verbs signifying motion in a vertical direction, as **עָלָה** *to rise*, **נָפַל** *to fall*.

עָלָה *to arise, ascend* :

with **בָּ** *to ascend into*, Ps. 24 : 3. Cant. 7 : 9.

לָ *to ascend to*, Is. 22 : 1. Ps. 68 : 19.

אֶל id. Ex. 19 : 3. 24 : 13. 34 : 4. Judg. 21 : 5.

עַל *to rise above*, Is. 14 : 14. ; *to surpass*, Prov. 31 : 29. ;

עַל־לֵב *to come to mind*, occur to one's recollection, Jer. 3 : 16. 7 : 31. 32 : 35.

נָפַל *to fall* :

with **בָּ** *to fall into*, 2 Sam. 21 : 22. 24 : 14. 1 Chron. 20 : 8., *to fall upon, attack*, Josh. 11 : 7. ; *to fall by*, as **בַּחֶרֶב** *by the sword*, Num. 14 : 43. Is. 31 : 8. Hos. 7 : 16., **בְּנִחְלָה** *to fall by inheritance, descend to one*, Num. 34 : 2. Ezek. 47 : 22.

לָ *to fall, descend to one*, by inheritance, Num. 34 : 2. Judg. 18 : 1. ; **לְמִשְׁכְּבִי** *to fall to bed*, take to one's bed, Ex. 21 : 18. ; **לְפִי־חֶרֶב** *to fall by the edge of the sword*, Josh. 8 : 24.

אֶל *to fall away, desert to*, Jer. 38 : 19. 52 : 15. 1 Chron. 12 : 19. ; *to fall down upon*, Jer. 46 : 16., **אֶל־פָּנִים** *to fall on the face*, fall prostrate, 2 Sam. 14 : 22. Ezek. 43 : 3. 44 : 4.

עַל *to fall upon, befall one*, as fear, misfortune, Ex. 15 : 16. Ps. 55 : 5. 105 : 38. Eccl. 9 : 12. ; *to fall away, desert to*, 2 Kings 25 : 11. Jer. 21 : 9. 37 : 14. 1 Chron. 12 : 19., **עַל־פָּנִים** = **אֶל־פָּנִים** Gen. 17 : 3, 17. Ezek. 1 : 28. 3 : 23. 11 : 13., **עַל־רַגְלֵי** *to fall at the feet of one*, 1 Sam. 25 : 24. 2 Kings 4 : 37.

מִן *to fall from a place*, Job 1 : 16., *to fall from, by means of*, Ps. 5 : 11., *to fall away from, to yield to*, Job 12 : 3. ; **מֵעַל** *to descend from (being) upon, to alight from*, Gen. 24 : 64. 2 Kings 5 : 21.

לְפָנֶי *to fall down before one*, Gen. 44 : 14. 2 Sam. 3 : 34. Esth. 6 : 13., **לְפָנֶי רַגְלֵי** = **עַל־רַגְלֵי** Esth. 8 : 3.

4. Signifying motion in a rotary direction, as **סָבַב** *to turn or go around*.

סָבַב *to turn round, to go around, to surround* :

with **בָּ** *to return to a place*, Eccl. 12 : 5., *to go about in, perambulate*, Cant. 3 : 3. 5 : 7.

אָל to turn, return to a place, 2 Sam. 14 : 24. Eccl. 1 : 6., preceded by מִן to go about from place to place, Num. 36 : 7., אָל-אַחֲרַי to go round behind one, 2 Sam. 5 : 23. 2 Kings 9 : 18, 19.

עַל to turn towards one, Hab. 2 : 16., against one, Gen. 19 : 4. Josh. 7 : 9. Judg. 20 : 5. Job 16 : 13.

מִן to turn from one, 1 Sam. 17 : 30., so too מֵעַל Gen. 42 : 24., and מִפְּנֵי 1 Sam. 18 : 11.

Hiph. with לְ to turn or deliver over to one, 1 Chron. 10 : 14.

אָל to turn round towards, 2 Kings 20 : 2., to bring, convey round to one, 1 Sam. 5 : 10., 1 Chron. 10 : 14., to bring round to one, convert to one's interest, 2 Sam. 3 : 12. הִלֵּךְ

II. The second class comprises verbs denoting a transitive action, viz.

1. Action on a stationary object, consisting of, *a.* Such as convey the idea of adherence to, dependence on, as דָּבַק to cling, cleave to, נָטָה to extend to, to lean upon, שָׁעַן to lean, depend on, אָמַן (Hiph.) to support one's self on, confide in, בָּטַח to trust in.

דָּבַק to cling, cleave :

with בָּ to cleave, stick to, Job 19 : 20., to cling to one, as a disease, Deut. 28 : 60. ; to adhere, remain constant to one, e. g. Gen. 2 : 24. 34 : 3. Deut. 10 : 20. 2 Sam. 20 : 2.

לְ to stick to, Ps. 44 : 26. 102 : 6. Job 29 : 10.

אָל to cleave, stick to, 2 Sam. 23 : 10. Lam. 4 : 4.

עִם to remain with, Ruth 2 : 8, 21.

אַחֲרַי to stick to, pursue closely, Judg. 20 : 45. Jer. 42 : 16. Ps. 63 : 9.

נָטָה to lean, incline towards, to extend towards :

with אָל to incline, turn towards one, Gen. 38 : 16. ; to stretch out, as the hand, against one, Job 15 : 25.

עַל to stretch out against one, Is. 23 : 11. Ezek. 16 : 27. 25 : 7.

מִן to decline, turn away from, Job 31 : 7. Ps. 119 : 51, 157., so too מֵעַם 1 Kings 11 : 9.

אַחֲרַי to go after, pursue, 1 Sam. 8 : 3. 2 Sam. 2 : 28. ; to go over to, join the party of one, Ex. 23 : 2. Judg. 9 : 3.

שָׁעַן to lean, rely upon :

Niph. with בָּ to trust in, Is. 50 : 10.

לְ to lean against, border upon, Num. 21 : 15.

אָל to rely upon, trust to, Prov. 3 : 5.

על *to lean upon*, Judg. 16 : 26. 2 Sam. 1 : 6., *to rely upon*, Is. 10 : 20. 2 Chron. 16 : 7.

אָמַן *to support*, Hiph. *to support one's self on*, *rely upon*, *confide in* :

Hiph. with ב *to confide*, *believe in*, Gen. 15 : 6. Job 4 : 18. 15 : 15.

ל *to give credence to*, *believe a person*, Gen. 45 : 26. Ex. 4 : 1, 8, 9., or thing, Ps. 106 : 24. Prov. 14 : 15.

בטח *to trust*, *confide in* :

with ב *to trust*, *put confidence in*, Ps. 13 : 6. 22 : 5, 6. Prov. 11 : 28.

אֵל *to trust to*, Judg. 20 : 36. Ps. 4 : 6. 31 : 7. Prov. 3 : 5.

על *to rely upon*, 2 Kings 18 : 20, 21. Is. 36 : 5, 6.

b. Such as for the most part convey the idea of a forcible physical action, as נָגַע *to touch*, פָּגַע *to strike*, כָּרַת *to cut*, לָחָם (Niph.) *to fight*, רִיב *to contend*, עָבַד *to labour*.

נָגַע *to touch*, *to strike* :

with ב *to lay hands on*, *touch*, Gen. 3 : 3. 32 : 33. Num. 31 : 19.

Dan. 8 : 5., *to reach*, *come at*, 2 Sam. 5 : 8. ; *to inflict on one*, as a disease, 1 Sam. 6 : 9., *to afflict*, Job 19 : 21.

אֵל *to touch* (attingere), Num. 4 : 15. Hag. 2 : 12. Dan. 9 : 21., *to reach to*, Jer. 51 : 9. ; *to afflict*, Job 2 : 5.

עַד *to reach*, *come to*, Is. 16 : 8. Mic. 1 : 9.

על *to touch*, Is. 6 : 7. Dan. 10 : 16., *to come upon*, *happen to one*, Judg. 20 : 34, 41.

פָּגַע *to strike*, *to meet* :

with ב *to rush on*, *attack one*, Judg. 8 : 21. 2 Sam. 1 : 15.

1 Kings 2 : 29, 32. ; *to reach*, *arrive at*, Gen. 28 : 11.

Josh. 19 : 22, 26, 34., *to meet*, Josh. 2 : 16. ; *to apply to*, *intreat one*, Jer. 7 : 16. Job 21 : 15. Ruth 1 : 16.

ל *to intreat for one*, Gen. 23 : 8.

אֵל *to extend to*, Josh. 19 : 11.

כָּרַת *to cut*, *cut off*, *to strike a league* (Lat. *icere fœdus*) :

with ל *to impose a compact on one*, Ex. 23 : 32. 2 Kings 11 : 4. Is. 55 : 3. ; *to make a promise to one*, Ezra 10 : 3.

עִם *to strike* or *make a covenant with one*, Ex. 24 : 8. Deut. 5 : 2. 9 : 9.

אֶת *id.* Ex. 34 : 27. Deut. 28 : 69.

Niph. with ל *to be cut off*, *taken away from* (lit. *with respect to*), 1 Kings 2 : 4. 8 : 25. 9 : 5.

מִן *to be cut off from*, *to fail*, *be lacking among*, Josh. 9 : 23. 2 Sam. 3 : 29.

לָחַם *to devour, destroy*; Niph. *to fight* (Fr. se battre):

Niph. with **בְּ** *to fight with, against*, Ex. 1:10. Num. 21:26. Judg. 9:45. 11:9, 12, 25. Is. 19:2. Zech. 14:3.

לָ *to fight for one*, Ex. 14:25. Deut. 20:4.

אֶל *to fight against*, Jer. 1:19. 15:20.

עַל id. Jer. 32:29. 34:22. Neh. 4:8.

עִם *to fight with, against*, Deut. 20:4. Judg. 5:20. 1 Sam. 17:32. 2 Kings 13:12. 2 Chron. 17:10., so too **אֶת** 1 Sam. 17:9. Jer. 21:5.

רִיב *to strive, to quarrel*:

with **בְּ** *to quarrel with, to scold one*, Gen. 31:36.

לָ *to strive, to plead for one*, Judg. 6:31. Job 13:8.

אֶל *to complain to, expostulate with one*, Judg. 21:22. Jer. 12:1. Job 33:13.

עַל *to quarrel about a thing*, Gen. 26:21, 22.

עִם *to contend, quarrel with*, Gen. 26:20. Prov. 3:30. Job 40:2., so too **אֶת** Judg. 8:1. Is. 50:8.; *to fight with*, Judg. 11:25. 1 Sam. 17:32.

עָבַד *to labour, to serve, to worship*:

with **בְּ** *to work with, by means of one, compel one to serve* (= **הָעֵבֶר**, see **בּוֹא בְּ**), Lev. 25:39. Jer. 30:8.; *to serve for a reward*, Gen. 29:25.

לָ *to work for, be a servant to*, 1 Sam. 4:9. 2 Sam. 16:19.; *to serve, worship*, Judg. 2:13.

עִם *to serve with one, to live with one as a servant*, Gen. 29:25, 30. Lev. 25:40.

לִפְנֵי *to serve or wait in the presence of one, as a king*, 2 Sam. 16:19.

2. Actions causing the removal of the object, as **שָׂם** *to place*, **שָׂת** *to set*, **נָתַן** *to give*, *to put*.

שָׂם or **שָׂם** *to put, place, bestow*:

with **בְּ** *to put, place in*, Gen. 31:34. Deut. 10:2. Job 13:27., **בְּלֵב** *to lay or treasure up in the mind*, 1 Sam. 21:13.; *to attribute, impute to*, 1 Sam. 22:15., Job 4:18.; *to inflict upon, as a disease*, Deut. 7:15.

לָ *to give to one*, Ex. 4:11. Deut. 22:14., *to put to, as* **לְשֹׁמְרָה** *to put to desolation, make desolate*, Jer. 4:7.; *to appoint as, constitute one something*, Gen. 21:13, 18. Ex. 2:14.; **לְ** *to set the heart upon, care for something*, 1 Sam. 9:20.

אָל *to lay upon*, 1 Sam. 19 : 13., **אָל לֵב** = **לֵב לֵב** Job 2 : 3. ;
אָל-לֵב *to lay to heart, be grieved at*, 2 Sam. 13 : 33., i. q.
בָּלֵב 2 Sam. 19 : 20. ; *to give, commit to*, Job 5 : 8. ; *to*
appoint to, Num. 4 : 19.

עַל *to put, place upon*, Gen. 9 : 23. 22 : 6. 30 : 40., **עֵינַי עַל** *to*
set eyes upon, look at, Jer. 24 : 6. Amos 9 : 4., **לֵב עַל** =
לֵב לֵב Job 1 : 8., **עַל לֵב** = **אָל-לֵב** Is. 57 : 1, 11. Jer.
 12 : 11. ; *to impose, enjoin upon* one, Ex. 5 : 8, 14.
 22 : 24. ; *to place over*, as ruler, Ex. 18 : 21., *to appoint*
to, Num. 4 : 19.

שִׁית *to set, place, give :*

with **בְּ** *to place in*, Ps. 73 : 9, 18. 88 : 7. Job 38 : 36., *among*,
 2 Sam. 19 : 29.

לְ *to set, place upon*, Ps. 21 : 4. 132 : 11., **לְ לֵב** *to set the*
heart upon, Ex. 7 : 23. 2 Sam. 13 : 20. Prov. 27 : 23. ;
to bring upon, as a calamity, Is. 15 : 9. ; *to give to* one,
 Gen. 4 : 25. ; *to constitute, convert into*, Jer. 2 : 15. Ps.
 45 : 17.

אֶל *to set the face towards, turn in the direction of*,
 Num. 24 : 1., **אֶל לֵב** *to apply the mind to*, Job 7 : 17.

עַל *to put on*, as dress, ornaments, Ex. 33 : 4. ; *to inflict upon*,
 Is. 15 : 9. ; *to put, appoint over*, Gen. 41 : 33., *to put by*,
 with, Gen. 30 : 40., *to set upon, attack*, Ps. 3 : 7.

עִם *to set with, by, compare to*, Ex. 23 : 1. Job 30 : 1.

נָתַן *to give, to place :*

with **בְּ** *to give for*, lit. *instead of*, Lev. 25 : 37. Deut. 2 : 28. Joel
 4 : 3. ; *to set against*, as the face, Lev. 20 : 3.

לְ *to give, grant to* one, Gen. 3 : 12. Deut. 22 : 16. Ruth
 4 : 13., *to permit to* one, Gen. 31 : 7. Judg. 1 : 34. Ps.
 16 : 10., **לְ לֵב** *to give or apply the mind to*, Dan. 10 : 12. ;
to constitute one something, Gen. 17 : 20.

אֶל *to give to* one, Is. 29 : 11. Jer. 29 : 26. ; *to put, add to*
 something, Ezek. 21 : 34., **אֶל-לֵב** *to lay to heart*, Eccl.
 7 : 2., *to put into the mind of, suggest to* one, Neh. 2 : 12.
 7 : 5.

עַל *to lay, impose on*, as a tax, 2 Kings 23 : 33. 2 Chron.
 10 : 9. ; *to put, set over* one, as ruler, Gen. 41 : 41, 43.
 Neh. 9 : 37. ; *to put by, with*, Ex. 29 : 17.

אִתּוֹ *to put, associate with*, Ex. 31 : 6.

לְפָנַי *to set before, propose to* one, 1 Kings 9 : 6.

III. In the third class will be included verbs denoting actions of the organs of speech, sight, and hearing.

1. Verbs denoting actions of the organs of *speech*, as קָרָא *to call*, דִּבֶּר (Pi' hel) *to speak*, צִוָּה (Pi' hel) *to command*, עָנָה *to answer*, נָבֵא *to prophesy*.

קָרָא *to call, to read :*

with בְּ *to call on the name of, to invoke*, Gen. 4 : 26. 12 : 8., *to call by name*, Is. 43 : 1. ; *to call out, proclaim*, Ex. 33 : 19. 34 : 5. ; *to read in*, as a book, Deut. 17 : 19. Jer. 36 : 6., בְּאָזְנֵי *to read in the ears of*, i. e. *to one*, Ex. 24 : 7.

לְ *to call upon, invoke*, Job 12 : 4. ; *to proclaim to one*, Is. 61 : 1. ; *to call, summon*, Lev. 9 : 1. Judg. 12 : 1. Hos. 11 : 1., *to invite*, 1 Kings 1 : 19, 26. ; *to call, name*, Gen. 1 : 5, 10. 2 : 19., also with שֵׁם Gen. 26 : 18. Job 1 : 4. Ruth 4 : 17.

אֵל *to call out to*, 1 Sam. 26 : 14. Is. 6 : 3. Prov. 8 : 4., *to call, summon*, Gen. 3 : 9. 1 Sam. 3 : 4., *to call on, invoke*, Deut. 15 : 9. Judg. 15 : 18. 2 Kings 20 : 11. Ps. 99 : 6.

עַל *to call upon, call out to*, Is. 34 : 14. Jer. 49 : 29., *to cry out against*, 1 Kings 13 : 2, 4., *to invoke assistance against*, Deut. 15 : 9.

אַחֲרַי *to call after one*, 1 Sam. 20 : 37.

דִּבֶּר (Pi' hel) *to speak, talk :*

with בְּ *to speak, talk with, to one*, Num. 12 : 6, 8. 1 Sam. 25 : 39. Jer. 31 : 20. Zech. 1 : 9., *to talk about*, Deut. 6 : 7. 1 Sam. 19 : 3., *to talk against*, Num. 12 : 1, 8. 21 : 7. Ps. 50 : 20. ; *to speak by, through one*, 2 Sam. 23 : 2.

לְ *to speak to, talk with*, Gen. 24 : 7. Judg. 14 : 7., *to say to, to tell one (generally a promise)*, Gen. 28 : 15. Deut. 1 : 21.

אֵל *to say to one (generally a command)*, Gen. 23 : 3. Ex. 1 : 17. 32 : 7, 13. Lev. 16 : 2. Deut. 1 : 6., אֶל-לְבִי *to speak to one's self*, Gen. 24 : 45.

עַל *to speak about*, Gen. 18 : 19. 1 Sam. 25 : 30. 1 Kings 2 : 4. 14 : 2. ; *to speak against*, Deut. 13 : 6. Jer. 29 : 32. ; *to speak to*, Jer. 6 : 10., עַל לְבִי = אֶל-לְבִי 1 Sam. 1 : 13.

עִם *to speak, talk with*, Gen. 31 : 29. Deut. 5 : 4. Josh. 24 : 27., עִם-לְבִי = אֶל-לְבִי Eccl. 1 : 16., so too אִתְּ Gen. 23 : 8. 35 : 13, 14.

צִוָּה (Pi'hel) to command :

with **בְּ** thus **בְּיָד** to command by means of, through one, Num. 15 : 23.

לְ to address a command to, to command one, Ex. 1 : 22. Deut. 33 : 4. Neh. 9 : 14. Esth. 3 : 2. ; to command, give directions to do something, Gen. 50 : 2. Jer. 35 : 8., to command, give orders concerning one, Ps. 91 : 11.

אֶל to command one, Ex. 16 : 34. Num. 15 : 23.

עַל to lay a command upon one, Gen. 2 : 16. 28 : 6. Esth. 2 : 10, 20. ; to give commands concerning one, Gen. 12 : 20. 1 Chron. 22 : 13.

מִן to give orders against, to prohibit, Is. 5 : 6.

עָנָה to sing, shout, to answer :

with **בְּ** to answer, bear witness concerning one, either for, Gen. 30 : 33., or against him, Deut. 5 : 17. 19 : 18. 2 Sam. 1 : 16. Prov. 25 : 18.

לְ to sing of, to praise in song, 1 Sam. 21 : 12. Ps. 147 : 7.

עַל to shout against, Jer. 51 : 14. ; to answer, bear witness concerning, Ex. 23 : 2.

נָבֵא to prophesy :

with **בְּ** to prophesy by, as **בְּשֵׁם יְהוָה** by the name of Jehovah, Jer. 11 : 21. 14 : 15. 26 : 9.

לְ to prophesy to one, Jer. 20 : 6. 29 : 31.

אֶל to prophesy to, Ezek. 36 : 1. 37 : 9., of, concerning, Ezek. 13 : 16., against, Jer. 28 : 11, 12. 28 : 8. Ezek. 6 : 2.

עַל to prophesy against, Jer. 25 : 13. Ezek. 4 : 7. 11 : 4., about, Ezek. 37 : 4.

2. Verbs denoting actions of the organs of *sight*, as **רָאָה to see**, **חָזַק to behold**, **נָבַט to look at**, **רָגַע to regard**, **שָׁעַר to look**.

רָאָה to see, to look :

with **בְּ** to look upon, attentively consider, Gen. 34 : 1. Ex. 2 : 11. Eccl. 11 : 4. ; to look upon with sorrow, pity, &c. Gen. 21 : 16. 44 : 34. Num. 11 : 15. 1 Sam. 1 : 11. 2 Sam. 16 : 12. ; to gaze upon, look at with delight, Ps. 22 : 18. 106 : 5. 118 : 7. Job 3 : 9. Eccl. 2 : 1.

לְ to look at, 1 Sam. 16 : 7. Ps. 64 : 6. ; to look out for, provide for one something, Gen. 22 : 8. 1 Sam. 16 : 1, 17. ; to see with, Ezek. 12 : 12.

אֶל to look to one, for assistance, Is. 17 : 7.

עַל to look upon, Ex. 1 : 16. 5 : 21.

חָזַק *to behold :*

with בּ *to look upon, behold attentively, Is. 47 : 13., to gaze upon, Mic. 4 : 11. Ps. 27 : 4. Job 36 : 25.*

לָ *to behold for, concerning one, in prophetic vision, and hence to prophesy to one, Is. 30 : 10. Lam. 2 : 14.*

עַל *id. Is. 1 : 1. Amos 1 : 1. Mic. 1 : 1.*

מִן *to look out from, select from, Ex. 18 : 21.*

קָבַט (Hiph.) *to look at, regard :*

with בּ *to gaze upon, Ps. 92 : 12.*

לָ *to look at, towards, Is. 5 : 30. Ps. 104 : 32.; to regard, pay attention to, 1 Sam. 16 : 7. Ps. 74 : 20.*

אֵל *to look at, towards, Ex. 3 : 6. Num. 21 : 9. Ps. 102 : 20.; to look to one, Ps. 34 : 6.; to regard, heed, 1 Sam. 16 : 7., to consider, Is. 51 : 1, 2.*

עַל *to gaze upon, Hab. 2 : 15.*

מִן *to look from a place, Ps. 102 : 20.*

אַחֲרָי *to look after one departing, Ex. 33 : 8., אַחֲרָיו to look behind one, look back, Gen. 19 : 17. 1 Sam. 24 : 9.*

שָׁעָה *to look at, regard :*

with בּ *to look upon, heed, regard, Ex. 5 : 9. Ps. 119 : 117.*

אֵל *to look at, notice, Gen. 4 : 4, 5. Is. 17 : 8.*

עַל *to look towards for assistance, Is. 17 : 7. 31 : 1.*

מִן *to look away from, Is. 22 : 4., so too מֵעַל Job 14 : 6.*

3. Verbs denoting actions of the organs of *hearing*, as שָׁמַע *to hear, אָזַן (Hiph.) to listen.*

שָׁמַע *to hear, to listen :*

with בּ *to listen to, Job 37 : 2.; to attend to, obey, Gen. 27 : 13.*

לָ *to listen to, Num. 14 : 27. Job 31 : 35.*

אֵל *to listen, hearken to, Deut. 4 : 1. 1 Kings 12 : 15. Is. 46 : 3, 12.; to obey, Gen. 39 : 10.*

אָזַן (Hiph.) *to listen :*

with לָ *to listen, attend to, Ex. 15 : 26. Job 34 : 2, 16.*

אֵל *id. Deut. 1 : 45. Ps. 77 : 2. 143 : 1.*

עַל *to eagerly listen to, Prov. 17 : 4.*

עַד *to listen to, attend to, Num. 23 : 18.*

IV. In the fourth class will be included certain verbs denoting operations of the feelings and intellect.

1. Verbs denoting operations of the passions, as יָרָא *to fear, חָרָה to be angry, קָנָא (Pi' hel) to be zealous, עָצַב (Niph.) to be grieved, נָקַם to take revenge, זָנָה to lust.*

יָרָא *to fear :*

with **לְ** *to fear for*, Josh. 9 : 24. Prov. 31 : 21.

מִן *to be afraid of*, Lev. 19 : 14, 32. Prov. 31 : 21., so too **מִפְּנֵי** 1 Kings 1 : 50. 2 Kings 25 : 26. Jer. 41 : 18., and **מִלִּפְנֵי** Eccl. 8 : 12, 13.

חָרָה *to burn, to be angry :*

with **בְּ** *to burn against one*, said of anger, Gen. 30 : 2. Num. 11 : 33. Deut. 31 : 17. 2 Sam. 6 : 7. Job 32 : 2.; *to be angry with one*, Hab. 3 : 8.

לְ *to burn to one* (scil. anger), *to feel angry, be wroth*, 2 Sam. 13 : 21. 19 : 43. 22 : 5. Ps. 18 : 8.

אֶל *to burn against one*, said of anger, Num. 24 : 10.

עַל id. Zech. 10 : 3.; *to burn on account of*, 2 Sam. 19 : 43. Job 32 : 2, 3.

קָנָא (Pi'hel) *to be zealous, to be envious :*

with **בְּ** *to be envious of one*, Gen. 30 : 1. 37 : 11. Prov. 23 : 17., *to emulate one*, Prov. 3 : 31.; *to excite jealousy with something*, Deut. 32 : 21. 1 Kings 14 : 22.

לְ *to be zealous for, in defence of one*, Num. 25 : 13. 2 Sam. 21 : 2. 1 Kings 19 : 10.

עִצֵּב (Niph.) *to be hurt, grieved :*

with **בְּ** *to be hurt, injured by*, Eccl. 10 : 9.

אֶל *to be grieved for, for the sake of*, 1 Sam. 20 : 34., **אֶל־לֵב** *to be grieved at heart*, Gen. 6 : 6.

עַל *to be grieved about something*, 2 Sam. 19 : 3.

נָקַם *to take revenge, revenge one's self :*

with **לְ** *to be revenged on*, Nah. 1 : 2.

עַל *to execute vengeance upon*, Ps. 99 : 8.

מִן *to take vengeance on*, lit. to obtain revenge from, 1 Sam. 14 : 24. Is. 1 : 24. Jer. 46 : 10. Esth. 8 : 13., so too **מֵאִתּוֹ** Num. 31 : 2., **מִיָּד** 2 Kings 9 : 7.

זָנָה *to lust after, to practise idolatry :*

with **בְּ** *to lust for, to idolize*, Ezek. 16 : 17.

אֶל *to commit fornication with one*, said of men, Num. 25 : 1., also of women, Ezek. 16 : 26, 28.

אַחֲרַי *to lust after*, Lev. 17 : 7. Deut. 31 : 16.

עַל *to commit adultery against*, as a husband, Judg. 19 : 2.

מִן id. Ps. 73 : 27., so too **מֵעַל** Hos. 9 : 1., **מֵאַחֲרַי** Hos. 1 : 2., **מִתַּחַת** Hos. 4 : 12.

תַּחַת id. Ezek. 23 : 5.

2. Verbs denoting operations of the intellectual faculties, as, **בִּין** to understand, **חָשַׁב** to think, **רָעָץ** to counsel, **מָשַׁל** to rule.

בִּין to mark, discern, understand :

with **ב** to attend to, to understand, Dan. 9 : 23. Neh. 13 : 7., to understand by, by means of, Dan. 9 : 2.

ל to attend to, to understand, Ps. 73 : 17. 139 : 2.

אֵל id. Ps. 28 : 5.

חָשַׁב to think, contrive :

with **ל** to think of one, Ps. 40 : 18. ; to impute to one, Gen. 15 : 6. 2 Sam. 19 : 20. Ps. 32 : 2. ; to intend for, consider as, Gen. 50 : 20. Job 35 : 2.

אֵל to meditate, plan against one, Jer. 49 : 20.

עַל id. Gen. 50 : 20. Jer. 49 : 30. Esth. 8 : 3. 9 : 24.

רָעָץ to counsel, advise :

with **אֵל** to counsel against one, Jer. 49 : 20.

עַל id. 2 Sam. 17 : 21. Is. 7 : 5. Jer. 49 : 30.

Niph. with **אֵל** to give directions to, to command, 2 Kings 6 : 8.

עִם to consult with one, 1 Chron. 13 : 1. 2 Chron. 32 : 3.

אֶת id. 1 Kings 12 : 8. Is. 40 : 14.

מָשַׁל to rule, govern :

with **ב** to rule over, govern, Gen. 4 : 7. Deut. 15 : 6. Judg. 14 : 4.

עַל to domineer, tyrannize over, Prov. 28 : 15. Neh. 9 : 37.

V. We will conclude with the construction of the substantive verb **הָיָה** to be, to exist :

with **ב** to be against, to be opposed to, Deut. 2 : 15. 31 : 26. ;

בְּעֵינֵי to be in the eyes of, to appear to one, Prov. 3 : 7.

ל a. to be any thing for, with respect to one, Ex. 12 : 6. ; to happen to one, Ex. 32 : 1. 1 Sam. 10 : 11. ; to be, belong to one (esse alicui), Ex. 20 : 3., **לְאִישׁ** to belong to a man, to have a husband, Ruth 1 : 13. ; to be addressed to one, as a message, Is. 28 : 13.

b. to be for, serve as any thing, Ex. 13 : 9, 16. Deut. 31 : 26., to become any thing, Gen. 2 : 14, 15. 18 : 18. Ex. 4 : 4.

c. to be at, about a certain time, Josh. 2 : 5., to be about to do something, Gen. 15 : 12.

אֵל to be addressed to one, as a message, Gen. 15 : 1. Jer. 1 : 2.

עַל id. Zeph. 2 : 5. 1 Chron. 22 : 8.

עִם to be at, near, 2 Sam. 24 : 16. ; to be with, accompany, 1 Kings 1 : 8., **עִם אִשָּׁה** to lie with a woman, Gen. 39 : 10.

CHAPTER XV.

THE PREPOSITIONS.

§ 1038. We have seen that when a Hebrew noun is viewed by the writer as in direct relation to a verb, it retains its form unchanged, and the relation is left to be ascertained from the relative position of the words and from the context (§ 836). But when on the contrary the relation is both indirect and is so considered by the writer, it is pointed out with great precision by means of a preposition, consisting either of a single letter prefixed to the noun in question or of a separate word (§ 842). Our object then in this chapter will be to exhibit the inherent force of these particles, and to point out the several relations they are employed to indicate.

§ 1039. The majority of the indirect relations which nouns may bear to verbs are reducible to the two fundamental ideas of *place* and *time*. And in accordance with this fact, we find on investigation that the primary use of the Hebrew prepositions is to signify relations of this nature, from which those of cause, instrument, manner, &c. are readily derived. We have therefore first to ascertain the primary signification of each preposition, and from this to develop all its secondary ones in the order which the language itself may be presumed to have followed. In the course of this investigation a secondary meaning of one preposition will sometimes be found closely approaching a primary or secondary meaning of another, in such a manner as to assume the appearance of complete coincidence, although their original significations may even be diametrically opposite. The essential difference between them, however, will become apparent on a consideration of the radical import of each preposition, as will also the reasons which have influenced the writer to employ one in preference to another.

א in, into, with.

§ 1040. The primary force of the preposition א is that of *in, into*, referring either to place or time; from this is derived its second principal meaning of *on, at, near*; and from this latter that of *with, by*,

denoting either companionship or instrumentality. From each of these principal significations several others branch out, as will appear in the following detailed account of the uses of this preposition.

I. 1. The primary meaning of the preposition **ב** is that of rest *in* or motion *into* a place, whence it is also applied to time. Thus it is employed,

a. Referring to the place *in* or *within* which something is affirmed to be or move, e. g. **טָרַם יְהוָה בָּאָרֶץ** *before it was in the earth*, Gen. 2 : 5. 4 : 12, 16., **לֹא אֶשְׁרָר נְשִׁמְדֻרְחָה חַיִּים בְּאַפִּיר** *all in whose nostrils (was) the breath of life*, 7 : 22. 23 : 2. 28 : 16., **אַשֶׁר בְּשַׁעְרֶיהָ** *thy stranger that (is) within thy gates*, Ex. 20 : 10. Is. 56 : 5. ; **מֵתְהַלֵּךְ בְּגֶן** *walking in the garden*, 3 : 8., **הַשֹּׁמְרִים הַסֹּבְבִים בְּעִיר** *the watchmen that go about in the city*, Cant. 5 : 7. ; or *into* which a motion is made from without, e. g. **וַיָּתֵן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם** *and God placed them in the firmament of heaven*, Gen. 1 : 17. 50 : 26., **בָּאוּ בְצֵל קְרָחִי** *they have come into the shadow of my roof*, 19 : 8. 31 : 33., **וַיִּפֹּחַ בְּאַפִּיר נְשִׁמָּה** *and he breathed into his nostrils the breath of life*, 2 : 7, 15.

b. With reference to the time *in* or *at* which an event takes place, e. g. **בְּיּוֹם הַשְּׁבִיעִי** *in the beginning*, Gen. 1 : 1. 6 : 9. 13 : 3, 4., **בַּלַּיְלָה** *on the seventh day*, 2 : 2, 3, 4., **בָּעֶרֶב** *in the night*, 19 : 33., **בַּבֹּקֶר** *in the evening*, 19 : 1. Ex. 16 : 8., **בַּבֹּקֶר** *in the morning*, Gen. 21 : 14. 22 : 6., **בְּעֵת הַהוּא** *at that time*, Deut. 4 : 14. Esth. 4 : 14., **בְּהִבָּרְאָם** *in their being created*, i. e. when they were created, Gen. 2 : 4. 12 : 4., **בְּשִׁיבָה טוֹבָה** *in a good old age*, 15 : 15., **בְּטָרָם יָדַע** *in (the time) before he knew*, Is. 7 : 16.

2. a. Hence it is employed with the signification *among* when several individuals are spoken of, and usually with the accessory idea of *belonging to*, in which case it is equivalent in force, although not in radical meaning, to the preposition **בֵּין** (see § 1046. III. 1. a.), e. g. **כָּל־בָּשָׂר בְּעוֹף וּבְבִהֵמָה** *all flesh among the fowl and among the cattle*, Gen. 7 : 21., **כָּל־שׁוֹדֵד־חֹרֶם בְּכֹשֶׁבִים** *all the brown ones among the sheep*, 30 : 32., **כָּל־בְּכוֹר בְּבִנֵּי יִשְׂרָאֵל** *all the first-born among the children of Israel*, Num. 8 : 17., **כָּל־יֹדְעֶיךָ בְּעַמִּים** *all that know thee among the nations*, Ezek. 28 : 19. In this sense **ב** is used after an adjective to denote the superlative (§ 787).

b. This form of expression is also made use of instead of employing a simple appellative, for the purpose of predicating of an individual object the qualities appertaining to the class *among* which it accounted, e. g. **הֲגַם שְׂאוּל בְּנְבִיאִים** *is Saul too among the prophets?* i. e. is he one of the prophets? **הֲיֹהֵא לִי בְּעֹזְרִי** *is he a prophet?* 1 Sam. 19 : 24., so **יֹהֵא לִי בְּעֹזְרִי**

the Lord (is) for me among my helpers, i. e. he is my helper, Ps. 118:7.*

c. From this is derived the use of a single appellative with ב, to attribute to an object the qualities residing in such appellation, e. g. וַיֵּרָא אֶל־אַבְרָהָם בְּאֵל שֵׁדִי *and I appeared to Abraham in (the character of) God Almighty*, i. e. as God Almighty, Ex. 6:3. Is. 40:10., *it is as an evil one*, i. e. its character is that of an evil one, it is bad, wicked, Ex. 32:22., *on a day of rejoicing be as a joyful one*, i. e. be joyful, rejoice, Eccl. 7:14., *רוּחַא בְּאַחַד* *he is as one*, i. e. he is always the same, Job 23:13.†

II. 1. a. The second principal meaning of this preposition is that of immediate contiguity *on, by, at, near to*; and this with respect either to place, e. g. וַיַּעַל עֹלֹת בְּמִזְבֵּחַ *and he offered burnt offerings on the altar*, Gen. 8:20., וַיִּשְׁרְאוּ הָעַמִּים בְּעֵינָן *and the Israelites encamped by a fountain*, 1 Sam. 29:1., *וְהָיוּ מְגִיעֵי בֵּית פְּבִיחַ* *woe to those who join house to house*, Is. 5:8.; or time, e. g. שָׁנָה בְּשָׁנָה *year by year*, i. e. one year after another, yearly, 1 Sam. 1:7. 7:16., *so יוֹם בְּיוֹם* *daily*, 1 Chron. 12:22., *עַתָּה בְּעַתָּה* *time after time*, several times, 1 Sam. 3:10.

b. And thus also it signifies the direction of an action *upon* or *to* a place or person, whether such action be of a physical nature, such as is denoted by the verbs, נָגַע, נָכַח, אָחַז, &c., קָרָא, דִּבֶּר, עִיד, &c., רָאָה, חָזָה, נָבֵט, &c., שָׁמַע, קָשַׁב, &c.; or whether it be an act of the mind expressed by such verbs as בִּין, בָּקַר, אָמַן, &c., אָהַב, דָּבַק, חִפֵּץ, &c. See Chap. XIV.

2. a. From this is derived the figurative signification *as to, with respect to, in*, e. g. 'אֲבְרָהָם כָּבֵד מְאֹד בְּמִקְנָהּ וּגְו' *Abraham was very rich in cattle*, Gen. 13:2., *אֲנִי אֶעֱשֶׂה אֶת־כָּל־חֲפֶצְךָ בְּעֵצֵי אֲרָזִים וּבְעֵצֵי כִדְרִיּוֹן* *I will perform all thy wish respecting timber of cedar and respecting timber of cypress*, 1 Kings 5:22., *דַּמָּשְׁקַּי כְּהָרְמָהּ רַב מִמֶּשְׁכֶּיךָ* *Damascus*

* The Arabic بِ (= ב) is frequently employed with participles in like manner, e. g. *وَمَا نَحْنُ بِعَالَمِينَ* *we are not among the knowers*, i. e. we do not know, Kor. 12:44.; as is also the preposition مِنْ (= מן), e. g. *وَمَا لَهُمْ* *they have no helpers*, lit. none of helpers, Kor. 2:21. 3:49, 85.

† This construction also occurs in Arabic, e. g. *وَمَا أَلَّهُ بِغَائِلٍ* *and God is not as an ignorant one*, i. e. he is not ignorant, Kor. 2:134. 3:94, 178. 5:31. 12:17. Compare the similar use of the French preposition *en*, thus *vivre en garçon*, to live as a bachelor.

(is) *thy merchant in the multitude of thy productions*, Ezek. 27 : 18. ; and hence that of *as, like as*, e. g. *בְּצִלְמֵנוּ כְּדִמוּתֵנוּ אָדָם נַעֲשֶׂה* *let us make man in our image, according to our likeness*, Gen. 1 : 26. (comp. Gen. 5 : 3).*

b. Hence too it is used with the signification *instead of, for, viz. as* an equivalent for, e. g. *שִׁבְעַת שָׁנִים בְּרָחֵל אֶעֱבְדָּהּ* *I will serve thee seven years for Rachel*, Gen. 29 : 18, 20., *וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר-תִּאְוָה נַפְשְׁךָ* *and thou shalt give that money for whatever thy soul may desire*, Deut. 14 : 26. ; or on account of, e. g. *בְּעוֹן הָעִיר פָּדִיתְסָפָה* *lest thou be consumed for the iniquity of the city*, Gen. 19 : 15, 16. 29 : 20., *נָבְהָ לְבָהּ בְּיִפְיָהּ* *thy heart was proud on account of thy beauty*, Ezek. 28 : 17.

III. A third principal meaning, derived from the notion of contiguity, is that of *company, companionship* in the performance of an action, and thence of *instrumentality*.

1. Thus the preposition *בְּ* is used to indicate the company *with* which an action is performed, e. g. *יָשְׁאֲרֹתֶם בְּמֵתֵי מֵעֵט* *ye shall be left with very few men*, i. e. there shall remain very few of you, Deut. 28 : 62., *נִשְׁחִיתָהּ עִץ בְּלֶחְמֹהּ* *let us destroy the tree together with its fruit*, Jer. 11 : 19., *בְּצַבָּאוֹתֵינוּ לֹא תֵצֵא* *thou goest not forth with our armies*, Ps. 44 : 10. 60 : 14. Hence the use of this preposition with certain intransitive verbs renders them equivalent to transitives when prefixed to the name of something in the possession or power of the performer of the action : see, for instance, the verbs *בָּרָא*, *הָלַךְ* Chap. XIV.

2. And thence by an easy gradation it is employed to point out the means *with* or *by* which the action is performed, e. g. *וְכָפַרְתָּ אֹתָהּ בַּכֶּפֶר* *and thou shalt smear it with pitch*, Gen. 6 : 14., *מִן יִפְגְּעֵנוּ בְּדֶבֶר אוֹ בַחֶרֶב* *lest he smite us with pestilence or with the sword*, Ex. 5 : 3. 7 : 17. 16 : 3. Is. 11 : 4. Jer. 14 : 15., *אָכַל תִּשְׁבְּרוּ בַכֶּסֶף* *ye shall buy meal with money*, Deut. 2 : 6. 13 : 11. 2 Sam. 14 : 30, 31., *בְּחֶרֶט אָנוּשׁ* *write with a man's pen*, Is. 8 : 1., *לֵךְ חֵיל וּבְחִבְיָתָהּ עֲשִׂיתָ לָּהּ חֵיל* *and with thy understanding thou hast procured thyself riches*, Ezek. 28 : 4, 5. 47 : 22.

בֵּין between.

§ 1041. The preposition *בֵּין* in its primary acceptation is used to indicate a position between two objects, and thus corresponds precisely to the English preposition *between* (*be-twain, be-twixt*, Germ. *zwi-schen*).

* In such cases also the K'ri and C'thibh not unfrequently differ as to whether *בְּ* or *בֵּין* should be employed.

1. *a.* When thus employed it is usually placed before each of the two nouns, e. g. *בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ* *between the light and the darkness*, Gen. 1:4, 14., *בֵּין אֱלֹהִים וּבֵין כָּל-נֶפֶשׁ חַיָּה* *between God and every living creature*, 9:16., *בֵּין עֶדְר וּבֵין עֶדְר* *between drove and drove*, i. e. between one drove and another, 32:17., *בֵּין טוֹב וּבֵין רָע* *between good and evil*, Lev. 27:12. Personal pronouns which take the place of the nouns assume the form of suffixes, (§ 680), e. g. *בֵּינָהּ וּבֵין הָאִשָּׁה* *between thee and the woman*, Gen. 3:15., *בֵּינִי וּבֵינֶיכֶם* *between me and you*, 9:12.

b. Sometimes however, especially when both nouns are alike, the preposition *בֵּין* is prefixed to the second, e. g. *בֵּין מַיִם לַמַּיִם* *between water with respect to water*, i. e. between one collection of water and another, Gen. 1:6., so *לִנְגַע לִנְגַע וּבֵין בֶּדֶן לְבֶדֶן* *between blood and blood, between plea and plea, and between blow and blow*, Deut. 17:8.; and occasionally when the two nouns are the opposites of each other, e. g. *בֵּין צַדִּיק וּבֵין רָשָׁע* *between good and evil*, 2 Sam. 19:36., *בֵּין צַדִּיק לְרָשָׁע* *between the righteous and the wicked*, Mal. 3:18.*

2. *a.* Occasionally *בֵּין* is prefixed to a single noun in the plural, and usually with the secondary signification *within, among*, e. g. *בֵּין הַנִּזְזָרִים* *between those pieces*, Gen. 15:17., *בֵּין כּוֹכָבִים* *among the stars*, Obad. v. 4., *בֵּין אֲחֵיהֶם* *among brethren*, Prov. 6:19., *בֵּין שַׁרְתָּהֶם* *within their walls*, Job 24:11.; or to a plural pronoun, e. g. *בֵּינֵנוּ* *between us*, Gen. 26:28.

b. To this construction may also be referred the uses of this preposition when compounded with others, as *אֶל-בֵּין* *in among*, Ezek. 10:2. 31:10., *עַל-בֵּין* *up among*, Ezek. 19:11., *מִבֵּין* *from between*, Gen. 49:10. Num. 17:2. Ps. 104:12.

לְ to, for.

§ 1042. The primary signification of the preposition *לְ* is that of *to* or *at*, referring either to place or time: and from this is derived the notion of *belonging to, with respect to*.

I. 1. Thus it denotes primarily either motion *to, unto* a place or person, e. g. *שְׁלַחֲנִי לְאֹדֹנִי* *send me to my master*, Gen. 24:54. 27:14, 25. Ex. 5:4., *כַּשֵּׁה לְשַׁבַּח יוֹבֵל* *he is brought like a lamb to the slaughter*, Is. 53:7. Jer. 12:15. Job 10:19., *וַיָּבֹא שְׁלֹמֹה לְבָמָה* *and Solomon came*

* Very rarely the two constructions are combined, the second noun taking the compound preposition *לְבֵין*, e. g. *בֵּינֶכֶם לְבֵין אֶל־יְדֵיכֶם* *between you and your God*, Is. 59:2.

to the high place, 2 Chron. 1 : 13. : or rest at, near, by, a place or person, e. g. *וְהָיָה חֹסֵהוּ לְפָנֶיךָ* *sin* (is) *crouching at the door*, Gen. 4 : 7. Num. 11 : 10. Prov. 9 : 14., *וְהָיָה הַמֶּלֶךְ לְיְמִינָהּ* *the queen stands at thy right hand*, Ps. 45 : 10. ; so too the compound *לְפָנֶי* at the face of, before, Gen. 41 : 46., *לְעֵינֶיךָ* at the eyes of, in the sight of, 2 Sam. 13 : 5.

2. It is thus also prefixed to nouns denoting the time at or in which the event narrated occurs, e. g. *וַתָּבֵא אֵלָיו הַיּוֹנָה לַעֵת עֶרֶב* and the dove came to him at even tide, Gen. 8 : 11. 17 : 21. 21 : 2, 7., *וַיְהִי לַעֵת* and it happened at the time of the sun's setting, Josh. 10 : 27. 1 Kings 15 : 23., *לְבֹקֶר יְרֵחַ* (there is) *joy in the morning*, Ps. 30 : 6. ; and also to nouns denoting a period of time at the end of, after which an event takes place, e. g. *עוֹד שִׁבְעָה יָמִים* after seven days more, Gen. 7 : 4, 10., *וַיְהִי לְשִׁנְתָּיִם יָמִים* and it came to pass after two full years, 2 Sam. 13 : 23., *וְהָיָה הַחֹזֶן לְיָמִים רַבִּים וְגו'* the vision (will be) after many days, &c. Ezek. 12 : 27.

3. And likewise to numerals denoting the amount to which any thing extends, e. g. *וַיָּבֹאוּ עֲבָדֵי הַפִּלִּיִּים* and the lords of the Philistines passed by to (the number of) hundreds and thousands, i. e. by hundreds and thousands, 1 Sam. 29 : 2., *וַיָּבֹאוּ עִמָּהֶם כֹּהֲנִים* and with them (were) priests to (the number of) a hundred and twenty, 2 Chron. 5 : 12.

II. 1. From the idea of motion to a place is derived the second principal use of the preposition ל, which is to point out the object to or against which is directed either a physical action, denoted by the verbs *אָמַר*, *קָרָא*, *צָוָה*, &c., *רָאָה*, *חָזַק*, *נָבֵט*, &c., *שָׁמַע*, *קָשַׁב*, *נָשַׁק*, &c. ; or an emotion of the mind, expressed by *אָהַב*, *אָכַז*, *חָפֵץ*, *יָרָא*, *נָקַם*, &c. See Chap. XIV.

2. It is also prefixed to the name of that into which any thing is converted, or for which it serves or is used, e. g. *וַיַּבֵּן אֱדֵהֶצֶלֶע לְאִשָּׁה* and he formed the rib into a woman, Gen. 2 : 22. 12 : 2., *וַיִּכְתְּבוּ חֶרְבֵּיהֶם* and they shall beat their swords into ploughshares, Mic. 4 : 3., *וַיִּפְתָּח לִי מִסְכְּרֵי הַדִּמְעָה* thou hast turned for me my mourning into dancing, Ps. 30 : 12. Lam. 5 : 15. ; *וַיַּעַשׂ אֱלֹהִים אֶת־הַיּוֹם הַזֶּה* and God made the greater light for the rule of the day, &c., i. e. to rule the day, Gen. 1 : 16. 12 : 19. 22 : 2., *וַיִּהְיֶה הַדָּם לָכֶם* and the blood shall be to you for a token, Ex. 12 : 13., *וַיִּעֲשֶׂה אֶת־הַכֹּהֵן אֶת־אֶחָד לְחֹטֵאת וְאֶת־אֶחָד לְעֹלָה* and the priest shall offer one for a sin-offering, and one for a burnt offering, Num. 6 : 11. Here belongs the use of *וַיְהִי* with ל signifying to become, e. g. *וַיְהִי לְאַרְבָּעָה רָאשִׁים* and it became four heads, Gen. 2 : 10. (see § 1037. V. b.).

III. From the idea of contiguity to a place or person is derived the secondary signification of *belonging to, with respect to, on account of, &c.*

1. Thus from the idea of *nearness to*, naturally arises that of *belonging to*, which is denoted in Hebrew by the preposition לְ prefixed to the name of the possessor together with the verb הָיָה expressed or understood (§ 811), e. g. לֹט הָיָה צֹאן וּבָקָר *Lot had flocks and herds*, Gen. 13 : 5., לִי שְׁתֵּי בָנוֹת *I have two daughters*, 19 : 8. And this also when the possessor is moreover the originator or producer of the thing possessed (§ 812), e. g. יְהוָה הָיָה שִׁמְעוֹ שְׁלֹמֹה לְשֵׁם *the fame of Solomon (belonging) to the name of the Lord*, i. e. which proceeds from the Lord, 1 Kings 10 : 1. Ps. 3 : 9., לְדָוִד מִזְמוֹר *a psalm of David*, i. e. produced, composed by David, Ps. 3 : 1. &c.

2. From the same origin proceed the significations *with respect to, according to, on account of*. Thus,

a. *With respect to*, either in a physical sense, e. g. מִתַּחַת לְרָקִיעַ וְגו' *below as to the firmament*, i. e. beneath the firmament, &c. Gen. 1 : 7., מִקְדָּם לְבֵית־אֵל *on the east with respect to Bethel*, i. e. to the east of Bethel, 12 : 8. 14 : 15., מִחוּץ לַמַּחֲנֶה *on the outside as to the camp*, i. e. outside of the camp, Ex. 33 : 7., לְיַרְדֵּן מַעְבֵּר *across as to Jordan*, i. e. on the other side of Jordan, 1 Chron. 6 : 63.; or in a figurative sense, e. g. לְמֵאֲכָל מְאֹד לְמֵרְאָה וְטוֹב *pleasant as to seeing and good as to eating*, i. e. pleasant to the sight and good to eat, Gen. 2 : 9. 3 : 6. 1 Sam. 18 : 14. 2 Sam. 18 : 5., אָמַרְתִּי לִי אָחִי הוּא *say of me (i. e. concerning me), He is my brother*, Gen. 20 : 13., זֹאת הַתּוֹרָה לְכָל־נֶגֶעַ *this (is) the law with respect to every plague*, Lev. 14 : 54., וַיִּגְדֵּל הַמֶּלֶךְ *and king Solomon excelled all the kings of the earth with respect to riches and wisdom*, 1 Kings 10 : 23., וַתְּהִי כְדִבְשׁ לְמַחֹק *and it was like honey in sweetness*, Ezek. 3 : 3. Prov. 25 : 3.

b. *According to, after*, e. g. עֹשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ *the herb producing seed according to (or after) its kind*, Gen. 1 : 12, 21, 23. 10 : 5, 20, 31., אַתָּם לְמִשְׁפּוֹתָם לְבֵית אֲבֹתָם תִּפְקְדוּ *thou shalt number them according to their families, according to the house of their fathers*, Num. 4 : 29., לֹא לְמֵרְאָה עֵינָיו יִשְׁפוט וְלֹא לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ *he shall neither judge after the sight of his eyes, nor decide after the hearing of his ears*, i. e. according to what he sees or hears, Is. 11 : 3., וַיִּסְתַּחֲרֵהָ *I will correct thee after a manner*, i. e. in a measure, Jer. 30 : 11.

c. *On account of, for the sake of*, e. g. אַתָּה לֹא תַחַתְּנוּ בְּבָשָׂרְכֶם *ye shall make no cuttings in your flesh on account of the dead*, Lev. 19 : 28. Num. 6 : 7., אִם־לֹא בִכִּיתִי לְקִשְׁת־הַיּוֹם *did I not weep for the unhappy?*

Job 30:25., *לָלֶכֶת אֶפְרָיָה לְחָזֵב* *to go to Ophir for gold*, 1 Kings 22:49., *לְעֶזְרָה תִּנְסֹסוּ עָלַיְמִי* *to whom will ye flee for help?* Is. 10:3.

3. For the various powers of this preposition when employed with the infinitive, see § 1026.; and for its emphatic use with the various parts of the verb, see § 868.

אֶל towards, to, into.

§ 1043. The prefix לְ denoting direction *to* is formed by the addition of a prosthetic אֶ into the separable preposition אֶל, whose several meanings, like those of לְ, may all be referred to the primary idea of motion *to*, *towards*, or rest *at*, *near*, a place, person, or thing.*

I. 1. a. The preposition אֶל is used after all verbs of motion, to indicate direction *to*, *towards* a place or person, e. g. וַיָּבֵא אֶל־הָאָדָם and he brought (them) to the man, Gen. 2:19, 22. 3:9. 4:5., הִנֵּה אֲנִי בָא, behold I (am) coming to the children of Israel, Ex. 3:13. 1 Kings 1:15. Is. 37:5., וְהָלַכְתָּ אֶל־הַמָּקוֹם and thou shalt go to the place, Deut. 14:25. 1 Kings 9:24. Esth. 1:22., וַיִּסָּב הֶזְקִיָּהוּ פָנָיו אֶל־הַקִּיר then Hezekiah turned his face towards the wall, Is. 38:2., וְהַרְיָח הוֹלֵךְ אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן... the wind goes towards the south, and turns about towards the north, Eccl. 1:6. And occasionally with the analogous meaning *against*, *in opposition to*, e. g. וַיָּקָם קַיִן אֶל־הָאֵל and Cain rose against Abel, Gen. 4:8. Ex. 14:5., וַיִּקְבְּצוּ אֵלֵינוּ they are assembled against us, Josh. 10:6. Is. 2:4.

b. It is also placed before the name of an object *to* or *towards* which an action is directed, whether such action be one of the physical organs, expressed by קָרָא, אָמַר, דִּבֶּר, שָׁמַע; or of the mental faculties, as בָּטָח, חָשַׁב, עָצַב, &c. See Chap. XIV.

2. a. Hence it is used like its cognate לְ to signify *with respect to*, *concerning*, e. g. וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה and Abraham said concerning Sarah, Gen. 20:2. 2 Kings 19:32., הַנְּבִאִים אֲלִי־יְרוּשָׁלַם those who prophesy respecting Jerusalem, Ezek. 13:16.; *according to*, e. g. אֶל־פִּי

* The distinctive difference between the two prepositions לְ and אֶל consists in this, that the primary meaning of the latter is that of direction *towards* a place or person, and its secondary one that of *to*, *into*; while the former primarily denotes the closer relation *to*, and secondarily the remoter one *towards*. The preposition לְ is also more frequently used in figurative senses, and אֶל in simply physical ones: thus, compare their respective forces as employed with the verbs נָגַד, נָפַל, קָיָם, דָּבַר, &c.

יְהוָה לַיהוֹשֻׁעַ *according to the Lord's command to Joshua*, Josh. 15:13. 17:4.; *on account of, for*, e. g. וַיִּנְחֲמוּ אֶל־בְּנֵימִין *and they repented on Benjamin's account*, Judg. 21:6.; הָיָה הַתַּפְּלָלָתִי, *for this child I prayed*, 1 Sam. 1:27. 16:1.

b. And likewise to denote addition *to*, e. g. אִשָּׁה אֶל־אֲחֹתָהּ לֹא תִקַּח *thou shalt not take a wife (in addition) to her sister*, Lev. 18:18.; תוֹסַפְתָּ חֲכָמָה וְטוֹב אֶל־הַשְׂמוּעָה *thou hast added wisdom and prosperity to the report*, i. e. thou exceedest it in wisdom and prosperity, 1 Kings 10:7.

II. This preposition is also used to point out the place *at, near*, by which rest or action is predicated, e. g. וַיִּבְרָךְ הַגְּמְלִים אֶל־בְּאֵר וַיִּבְרָךְ *and he made the camels kneel down by a well of water*, Gen. 24:11. 30:39., וַיֵּשְׁבוּ אֶל־הַשֻּׁלְחָן *and it came to pass as they (were) sitting at the table*, 1 Kings 13:20.; וַיִּמְצְאוּ אוֹתוֹ אֶל־מַיִם רַבִּים *and they found him by the great waters*, Jer. 41:12.; and also to indicate the person *with, by* (Lat. *apud*) whom a transaction is performed, e. g. לְשַׁבֵּר אֶל־יוֹסֵף *to buy corn of Joseph*, Gen. 41:57.; וַיִּזְכֹּר עוֹן אֲבוֹתָיו *let the iniquity of his fathers be remembered by the Lord*, Ps. 109:14.

III. 1. It likewise signifies that the motion or action extends *into* the interior of the object specified, e. g. וּבָאתָ אֶל־הַתֵּבָה *and thou shalt come into the ark*, Gen. 6:18. 19:3. 23:19. 37:22.; וַיָּתֵן אֶת־הַבְּרִית אֶל־הָאָרֶץ *and he put the covenant into the ark*, Ex. 40:20.; כִּי יָבִיֵאֶה יְהוָה אֵל־יִשְׂרָאֵל *when the Lord shall bring you into the land*, Deut. 11:29.; וַיַּטִּילוּ אֶת־הַדְּבָרִים אֶל־הַיָּם *and they cast the goods into the sea*, Jon. 1:5. Also *among*, when prefixed to a noun denoting a plurality of objects, e. g. אֶל־הַבָּגָדִים נִתְבַּא הָרֹאשׁ *he has hid himself among the baggage*, 1 Sam. 10:22.

2. And hence by a slight transition it indicates the place *in* which aught is performed, e. g. אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשָׁכֵן *in the place where the Lord thy God shall choose to establish his name, thou shalt sacrifice the passover*, Deut. 16:6.; וַיִּשְׁמַע אֱלֹהִים אֶת־הַקּוֹל *and hear thou in thy dwelling-place in heaven*, 1 Kings 8:30.

צֵד to, unto.

§ 1044. The primary idea expressed by the preceding prepositions לְ and אֶל is that of direction *to, towards*; while צֵד has respect chiefly to the position reached *at* an object or point of time.

I. 1. The preposition **עַד** is principally used to denote motion *to, unto, as far as* (Lat. usque ad) either a place, e. g. **עַד הַנָּהָר הַגָּדוֹל** (*gō*) *as far as the great river*, Deut. 1:7. Judg. 9:52., **וַיָּבֹא הַנַּעַר עַד־מָקוֹם הַחֵצִי**, *and the boy came to the place of the arrow*, i. e. to where the arrow was, 1 Sam. 20:37., **עַד־הַגְּבוּל שְׁלַחָהּ** *they have sent thee as far as the border*, Obad. v. 7.; or a person, e. g. **עַד הָאֱלֹהִים יָבֹא** *he shall come to God*, meaning, before the magistrates, Ex. 22:8., **נֵלְכָה עַד־הָרֹאֶה** *let us go to the seer*, 1 Sam. 9:9., **נָשׁוּבָה עַד־יְהוָה** *let us return to the Lord*, Lam. 3:40. (stronger than **אֶל** *towards*).

2. *a.* It is employed after the preposition **מִן** to denote extension *to, unto* a place or thing, e. g. **מִן־הַנָּהָר הַגָּדוֹל עַד־הַנָּהָר הַקָּטָן** *from the river of Egypt to the great river*, Gen. 15:18., **מִמֵּתְנִים וְעַד־יָרֵכִים** *from the loins to the thighs*, Ex. 28:42., **מִרֹאשׁוֹ וְעַד־רַגְלָיו** *from his head to his feet*, Lev. 13:12. Is. 1:6., **מִקְצוֹת כְּנָפָיו וְעַד־קְצוֹת כְּנָפָיו** *from the tips of one of his wings to the tips of the other*, 1 Kings 6:24.

b. The same construction is employed *inclusively*, that is to say, in making enumerations including all the objects or classes of objects mentioned,* e. g. **מֵאָדָם עַד־בְּהֵמָה וּגְוִ'.** *from man to beast*, meaning, both man and beast, &c. Gen. 7:23., so **וְעַד־זָקֵן מִנֶּעַר** *both old and young*, 19:4, 11., **מִשּׁוֹר עַד־חֲמוֹר עַד־שֵׂה** *whether ox, or ass, or sheep*, Ex. 22:3.

II. The preposition **עַד** is also used with respect to time as well as place, both *exclusively* and *inclusively*.

1. *a.* When employed *exclusively* with reference to time, it signifies continuance *until* a certain period, which is often indicated by a noun signifying time, e. g. **וְהַמֵּיִם הָיוּ הִלָּךְ וַחֲסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי** *and the waters kept decreasing till the tenth month*, Gen. 8:5., **עַד יוֹם הָאֶתֶד** *till the one and twentieth day of the month*, Ex. 12:18. Deut. 34:6., **מֵהַבֹּקֶר וְעַד הָאַהֲרָיִם** *until morning*, Ex. 12:10, 22., **מֵהַבֹּקֶר וְעַד עוֹלָם** *from morning till noon*, 1 Kings 18:26., **עַד עוֹלָם** *to eternity*, i. e. for ever, 1 Sam. 20:42.

b. a. The period to which the preposition relates is sometimes that of the occurrence of a certain event, which is frequently denoted by an infinitive, e. g. **וַיִּגְדַּל אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר** *and a man wrestled with him till the rising of the dawn*, Gen. 32:25., **קִסַּר אֶת־הַמָּסָנָה עַד** *he removed the vail until his coming out*, Ex. 34:34., **תִּסְתַּרְתִּי עַד**

* Hence this particle is termed by Hebrew grammarians, according to the manner in which it is used, either **עַד בְּכֻלּוֹ** *exclusive*, or **עַד וּבְכֻלּוֹ** *inclusive*.

שָׁב אַפָּה *that thou wouldst conceal me until the departure of thy anger*, Job 14 : 13. ; and occasionally by a finite verb, e. g. שָׁבִי אֶלְמִנָּה בֵּית אָבִיךָ עַד יִגְדֹּל שְׁלָה בְנִי *remain a widow at thy father's house until Shelah my son grows up*, Gen. 38 : 11. 1 Sam. 1 : 22., יַעַד וְפָלַח דָּחַן כְּבָדוֹ *until a dart strike through his liver*, Prov. 7 : 23., עַד־שָׁבוּ הָרֹדְפִים *until the pursuers had returned*, Josh. 2 : 22. Ezek. 39 : 15.

β. Sometimes the infinitive accompanied by this preposition denotes a period *until* or *before* which a certain occurrence is or is not to take place, e. g. לֹא אֵיכָל לַעֲשׂוֹת דְּבָר עַד־בָּאָה שָׁמָּה *I cannot do anything until thy arrival there*, Gen. 19 : 22., עַד־בָּא הַשָּׁמֶשׁ תְּשִׁיבֵנִי לוֹ *before the setting of the sun, thou shalt restore it to him*, Ex. 22 : 25., וְאִם לֹא־יִגָּאֵל עַד *if it be not redeemed before the completion of a full year*, Lev. 25 : 30., וְלֹא אָשׁוּב עַד־כְּלוֹתָם *and I returned not until their destruction*, i. e. before they were destroyed, Ps. 18 : 38.

2. This preposition is also used before a verb *inclusively*, i. e. to signify that an event is to take place not *until* or *before*, but *while*, *during* the performance of the action denoted by such verb, whether it be an infinitive, e. g. וְאֶהוּד נִמְלֹט עַד הַתְמַהְמָה *and Ehud escaped during their loitering*, i. e. while they were loitering, Judg. 3 : 26. ; a finite verb, e. g. שְׁנֵאָהּ . . . שִׁנְאָהּ וְלִבְשִׁי־בִשָּׁת *while he fills thy mouth with laughing, &c., those that hate thee shall be clothed with shame*, Job 8 : 21, 22., יִלְדָּה עַד־עֶקְרָה יִלְדָּה שִׁבְעָה *while the barren has borne seven*, 1 Sam. 2 : 5. 14 : 19. ; or a participle, e. g. עַד זֶה מְדַבֵּר *while one (was) speaking, another came*, Job 1 : 18.

§ 1045. The preposition עַד is employed in connection with various other particles denoting place, time, &c. Thus it is frequently placed before,

1. Adverbs of place, e. g. נֵלְכָה עַד־כֵּהָ *we will go yonder*, Fr. jusque là, Gen. 22 : 5. ; and hence of extent, degree, e. g. יָרַחִי יְהוֹשָׁפָט הַלֵּךְ *and Jehoshaphat grew exceedingly great*, 2 Chron. 17 : 12. 26 : 8., וַיִּתְרַד יִצְחָק הָרָדָה גְּדֹלָה עַד־מְאֹד *and Isaac trembled excessively* (see § 837. 1.), Gen. 27 : 33. 1 Kings 1 : 4. 2 Chron. 16 : 14.

2. Adverbs of time, e. g. וְהִנֵּה לֹא־שָׁמַעַתָּ עַד־כֵּהָ *and behold thou wouldst not hear hitherto*, Ex. 7 : 16., וְאֶחָד עַד־עַתָּה *and I have remained until now*, Gen. 32 : 5. Deut. 12 : 9., הַיּוֹמָה מֵאֲנִתָּם לְשֹׁמֵר מִצְוֹתַי *how long (Lat. quousque) wilt thou refuse to observe my commandments?* Ex. 16 : 28. Jer. 47 : 6., עַד־מָתַי אֶתָּה מֵתְאַבֵּל אֶל־שָׂאוֹל *how long wilt thou mourn for Saul?* 1 Sam. 16 : 1. Jer. 47 : 5. Hab. 2 : 6., עַד־מְהֵרָה יָרוּץ *his word runs very quickly*, lit. to quickness, Ps. 144 : 15. Job 20 : 5.

III. 1. From the signification of coming out of is derived the use of *מִן* to point out that of which something constitutes a part, whether relating to number or quantity, e. g. *אֶחָד מִצַּלְעָתָיו* *one of his ribs*, Gen. 2 : 21., *עֵצוֹם מִעַצְמִי וּבָשָׂר מִבָּשָׂרִי* *bone of my bones, and flesh of my flesh*, 2 : 23. Cant. 3 : 7., *עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר* *ten men of the elders of the city*, Ruth 4 : 2. Occasionally the part is not named, e. g. *וְקַח אִתָּךְ* *and take with thee (some) of the elders of Israel*, Ex. 17 : 5. 2Sam. 11 : 17.; and hence arises the use of this preposition with the numeral *אֶחָד* *one*, to give it emphasis,* e. g. *מֵאַחַד אֶחָיֶךָ* *any one of thy brethren*, Deut. 15 : 7., *וְעָשָׂה מֵאַחַת מִהֵנָּה* *if he commit any one of them*, Lev. 4 : 2. Ezek. 18 : 10.

2. Hence too it is used to indicate the material out of which any thing is made, or of which it consists, e. g. *וַיֵּצֵר יְהוָה אֱלֹהִים מֶדְ* *and the Lord God formed out of the ground all the beasts of the field, &c.* Gen. 2 : 19., *וַיַּעֲשׂוּ לָהֶם מִסִּכָּה מִכֶּסֶּם* *and they have made themselves molten images out of their silver*, Hos. 13 : 2. Cant. 3 : 9., *כְּלִי תְּמָאֲרָתְךָ מִזָּהָבִי וּמִכֶּסֶּפִּי* *thy fair jewels (made) of my gold and of my silver*, Ezek. 16 : 17.

3. *a.* Its use is also further extended to point out one from whom, as author or producer, any thing proceeds, e. g. *וּבְנוֹי מִמָּדָה חֲרָבוֹת* *those (who proceed) from thee shall build up waste places*, Is. 58 : 12., *וַיֵּשְׂמְחָה וְעֵירֶיךָ* *and enjoy (the enjoyment proceeding) from the wife of thy youth*, Prov. 5 : 18., *מִהֲדִיּוּכִיךָ הֲוֹכַח מִכֶּם* *what does the arguing (coming) from you reprove ?* Job 6 : 25., *כִּי הִיא קִנְאָת אִישׁ מֵרֵעֵהוּ* *that it is envy of a man (proceeding) from his neighbour, i. e. that a man is envied by his neighbour*, Eccl. 4 : 4.

b. And hence it is used to point out any cause whatever from which an effect proceeds, or by, with which it is produced, thus corresponding in force to the preposition *בְּ*, although the primitive meanings of the two are entirely opposite (see § 1040. III. 2.), e. g. *חֲכָלִילִי עֵינַיִם מִיַּיִן* *his eyes shall be red with (lit. from, by reason of) wine, and his teeth white with milk*, Gen. 49 : 12. In the following instances it appears alternately with *בְּ*, e. g. *מִרְבַּע עֲוֹנוֹתָיִךְ וּבְעֹל וּבְכַלְתָּה חֲלָלָתָה* *with the multitude of thy iniquities (and) by the unrighteousness of thy traffic thou hast defiled thy sanctuaries*, Ezek. 28 : 18. Ps. 5 : 11.,

* The like construction appears in Arabic, e. g. *مَا مِنْ أَحَدٍ* *not a single one*, Kor. 7 : 78.; and also in Syriac, e. g. *לֹא מִלְּךָ* *nothing at all*.

וּמַחְזִינֹת תִּבְעַתְנִי *thou frightenest me by dreams, and with visions thou terrifiest me*, Job 7:14.

c. Furthermore, it indicates the reason *on account of*, for which any thing takes place, e. g. וְלֹא יִסְפָּר מֶרֶב *so that it shall not be numbered for multitude*, Gen. 16:10. 1 Kings 8:5. Is. 7:22., וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה *but they would not hearken to Moses, by reason of anguish of spirit and of hard servitude*, Ex. 6:9., וּבָאוּ בַּמַּעֲרוֹת, *and they shall go into the holes of the rocks, for fear of the Lord and for the glory of his majesty* (see § 1046. II.), Is. 2:19, 21. 22:3. 53:5, 8. Joel 4:19., תַּרְשִׁישׁ סַחְרָתָהּ *Tarshish (was) thy merchant for (i. e. on account of, in) the multitude of all (kinds of) wealth*, Ezek. 27:12, 16, 18. (in these instances מֶן is used alternately with בָּ).

IV. 1. From the use of מֶן to signify position at a distance *from*, is derived that of *opposite to, over against* (comp. Lat. *à fronte, e regione, &c.*), and hence that of *by, at a place*, e. g. וַעֲשֵׂה כְרוּב אַחֵד מִקְצֵה מִזֶּה וְכְרוּב אַחֵד מִקְצֵה מִזֶּה *and make a cherub at one end and a cherub at the other end*, Ex. 25:19., וַיַּעֲמֵדוּ מִנֶּגֶד מִדְּרוֹם, *and they stood opposite at a distance*, 2 Kings 2:7., וַיִּרְאוּ מִמַּעַרְבֹת אֲדָמָה וְיָהוָה וּמִמְזֻרְחֵי שָׁמַשׁ, *and they shall fear at the west the name of the Lord, and his glory at the rising of the sun*, Is. 59:19. It is chiefly employed in this sense in composition with a number of words, to signify position in every direction, e. g. מִימִינִי *on the right*, מִשְׁמָאל *on the left*, מִפְּנֵי *before*, מֵאַחֲרֵי *behind*, מִמַּעַל *above*, מִתַּחַת *beneath*, מִסָּבִיב *around*, מִבִּיט *inside*, מִחוּץ *outside, &c. &c.*

2. It is likewise used to point out the time *at or in* which an event takes place, e. g. וַיְהִי מִקֵּץ יָמִים *and it came to pass at the end of days*, i. e. in process of time, Gen. 4:3. 2 Kings 18:10., וַיְהִי מִפֶּתַחַת, *and it came to pass on the morrow*, Gen. 19:34. Ex. 9:6.

§ 1047. For the use of מֶן with nouns and adjectives to indicate comparison, see § 777, *et seqq.* For its use with infinitives, see § 1030. 5.

עַל upon, above.

§ 1048. The preposition עַל is employed primarily to indicate motion or rest immediately *upon* or simply *above* an object whence various subordinate senses are derived.

I. 1. a. The preposition עַל denotes motion directed *upon* something, e. g. לֹא הִמְשִׁיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ *for the Lord God had not caused it to rain upon the earth*, Gen. 2:5., וְסִמָּן אֶת־שָׁמַי וְדָרִי עַל־, *and he marked the heaven and the earth*, Gen. 1:8.

וַיִּשָּׂא אֶת־יָדָיו וַיָּשֶׂם עַל־רֹאשׁ הַעֵז וַיִּזְרֹק עַל־הַתֵּנוּכִים וְעַל־כָּל־כֵּלֵי הַמִּזְבֵּחַ וְעַל־הַנָּשִׁים אֲשֶׁר־הָיוּ שָׁם וְגו'. *and Aaron shall lay both his hands on the head of the goat, Lev. 16: 21.. and he shall sprinkle upon the tent, and upon all the vessels, and upon the persons that were there, &c. Num. 19: 18., וַיִּשְׁכַּב עַל הַיֶּלֶד וְגו' and he lay down upon the child, &c. 2 Kings 4: 34., עַל אֲדוֹם אֶשְׁלִיךְ נַעְלִי upon Edom will I cast my shoe, Ps. 60: 10.*

b. Also in a figurative sense, e. g. וַיִּפֹּל יְהוָה אֱלֹהִים תְּרַדְמָה עַל־ הָאָדָם *and the Lord God cast a deep sleep upon the man, Gen. 2: 21., וְשָׁפַכְתִּי עֲלֵיהֶם אֶת־רָעָתָם for I will pour their wickedness upon them, Jer. 14: 16., חָשַׁמְתָּ לִּבִּי עַל־עַבְדִּי אִיּוֹב hast thou considered (lit. set thy mind upon) my servant Job? Job 1: 8.*

2. a. It likewise simply indicates position upon a thing, e. g. כִּרְאֵת אָחִיו וַיִּרְאֵהָ אֶת־הַצִּמְדִּים עַל־יָדֵי אָחִיו *on seeing the bracelets upon his sister's hands, Gen. 24: 30., וַיְהִי עָלֶיהָ כִּמְרָאֵהוּ אֵשׁ there was upon the tabernacle (something) like the appearance of fire, Num. 9: 15., לֹא תִחְמַד כֶּסֶף וְזָהָב עָלֵיהֶם thou shalt not desire the silver or gold (that is) on them, Deut. 7: 25., וְהָיָה אִשְׁכּוֹב עַל־מִשְׁתּוֹ he (was) lying on his bed, 2 Sam. 4: 7.; and hence it is used to point out that part of the body on which it is supported, e. g. עַל־בִּטְנְךָ תֵּלֵךְ upon thy belly shalt thou go, Gen. 3: 14., וַיֵּצֵא יוֹנָתָן עַל־הַדָּוָה הַזֶּה that goes on all fours, Lev. 11: 20., וַעֲלֶי-רַגְלָיו וַעֲלֶי-יָדָיו and Jonathan climbed up on his hands and feet, 1 Sam. 14: 13.*

b. Also in a figurative sense, e. g. חֲמָסִי עָלֶיךָ *my wrong (is) upon thee, Gen. 16: 5., עַל חֶרְבֶּךָ תֵּחִיָּה by (lit. on) thy sword shalt thou live, 27: 40. Deut. 8: 3., וַתְּהִי עָלָיו רוּחַ יְהוָה and the spirit of the Lord was upon him, Judg. 3: 10. 11: 29., בְּטִחַת־תֵּלֶךָ עַל־מִשְׁעֶנֶת הַקָּנֶה הַרְצִוּץ thou reliest on the staff of this bruised reed, 2 Kings 18: 21.*

3. a. This preposition is employed moreover in predicating motion or rest, not directly upon, but over, above something, e. g. וַיַּעֲרֹף יְעֹזֶבֶד וַיִּזְרֹק עַל־הָאָרֶץ *and let fowl fly above the earth, Gen. 1: 20., וְהָלַךְ עַל כָּל־ בְּהֵמוֹת הָאָרֶץ it shall go over (overflow) all its banks, Is. 8: 7., בָּהֶלַח נִירוֹ עָלַי when his candle shone above my head, Job 29: 3.*

b. And hence figuratively to indicate rule, superiority over, e. g. וַיִּשְׁתַּחֲוֶה עַל־הָאָרֶץ מִצְרַיִם *and let him set him over the land of Egypt, Gen. 41: 33. Neh. 13: 13., וְנִתְּנָה יְהוָה עָלֶיךָ עַל־כָּל־גּוֹיֵי הָאָרֶץ the Lord will set thee on high above all the nations of the earth, Deut. 28: 1. Ps. 95: 3., וַתִּגְדַּל יְדּוֹ עַל פִּישָׁן חוּשָׁן-רִישָׁתַיִם and his hand prevailed over Chushan-rishathaim, Judg. 3: 10. Job 23: 2., וַיְמַשְׁחָה יְהוָה לְמֶלֶךְ עַל־יִשְׂרָאֵל and the Lord anointed thee king over Israel, 1 Sam. 15: 17. Prov. 28: 15.*

c. And also to denote addition, accession *over and above* a stated number or quantity, e. g. וְאִם-תִּקַּח נָשִׁים עַל-בָּנָי and *if thou take wives in addition to* (lit. *over and above*) *my daughters*, Gen. 31 : 50., וְאֶנִּי נָתַתִּי לָךְ שָׂכָם אֶחָד עַל-אָחִיךָ and *I will give thee one portion above thy brethren*, 48 : 22., וְהָיָה מִשְׁנֵה עַל-אֲשֶׁר יִלְקְטוּ יוֹם יוֹם, and *it shall be as much again over* (i. e. *twice as much as*) *what they gather daily*, Ex. 16 : 5.; and hence *besides, together with*, e. g. פֶּן יָבוֹא וְהִכְנִי אִם. and *lest he come and smile me* (and) *the mother together with the children*, Gen. 32 : 12., וְעִלְמִצּוֹת וּמֵרִירִים יֹאכְלֻהוּ, and *bitter herbs they shall eat it*, Num. 9 : 11.

II. 1. a. In addition to its primary meanings of *upon, over, &c.*, the preposition עַל is employed to indicate motion *to* a place or person, usually combined with the idea of direction upwards, e. g. וְהָיָה עֲלֵיהֶם and *she came up to them*, Josh. 2 : 8. 2 Sam. 15 : 4., וַיֵּלֶךְ אֶלְקָנָה עַל-בֵּיתוֹ and *Elkanah went up to his house*, 1 Sam. 2 : 11. 2 Kings 15 : 20., וְנָהָרוּ עָלָיו עַמִּים, and *people shall flow to it*, Mic. 4 : 1.; also *towards, in the direction of*, e. g. בַּיּוֹם הַהוּא יִשְׁעָה הָאָדָם עַל-עֹשֵׂהוּ, in *that day a man shall look up to his Maker*, Is. 17 : 7., וְאִפְנָה עַל-יְמִינִי, and *I may turn to the right or to the left*, Gen. 24 : 49., וְהִפְּךָ עַל-כָּל-אֲשֶׁר יִרְפֹּץ יִפְּנֶה, *he turns it whithersoever he will*, Prov. 21 : 1.

b. Hence too, like לְ and אֶל, it is used to point out those *to* whom a speech, request, &c. is directed, e. g. וַתִּתְפַּלֵּל עַל-יְהוָה, and *she prayed to the Lord*, 1 Sam. 1 : 10., וַיֹּאמֶר חִלְקִיָּהוּ עַל-שָׁפָן, and *Hilkiah said to Shaphan*, 2 Kings 22 : 8., דִּבַּרְתִּי עַל-הַנְּבִיאִים, *I have spoken to the prophets*, Hos. 12 : 11.; frequently אֶל and עַל are thus employed alternately, e. g. וְדַבַּרְתָּם אֶל-אִישׁ יְהוּדָה וְעַל-יֹשְׁבֵי יְרוּשָׁלַם, and *speak to the men of Judah and to the inhabitants of Jerusalem*, Jer. 11 : 2., כֹּה תֹאמְרוּ אִישׁ עַל-רֵעֵהוּ וְאִישׁ אֶל-אָחִיו, *thus shall ye say each to his neighbour and each to his brother*, 23 : 35.

c. It is frequently used to denote hostile action *against* a place or person, e. g. וְנִאָּסְפוּ עָלַי, and *they shall gather together against me*, Gen. 34 : 30. Mic. 4 : 11., וְכִי תִבְאוּ מִלְחָמָה עַל-הָעָר, and *if ye go to war against the enemy*, Num. 10 : 9., בָּיּוֹם בּוֹא גּוֹג עַל-אֶדְמַת יִשְׂרָאֵל, and *Gog shall come against the land of Israel*, Ezek. 38 : 18., וְקָמַתִּי עַל-בֵּית, and *I will rise against the house of Jeroboam*, Amos 7 : 9. Ps. 3 : 2.; and hence figuratively to signify consulting, plotting *against* one, e. g. וְאַתֶּם חָשַׁבְתֶּם עָלַי רָעָה, and *ye indeed thought evil against me*, Gen. 50 : 20. Is. 7 : 5., וְהָיוּ חֲשָׁבוֹת מַחְשָׁבוֹת, and *they planned devices against me*, Jer. 11 : 19., וְנִסְדְּרוּ יַחַד עַל-יְהוָה וְעַל-מְשִׁיחוֹ, and *they consult together against the Lord and against his Anointed*, Ps. 2 : 2. 15 : 3, 5.

2. Again, the preposition **על** is employed to denote position *over against, opposite to, by*, generally including also the idea of superior elevation, e. g. **וַהֲרִיבָה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו** and *behold three men (were) standing before him*, he being seated, Gen. 18 : 2., **וַהֲרִיבָה שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ** and *behold there (were) three flocks of sheep lying by it* (scil. the well), 29 : 2., **וַיַּחֲנֶה עַל-הַיָּם ye shall encamp by the sea**, Ex. 14 : 2., **כַּעֲץ שְׂחוּל עַל-פְּלִגְרֵי מַיִם like a tree planted by channels of water**, Ps. 1 : 3.

III. From the primary physical meaning *on, upon* of the preposition **על** are derived several figurative ones besides those of which examples have already been given.

1. It is used in speaking of moral obligations which rest or which are enjoined *upon* one, e. g. **רַק כָּל-מַחְסוּרֶךָ עָלַי only (be) all thy wants upon me**, i. e. the duty of supplying all thy wants, Judg. 19 : 20. 2 Sam. 18 : 11., **לָךְ, כָּל-אֲשֶׁר תִּבְחָר עָלַי אֶעֱשֶׂה לָּךְ all that thou choosest (to enjoin) upon me I will perform for thee**, 19 : 39. Esth. 9 : 31. Ezra 10 : 12., **וַיִּצְמְדוּנוּ עֲלֵינוּ מִצְוֹת לַחֹם עֲלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה and we imposed ordinances upon ourselves, and charged upon ourselves the third of a shekel yearly**, Neh. 10 : 33.

2. a. It is also placed before a noun, pronoun, or particle, to indicate the cause *on* which an event depends, or *on account of, for* which it takes place; in which as in several other of its acceptations it becomes equivalent to **מִן** (see § 1046. III. 3. c.), although its radical meaning is entirely different, e. g. **עַל-הָאִשָּׁה אֲשֶׁר-לָקַחְתָּ on account of the woman whom thou hast taken**, Gen. 20 : 3. 21 : 12. 26 : 9. 27 : 41. 37 : 8., **עַל-זֶה הָיָה דָּוָה, עַל-כֵּן עַל-כָּל-דְּבָרַי on this account our heart is faint**, Lam. 5 : 17., **עַל-כֵּן הָאֲנִי הַזֶּה therefore, for all the words of this letter**, Esth. 9 : 26.

b. And sometimes before a verb for the like purpose, whether such verb assume the form of the infinitive (see § 1030. 6. a.), e. g. **עַל-אֲמַרְךָ on account of thy saying**, Jer. 2 : 35.; or of one of the tenses, e. g. **עַל-לֹא שָׁמְרוּ תוֹרָתְךָ because they keep not thy law**, Ps. 119 : 136., **עַל-לֹא הִמָּס עֲשָׂה although he committed no violence**, lit. since he did not commit, &c. Is. 53 : 9. Job 16 : 17. : though for this purpose are more frequently employed the formulæ, **עַל-אֲשֶׁר** Deut. 29 : 24. 2 Sam. 3 : 30., **עַל-דִּבְרֶךָ** Gen. 12 : 17. Ex. 8 : 8., **עַל-מָה** Num. 22 : 32., **עַל-אֲדֹרֹת** Gen. 21 : 25. Ex. 18 : 8. Num. 12 : 1.

c. Another variety of this causal meaning is that of *in consequence of, according to*, e. g. **עַל-פִּי יְהוָה according to the command of the Lord**, Josh. 22 : 9. 2 Kings 24 : 3., **עַל-דִּבְרֹתַי מֶלְכִּי-צִדֵּק after (or according to) the order of Melchizedek**, Ps. 110 : 4.

תחת under.

§ 1049. The primary meaning of the preposition תחת is that of motion or rest *under, beneath*; and from this is derived its chief secondary acceptance *instead of*.

I. 1. This preposition then is used primarily to indicate motion or rest *under* something, e. g. ותשליך אתהילך תחת אחד השוּרִים and she cast the child under one of the shrubs, Gen. 21: 15., ויפלו תחת רגלי ויפלו תחת רגלי and they have fallen under my feet, 2 Sam. 22: 39, 40, 48.; ויהשענו תחת העץ and rest yourselves under the tree, Gen. 18: 4. Judg. 4: 5. 1 Kings 19: 4.

2. Also figuratively to denote subjection, dependence, &c., e. g. ויהתעני תחת ידיה and submit thyself under her hands, Gen. 16: 9. Is. 3: 6., ויהיה שבעת ימים תחת אפיו it shall be seven days under its dam, Lev. 22: 27., אשר תשטה אשה תחת אישה when a wife declines under (the authority of) her husband, i. e. when she quits her allegiance to him, Num. 5: 29. Ezek. 23: 5., עזרי רהב תחתו shall stoop the supporters of pride, Job 9: 13.

II. 1. From the local signification of *under* is readily derived the secondary meaning *in the place of*, and hence *in lieu of, instead of*, e. g. ויסגר בשר תחתה and he closed up the flesh in place of it, Gen. 2: 21., כי שתלי אלהים זרע אחר תחת הבל for God has given me another offspring instead of Abel, 4: 25. 22: 13., וישבו תחתם and they dwelt in their stead, Deut. 2: 12, 21, 22., אם לא שראבא תהיה לפני if thou be not captain of the host before me in place of Joab, 2 Sam. 19: 14. Esth. 2: 17., במק יהיה רג' instead of perfume there shall be stench, &c. Is. 3: 24. 60: 17. 61: 3., תחת אבותיה תחת אבותיה instead of thy fathers shall be thy children, Ps. 45: 17.

2. a. Hence arises the figurative meaning *in lieu of, in exchange for*, e. g. וישכב עמך הלילה תחת דודאי בנה he shall lie with thee to-night in exchange for thy son's mandrakes, Gen. 30: 15., למה שלמתם רעה למה שלמתם רעה why have ye given evil in payment for good? 44: 4. 1 Sam. 25: 21., ואתנה לך תחתיו כרם טוב ממנו and I will give thee for it a better vineyard than it, 1 Kings 21: 2.

b. And from this latter, the meaning *on account of, because*, e. g. תחת מה עשה יהוה אליהם למה אתה עשה יהוה אליהם shall not Shimei be put to death on account of this? 2 Sam. 19: 22., למה אתה עשה יהוה אליהם למה אתה עשה יהוה אליהם

wherefore does the Lord our God do all these (things) to us? Jer. 5 : 19., *זאת תחת להם* *this (shall happen) to them on account of their pride*, Zeph. 2 : 10., *וְגו' הַנָּזָה אֶרֶץ* *the earth is disturbed on account of three things, &c.* Prov. 30 : 21, 22, 23. In this sense it appears more frequently in connection with the particle *אֲשֶׁר*, e. g. *תַּחַת אֲשֶׁר עָנִיתָהּ* *because thou hast humbled her*, Deut. 21 : 14. 1 Sam. 26 : 21. 2 Kings 22 : 17. Is. 53 : 12.; or with *כִּי*, e. g. *כִּי אָהַב* *because he loved your fathers*, Deut. 4 : 37. Prov. 1 : 29.

לפני before.

§ 1050. The primary meaning of this compound preposition, as it may be termed, is evident from its etymology, which is *at the face of*, *before*, with reference first to place, and then to time.

I. 1. Thus *לפני* denotes motion *to the face of*, *before* an object, e. g. *וַיִּשְׁלֵךְ אַהֲרֹן אֶת־מִטְּהוֹ לִפְנֵי פַרְעֹה* *and Aaron threw down his rod before Pharaoh*, Ex. 7 : 10., *וְהִקְרַבְתָּ אֶת־הַעֹז לִפְנֵי מוֹעֵד* *and thou shalt cause an ox to be brought before the tabernacle of the congregation*, 29 : 10., *מָה אֶתֶּן זֶה לִפְנֵי מֵאָה אִישׁ* *how shall I set this before a hundred men?* 2 Kings 4 : 43.; also in *front of*, *before*, e. g. *וַיַּעֲבִרוּ* *ye shall pass over before your brethren*, Deut. 3 : 18. Josh. 4 : 5., *מֶרְדֵּכַי מְתוֹחֵלֵךְ לִפְנֵי הַצֵּר בֵּית־הַנְּשִׁים* *Mordecai walked before the court of the women's house*, Esth. 2 : 11. It likewise signifies *rest at the face of*, *before* an object, e. g. *הָאָרֶץ תִּהְיֶה לִפְנֵיכֶם* *the land is before you*, Gen. 34 : 10., *וַיַּעֲמְדוּ לִפְנֵי הַמֶּלֶךְ* *so they stood before the king*, Dan. 1 : 19.

2. a. It is also employed, like its English equivalent *before*, with reference to time, both with infinitives (§ 1030. 4. a.), e. g. *לִפְנֵי שִׁחַת יְהוָה* *before the Lord destroyed Sodom*, Gen. 13 : 10.; and with other nouns, e. g. *שְׁנָתַיִם לִפְנֵי הָרָעַשׁ* *two years before the earthquake*, Amos 1 : 1., *לִפְנֵי הַיָּמִים הָהֵם* *before those days*, Zech. 8 : 10.

b. It is oftener used absolutely in this respect, signifying *formerly*, *aforetime*, *of old*, e. g. *וּבְשִׁעִיר יִשְׁבּוּ הַחֹרִים לִפְנֵים* *the Horites also dwell aforetime in Seir*, Deut. 2 : 12., *וְשֵׁם הַבְּרוֹן לִפְנֵים קְרִית אַרְבַּע* *and the name of Hebron aforetime (was) Kirjath-arba*, Josh. 14 : 15., *לִפְנֵים וְזֹאת הָאָרֶץ יִסְדָּתָהּ* *thou foundedst the earth of old*, Ps. 102 : 26., *וְזֹאת לִפְנֵים בְּיִשְׂרָאֵל* *and thus (it was) aforetime in Israel*, Ruth 4 : 7.

II. Among other derivative significations, it is used to point out the person or personified object *before*, and hence *by means of*, *through the power of* which something takes place; the reason being, that what

a man does is done *before, in front of* him, e. g. וַיִּנָּפֶּשׂ שָׁם עִם יִשְׂרָאֵל and there the people of Israel were slain by (lit. before) the servants of David, 2 Sam. 18 : 7., וְשָׂא אֶת־חֵיל הַמֶּשֶׁק לִפְנֵי מֶלֶךְ אַשּׁוּר, the riches of Damascus shall be carried off by (lit. shall be borne away before) the king of Assyria, Is. 8 : 4. Lam. 1 : 5., רֶטֶב הוּא לִפְנֵי־שֶׁמֶשׁ, he is green through the power of the sun, Job 8 : 16.

אַחֲרֵי, אַחֵר after.

§ 1051. The primary signification is that of *after*, with respect both to place and time ; forming precisely the opposite of the preceding.

I. 1. It signifies motion *after*, generally in pursuit of an object, e. g. וַיֵּלֶךְ יוֹסֵף אַחֲרֵי יְוֹסֵף and Joseph went after his brethren, Gen. 37 : 17. 1 Sam. 14 : 37., וַיָּבֹא אַחֲרֵי הַפֶּקֶד, Saul came after the herd, 1 Sam. 11 : 5., וַתִּלְקֹט בַּשָּׂדֶה אַחֲרֵי הַקְּצִירִים and she gleaned in the fields after the reapers, Ruth 2 : 3. ; and hence towards, to a place, e. g. וַיִּהְיֶה אֵד and he drove the flock to the wilderness, Ex. 3 : 1. It likewise signifies rest *behind* an object, e. g. הַשְׂפֹּתָה אֲשֶׁר אַחֲרֵי הַרְחִיִּים the maid that (is) behind the mill, Ex. 11 : 5. ; also without a following noun, e. g. וַהֲיָה אֵיל אַחֵר and behold (there was) a ram behind (him), Gen. 22 : 13.

2. a. It is also applied like the English *after* to a period of time, whether denoted by a noun, e. g. וַיַּחֲרִיזְנוּ אַחֲרֵי הַמַּבּוּל וגו' and Noah lived after the flood, Gen. 9 : 28., וְשָׁבוּ הָעָבִים אַחֲרֵי הַגֶּשֶׁם and the clouds return after the rain, Eccl. 12 : 2. ; by an infinitive (§ 1030. 4. b.), e. g. אַחֲרֵי קִבְּרוֹ אֶת־אָבִיו after his burying his father, i. e. after he had buried him, Gen. 50 : 14. Deut. 1 : 4. ; or by a finite verb, e. g. אַחֲרֵי נִמְכַּר after he is sold, Lev. 25 : 48. Job 42 : 7., more frequently in this last case in connection with the relative particle אֲשֶׁר, Deut. 24 : 4. Josh. 9 : 16. Ezek. 40 : 1.

b. And sometimes it is used absolutely to denote future time, *afterwards*, e. g. וַאֲחֵר בָּאוּ מֹשֶׁה וְאַהֲרֹן and afterwards came Moses and Aaron, Ex. 5 : 1., וַאֲחֵר יָבוֹא אֶל־הַמַּחֲנֶה and afterwards he shall come into the camp, Lev. 14 : 8. In this sense is employed more frequently the compound אַחֲרֵי־כֵן, Gen. 6 : 4. Ex. 3 : 20. Josh. 8 : 34.

II. From the local meaning of *after* arises the figurative acceptation *according to, agreeably to*, e. g. לֹא תַחֲרִי אַחֲרֵי לְבַבְּכֶם wander not after your own heart, meaning, act not in conformity with its evil suggestions, Num. 15 : 39. Jer. 3 : 17., הֵלְכִים הַדֶּרֶךְ לֹא טוֹב אַחֵר מִחֲשַׁבְתֵּיהֶם, who walk in an evil way according to their own thoughts, Is. 65 : 2.

בְּעַד, בְּעֵד around, behind.

§ 1052. I. 1. The primary use of the preposition בְּעַד is to denote enclosure *around, about* an object, e. g. הָאָרֶץ בְּרַחֲמֶיהָ בְּעַדִּי לְעוֹלָם *the bars of the earth (are) about me for ever*, Jon. 2 : 7., וְלִילָה אִוֵּר בְּעֵדַי *yet the night (shall be) light about me*, Ps. 139 : 11., הֲלֹא אַתָּה שָׂכַתָּ בְּעֵדוֹ *hast thou not made a hedge around about him, and about his house, and about all that he has?* Job 1 : 10., וְגָר בְּעֵדִי וְלֹא אֵצֵא *he has hedged me around, that I cannot get out*, Lam. 3 : 7. Hence many other verbs signifying *to enclose* are construed with this preposition, as סָגַר 1 Sam. 1 : 6., עָצַר Gen. 20 : 18., חָתַם Job 9 : 7., גָּנַן (Hiph.) Zech. 12 : 8.

2. From this is derived the figurative signification *about, on account of, for*, e. g. וַיִּזְעַק שְׁמוּאֵל אֶל־יְהוָה בְּעַד יִשְׂרָאֵל *and Samuel cried to the Lord for Israel*, 1 Sam. 7 : 9. 2 Kings 19 : 4., חֲזַק וְנִתְחַזַּק בְּעַד *take courage, and let us show ourselves brave, for our people and for the cities of our God*, 2 Sam. 10 : 12. Ezek. 22 : 30., שְׁחַדּוּ מִכֶּחֶם בְּעַדִּי *give a ransom for me out of your property*, Job 6 : 22.; and thus occasionally without a verb, e. g. בְּעַד אִשָּׁה זֹזָה *for the sake of a whorish woman (one comes) to a loaf of bread*, Prov. 6 : 26., בְּעַד־עוֹר עוֹר *skin for skin*, Job 2 : 4.

II. 1. As that which surrounds an object may be considered as being at the back of it in every direction, this preposition has acquired the signification of *behind*,* e. g. וַיִּסְגֵּר הַחֶלֶב בְּעַד הַלָּחֶב *and the fat closed behind the blade*, Judg. 3 : 22., וַיִּסְגֵּר הַלְּתוֹת הָעֲלִיָּה בְּעֵדוֹ *and he closed the doors of the chamber behind him*, 3 : 23. Is. 26 : 20., לֹא תִגֵּשׁ הָרָעָה בְּעֵדֵינוּ *evil shall not approach (us) or attack us behind*, lit. on any side, from any part, Amos 9 : 10., הַבֶּעַד עָרְפֶּל יִשְׁפּוֹט *does he judge behind a dark cloud?* Job 22 : 13.; also with מִן prefixed (see § 1046. IV. 1.), e. g. עֵינֶיךָ יוֹנִים מִבְּעַד לְצִמְחָה *thou hast doves' eyes (lit. thine eyes are those of doves) behind thy veil*, Cant. 4 : 1.

2. Hence it is used also to indicate motion to the rear or further side of any thing, which renders it equivalent to the English *through, over, &c.*, according to the nature of the object spoken of, e. g. וַתּוֹרְדֵם בְּעַד הַחַלּוֹן *and she let them down by a rope through the window*,

* This is the most common application of the preposition بَعْدَ in Arabic; which, however, is used for the most part with respect to time, and hence is equivalent to the Hebrew אַחֲרֵי signifying *after*, (§ 1051. I. 2. a.).

lit. behind, i. e. to the outside of the window, Josh. 2:15. 2 Kings 1:2., *they shall get in through the windows like a thief*, lit. to the inside of the windows, Joel 2:9., *he shall throw his head to thee over* (lit. behind, outside of) *the wall*, 2 Sam. 20:21.; also in speaking of looking to the further side, or *through*, an object, e. g. *Abimelech looked through the window*, Gen. 26:8. Judg. 5:28.

עִם with.

§ 1053. The preposition עִם is primarily employed to denote the association or connection of one person or thing *with* another.

I. 1. a. It is used in predicating rest, action, or passion, in company *with* one, e. g. *Abram went up out of Egypt, and Lot with him*, Gen. 13:1. 18:16., *wilt thou indeed destroy the righteous together with the wicked?* 18:23, 25., *and stay with him a few days*, 27:44. Ex. 22:24. Lev. 25:36. Josh. 1:5. 2 Chron. 17:14, 15, 16, 18., *if thou wilt go with me, I will go, &c.* Judg. 4:8, 9. 1 Sam. 30:22., *and Saul ate with Samuel*, 1 Sam. 9:24.

b. With a plural noun it is sometimes equivalent to *among*, e. g. *Baal-hazor, which (is) among the Ephraimites*, 2 Sam. 13:23., *I shall see no man more among the inhabitants of the tomb*, Is. 38:11., *and let them not be written with the just*, Ps. 69:29., *I dwell among the tents of Kedar*, 120:5.

2. a. Hence it is used in describing the mutual performance of an action between two parties, or one *with* another, e. g. *whoso divides with a thief*, Prov. 29:24., *the covenant of the Lord which he made with the children of Israel*, 2 Chron. 6:11. Accordingly when the action is one of a hostile nature, the preposition may be rendered *against*, e. g. *and he fought with (or against) Israel*, Ex. 17:8., *and the people railed against (lit. quarrelled with) Moses*, Num. 20:3. Deut. 9:7. 20:4. Judg. 5:20. 11:25., *the Lord will go into judgment with (or against) the elders of his people*, Is. 3:14. Hos. 4:1., *who will rise up for me against evil-doers?* &c. Ps. 94:16. (see לָחָם, רִיב, קִים, &c. Chap. XIV.).

b. Occasionally the idea of reciprocity is not intended to be conveyed, e. g. וְאִיטִיבָה עִמָּךְ *and I will deal well with thee*, i. e. will act well towards thee, Gen. 32 : 10., 'עֲשִׂיתִי עִמָּכֶם חֶסֶד וְגִ' *I have shown you kindness, &c.* Josh. 2 : 12. 2 Sam. 3 : 8., רָאוּ אֶת־יְשׁוּעַת יְהוָה עִמָּכֶם *see the salvation of the Lord (granted) to you*, 2 Chron. 20 : 17.

II. 1. A figurative signification proceeding from the above is that of *before, in the sight of*, e. g. תְּהִיָּה עִמֶּיךָ אֱלֹהֶיךָ *thou shalt be perfect before the Lord thy God*, Deut. 18 : 13. 1 Kings 15 : 14., וַיִּגְדֵּל הַנֶּעֱר וְשָׁמְרָאֵל עִם־יְהוָה *and the child Samuel grew before the Lord*, 1 Sam. 2 : 21., וְלִבָּם לֹא נָכוֹן עִמּוֹ *for their heart was not right before him*, Ps. 78 : 37. Job 9 : 2., הֲגַם לִכְבוֹשׁ אֶת־הַמַּלְכָּה עִמִּי *will he even force the queen before me ?* Esth. 7 : 8.

2. The preposition עִם also denotes a more intimate relationship than that of mere association, it being used in predicating the existence of thoughts, feelings, purposes, &c. *with* or in the mental possession of one, e. g. עָקַב הָיְתָה רוּחַ אֲחֵרָת עִמּוֹ *because there was another spirit in (lit. with) him*, Num. 14 : 24., אֲשֶׁר עִם־שֹׁדְדִי לֹא אֶכְחָד *that which is with the Almighty (meaning, the purposes of the Almighty) I will not conceal*, Job 27 : 11.; frequently with לֵב, e. g. וַיִּדְעָתָ עִם לִבְךָ וְג' *and thou shalt consider within thy mind*, lit. heart, &c. Deut. 8 : 5. 15 : 9., כַּאֲשֶׁר עִם־לִבִּי *as (it was) within my mind*, i. e. according to my opinion, Josh. 14 : 7., דִּבַּרְתִּי אֲנִי עִם־לִבִּי *I said in my mind*, i. e. within myself, Eccl. 1 : 16.

3. From the idea of association *with* is readily deduced that of comparison or similarity *to*, which this preposition also expresses, e. g. אֲשֶׁר מֵאֲסָתִי אֲבוֹתָם לָשִׂית עִם כְּלָבִי צֹאנִי *whose fathers I would have disdained to put (i. e. to compare) with the dogs of my flock*, Job 30 : 1., נִחַשְׁתִּי עִם־יִרְדֵּי בּוֹר *I am considered like those who go down into the pit*, Ps. 88 : 5. 143 : 7., חֲזָקִי עִם־נְחֹלֵי הַרְתָּמִים *the arrows of the mighty (are) sharp, like coals of juniper*, 120 : 4., וְאֵיךְ יָמִית הַחֶכֶם *and how dies the wise (man) ? as the fool*, Eccl. 2 : 16.

4. It is also used with respect to time, to express duration *with, as long as*, e. g. יִירָאוּךָ עִם־שֶׁמֶשׁ *they shall fear thee with the sun*, i. e. as long as the sun endures, Ps. 72 : 5.

5. From the idea of association *with* is derived that of nearness to an object or place, e. g. וַיֵּשֶׁב יִצְחָק עִם־בְּאֵר לַחֵי רְאִי *and Isaac dwelt by the well Lahai-roi*, Gen. 25 : 11., וַיָּמָת שָׁם עִם אֲרוֹן הָאֱלֹהִים *and he died there by the ark of God*, 2 Sam. 6 : 7., וַיִּסְתְּנוּ אֹתָם יַעֲקֹב תַּחַת *and Jacob hid them under the oak which (was) near Shechem*, Gen. 35 : 4.

אִתּוֹ with.

§ 1054. 1. *a.* The primary use of the preposition אִתּוֹ, like that of עִמּוֹ, is to denote rest or motion in company *with*, e. g. וַיֵּשְׁאָר אֶת־נֹחַ וַאֲשֶׁר אִתּוֹ בַּתְּכָה and there was left only Noah and those that (were) with him in the ark, Gen. 7:23. 8:1, 17. 9:10. 19:34. 20:16., הָאֲנָשִׁים אֲשֶׁר יַעֲמְדוּ אִתְּכֶם the men who shall stand with you, Num. 1:5., וַיִּוָּאֶל הַלֵּוִי לִשְׁבֹּת אֶת־הָאֵישׁ and the Levite was content to dwell with the man, Judg. 17:11. Job 2:13., וְלֹא יֵלִין אֶת־הָעָם and he will not lodge with the people, 2 Sam. 17:8., טוֹב שְׁפִלְרוּתָא אֶת־עֲנִיִּים מִחֶלֶק שְׁלָל אֶת־נָאִים (it is) better (to be) of an humble spirit with the poor, than to divide spoil with the proud, Prov. 16:19.

b. And hence it signifies to be *with*, in the possession of one, e. g. לֹא תֵלִין פְּעֻלַּת שָׂכִיר אִתְּךָ the wages of a hired person shall not abide with thee, i. e. shall not remain in thy possession, Lev. 19:13., הַנְּבִיא וְאֲשֶׁר־אָתּוֹ חֶלֶם וְנֹג' the prophet who has a dream, lit. with whom there is a dream, &c. Jer. 23:28. This is figuratively used with reference to the mental possession or knowledge of a thing, e. g. מִסְפַּר־חֳדָשָׁיו אֵתְךָ the number of his months (is) known to thee, lit. is with thee, in thy possession, Job 14:5.

2. *a.* It also denotes a mutual action of one person or party *with* another, e. g. וַיַּעֲרְכוּ אִתָּם מִלְחָמָה and they joined battle with them, Gen. 14:8., אֲשֶׁר רָבוּ בְנֵי־יִשְׂרָאֵל אֶת־יְהוָה where the children of Israel strove with the Lord, Num. 20:13., אִם־יִיכַל לַחֲלֹמַם אִתִּי if he be able to fight with me, 1 Sam. 17:9. Jer. 21:5., כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית the Lord made a covenant with Abram, Gen. 15:18., הִשְׁלִימָה אֶת־יְהוֹשֻׁעַ it has made peace with Joshua and with the children of Israel, Josh. 10:4.

b. Occasionally the idea of reciprocity is not included, e. g. בְּמָקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ in the place where he talked with him, meaning, where he spoke to him, Gen. 35:13, 14. Zech. 8:16., אֲשֶׁר לֹא עָזַב חֲסֵדוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים who has not relinquished his kindness to the living and to the dead, Ruth 2:20.

3. It is also occasionally employed like עִמּוֹ to denote the less intimate relation *at*, *near*, *on*, e. g. אֶלֶּוֹן אֲשֶׁר אֶת־קֶדֶשׁ the plain of Zanaïm, which (is) by Kadesh, Judg. 4:11., וְשָׁפַט אֶת־יִשְׂרָאֵל אֶת־כָּל־הָאֲלֹהִים and he judged Israel at all these places, 1 Sam. 7:16., וַהֲקִטִּיר אִתּוֹ אֲשֶׁר לִפְנֵי יְהוָה and he burnt incense on that (altar) which was before the Lord, 1 Kings 9:25.

כַּ as, like.

§ 1055. The preceding prepositions are all used primarily to designate *local* relations, while the chief use of the preposition כַּ *as, like*, is to indicate the external or internal resemblance of one object to another; from which meaning several others proceed by easy and obvious gradations.

1. *a.* It indicates similarity in the appearance or in the character of one object to another, e. g. וְהִיָּיתֶם כְּאֱלֹהִים *and ye shall be as gods*, Gen. 3 : 5, 22. Ps. 1 : 3. Job 24 : 14., וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבִנְתִּי הַסַּפִּיר וְגו' *and (they saw) under his feet as it were a work of the brightness of the sapphire*, i. e. something made of brilliant sapphires, &c. Ex. 24 : 10, 17. Lev. 14 : 35., וְהָיָה אֲנִי כְּאַנְקִים *they also were considered giants like the Anakim*, Deut. 2 : 11., אִם יִהְיֶה חֲטָאֵיכֶם כְּשָׁלֹג *as thou (art) so (is) Pharaoh*, i. e. thou and Pharaoh are alike, Gen. 44 : 18. Judg. 8 : 18., וְהָיָה כְּצִדִּיק כְּרָשָׁע *that the righteous should be as the wicked*, i. e. that both should be considered alike, Gen. 18 : 25. Eccl. 9 : 2., כְּמוֹתָהּ כְּפָרָעָה *as thou (art) so (is) Pharaoh*, i. e. thou and Pharaoh are alike, Gen. 44 : 18. Judg. 8 : 18., וְהָיָה כְּעַם כְּכֹהֵן *I (am) as thou (art), my people as thy people, my horses as thy horses*, 1 Kings 22 : 4., וְהָיָה כְּעַם כְּכֹהֵן *and it shall be like people like priest*, Hos. 4 : 9.;* it also denotes a similarity between two objects with respect to any thing predicated concerning them, e. g. כְּלִי-הַעֲדָה כִּנֹּר כְּאַזְרָח *all the congregation shall certainly stone him, a stranger as well as a native*, i. e. be he stranger or native, Lev. 24 : 16. Deut. 1 : 17. 2 Sam. 11 : 25., וְהָיָה כְּנַפֶּשׁ *as the soul of the father, so the soul of the son is mine*, Ezek. 18 : 4.

2. Sometimes an object is specified in an emphatic manner as being the very image or beau ideal of a thing, which is done by prefixing the particle כַּ to the appellation,† e. g. וַיְהִי כְּמַצְחֹק בְּעֵינֵי הַחֲנוּרִי *but he was just as one jesting in the eyes of his sons-in-law*, i. e. he seemed to them to speak merely in jest, Gen. 19 : 14. Num. 11 : 1., מְכַרְהָ כְּיוֹם *as the day*

* Such is the construction of the English proverb, "Like master like man."

† Compare the use of the Greek ὡς and the Latin quàm with superlatives.

לִי אֶת־בְּכֻרְתָּהּ *sell me this very day thy birthright*, i. e. sell it me at once, Gen. 25 : 31, 33. 1 Sam. 2 : 16., בְּבֵיתָּהּ *at home* (there is) *death itself*, Lam. 1 : 20., אִמָּתָה כְּאִישׁ אֱמֶתָה *he was precisely as a man of truth*, i. e. was perfectly true, faithful, Neh. 7 : 2. Occasionally the כ is thus prefixed to particles, e. g. שְׂרִיד כְּמִעֵט *a very small remnant*, Is. 1 : 9. 26 : 20. Ps. 73 : 2.

3. From the idea of likeness arises the use of this particle to signify *in conformity to, according to*, e. g. וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ הֲנוּךְ *and he called the name of the city after* (lit. *according to*) *the name of his son Enoch*, Gen. 4 : 17. 5 : 3. 7 : 5. 18 : 21., הִזָּה לְעֵזֶן הָעָם הַזֶּה כְּגִדְלֵל חַסְדָּהּ *pardon, pray, the iniquity of this people according to the greatness of thy mercy*, Num. 14 : 19., בִּקְשׁ יְהוָה לֹא אִישׁ כְּלִבּוֹ *the Lord has sought himself a man after his own heart*, 1 Sam. 13 : 14. 2 Sam. 3 : 39., כְּפָרֵי מַעֲלָלָיו *to give to a man according to his ways, according to the fruit of his doings*, Jer. 17 : 10. Prov. 24 : 12., לַעֲשׂוֹת כְּרֵצוֹן אִישׁ־וָאִישׁ *to do according to every man's pleasure*, Esth. 1 : 8. Occasionally the particle is prefixed to both nouns, e. g. אִישׁ כְּבִרְכַּת יְהוָה וְגו' *let every man give according to the blessing of the Lord, &c.*, lit. so shall be the gift of each one's hand as is the blessing of the Lord, Deut. 16 : 17.

4. From the same idea is also derived that of likeness or nearness to a given period of time, to a denomination of measure or distance, or to a number ; in which case the preposition may usually be rendered *about*. Thus it is applied,

a. To a period or point of time (see § 1030. 2. a.), e. g. כָּחַם הַיּוֹם *about the heat of the day*, Gen. 18 : 1. 39 : 11. Ex. 11 : 4., כְּעֵת מִנְחַח עֶרֶב *about the time of evening sacrifice*, Dan. 9 : 21., כְּצֵאתִי אֶת־הָעִיר *at my going out of the city*, i. e. when I am gone out, Ex. 9 : 29., כְּשִׁמְעֶכֶם אֶת־הַקּוֹל *at your hearing the voice*, i. e. when you heard the voice, Deut. 5 : 23. Josh. 6 : 20. 1 Sam. 5 : 10. Esth. 5 : 2., כְּשֶׁכֶּב אֲדֹנָי *when my lord the king shall sleep with his fathers*, 1 Kings 1 : 21.

b. To a denomination of measure, e. g. כְּבֵית סֵאתִים זָרַע *about the capacity of two measures of seed*, 1 Kings 18 : 32., כְּאֵיפָה שְׂעִירִים *about an ephah of barley*, Ruth 2 : 17.

c. Or of distance, e. g. כְּשֶׁחַ קֶשֶׁת *about a bow-shot off*, Gen. 21 : 16., כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סְבִיבָה *about a day's journey this way, and about a day's journey that way, round about*, i. e. a circuit of about a day's journey in every direction, Num. 11 : 31., כְּפִשְׁעַ בֵּינִי וּבֵין *about a step betwixt me and death*, 1 Sam. 20 : 3.

d. To a numeral, e. g. כְּמִשְׁלֹשׁ חֳדָשִׁים *about three months after*, Gen. 38 : 24., כְּשֵׁשׁ־מֵאוֹת אֶלֶף רִגְלִי *about six hundred thousand on foot*, Ex. 12 : 37. 32 : 28. 1 Kings 22 : 6., כְּאַלְפִּים אַמָּה *about two thousand cubits*, Josh. 3 : 4., כְּעֶשֶׂר שָׁנִים *about ten years*, Ruth 1 : 4.

§ 1056. When followed by a finite verb, the preposition כִּי is frequently used with the relative particle אֲשֶׁר in most of the senses that have been detailed. The compound particle כִּיאֲשֶׁר is thus employed before a verb expressed or understood :

1. a. To indicate comparison, e. g. כִּיאֲשֶׁר לֹא־זָנְחִיתִים וְהָיוּ *and they shall be as though I had not cast them off*, Zech. 10 : 6., כִּיאֲשֶׁר לֹא הָיִיתִי, אֶהְיֶה *I should have been as though I had never existed*, Job 10 : 19., כִּיאֲשֶׁר לְכֹל הַכֹּל *all things (happen) alike to all*, Eccl. 9 : 2.

b. To indicate agreeableness, conformity, e. g. כִּיאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ *according as God commanded Noah*, Gen. 7 : 9. 1 Sam. 28 : 17., כִּי לֵךְ כָּח לְךָ כִּיאֲשֶׁר תִּאְוָה נַפְשְׁךָ *take for thyself according as thy soul desires*, i. e. as much as thou needest, 1 Sam. 2 : 16., כִּיאֲשֶׁר עָשִׂיתָ יַעֲשֶׂה לָּךְ *according as thou hast done it shall be done unto thee*, Obad. v. 15, 16.; and hence to point out the relation between cause and effect, e. g. כִּיאֲשֶׁר לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה *because thou hast not hearkened to the voice of the Lord*, 1 Sam. 28 : 18., כִּיאֲשֶׁר אֵינָם יוֹדְעִים אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ *because they know not the way of the God of the land*, 2 Kings 17 : 26.

c. To point out the epoch of one event by means of its relation to another, e. g. כִּיאֲשֶׁר הִקְרִיב לְבוֹא מִצְרַיִם *when he had come near to enter Egypt*, Gen. 12 : 11. Deut. 2 : 16. Josh. 4 : 1. Judg. 3 : 18., כִּיאֲשֶׁר הָרִים מֹשֶׁה אֶת־יָדוֹ וְגו' *while Moses held up his hand, &c.* Ex. 17 : 11. 32 : 19., כִּיאֲשֶׁר אָמְרוּ תְּהַלֵּלֵנוּ מֶלֶךְ *when they said, Give us a king*, 1 Sam. 8 : 6., כִּיאֲשֶׁר תֵּלֵךְ אֶל־בֵּית הָאֱלֹהִים *when thou goest to the house of God*, Eccl. 4 : 17. 5 : 3.

2. Sometimes, in comparing two events, כִּיאֲשֶׁר is placed before the first verb, and כֵּן before the second, e. g. כִּיאֲשֶׁר יָעֲנוּ אוֹתוֹ בֶּן יִרְבֶּה *as they oppressed them, so they multiplied*, i. e. the more they oppressed them, the more they multiplied, Ex. 1 : 12., כִּיאֲשֶׁר יִחַנוּ בֶּן יִסְעוּ *as they encamp, so shall they journey*, Num. 2 : 17., כִּיאֲשֶׁר עָשִׂיתִי בְּשִׁלֹּם לִי *as I have acted, so has God requited me*, Judg. 1 : 7.

CHAPTER XVI.

PREDICATIVE PARTICLES.

§ 1057. THE prepositions, of which we have treated in the preceding chapter, consist of certain letters and words employed to indicate the various indirect relations existing between verbs and nouns. We are now about to discuss the nature and uses of another class of particles, namely those used, 1. to qualify the predicate of a proposition, whether it consist of a verb (whence the particle receives the name of *ad-verb*) or of an adjective (see § 709); or, 2. to qualify an entire proposition, or to point out the relation borne by one proposition to another. The former we shall accordingly term *predicative* and the latter *propositional* particles.

§ 1058. The predicative particles, which are simple in their construction, and exercise but little influence on the form of the sentence, will be dismissed with a brief notice, leaving the full developement of their meanings to the lexicographer. The propositional particles, however, whose uses are both manifold and intricate, we shall discuss more at length, following the plan pursued with the prepositions, which is, to ascertain first the primitive force of each particle, and thence to develop its secondary significations.

§ 1059. Predicative particles are such as qualify the predicate of a proposition, 1. with regard to some circumstance of *degree* or *manner* which is not expressed by the verb or adjective itself; 2. with respect to *time*, which is not included in the adjective, or which may not be indicated with sufficient precision by the tenses of the verb; 3. with respect to *place*. We will here detail the principal particles of this kind, remarking on any peculiarities of construction that may seem to call for elucidation.

1. The following adverbs specify the *manner* of an action or state of being.

מְאֹד *very* (§ 663. 1.). It qualifies a verb, e. g. וַיִּחַר לִקְיֹן מְאֹד *and Cain was very wroth*, Gen. 4 : 5. Ex. 14 : 10.; or an adjective, e. g. וַיְהִי טוֹב מְאֹד *and behold (it was) very good*, Gen. 1 : 31. 12 : 14. Num. 11 : 33. It is sometimes emphatically repeated

(see § 824. 2.), thus מְאֹד מְאֹד *exceedingly*, Gen. 7 : 19. Num. 14 : 7. ; or with בְּ prefixed to the first, thus בְּמְאֹד מְאֹד Gen. 17 : 2. Ex. 1 : 7. It also takes the preposition עַד, thus עַד־מְאֹד *exceedingly*, Gen. 27 : 33. 1 Sam. 11 : 15. ; once עַד־לְמְאֹד 2 Chron. 16 : 14.

יְהוּא יַעֲבֹדֶנִּי הַרְבֵּה *much* (§ 662), e. g. יְהוּא יַעֲבֹדֶנִּי הַרְבֵּה *Jehu shall serve him much*, 2 Kings 10 : 18. Eccl. 5 : 11. ; *too much, overmuch*, e. g. אֶל תְּהָרִי אֶל תְּהָרִי *be not righteous overmuch*, Eccl. 7 : 16, 17. ; sometimes accompanied by מְאֹד, thus מְאֹד הַרְבֵּה *very much, exceedingly*, 1 Sam. 26 : 21. Neh. 2 : 2. Other adverbs from the same root and with a like meaning are רַב *much, very*, Ps. 123 : 3. Prov. 26 : 10., רַבָּה Ps. 89 : 8. Job 31 : 34., רַבָּה Ps. 65 : 10. 129 : 2. יוֹתֵר *more*, Eccl. 2 : 15. 7 : 16. Esth. 6 : 6. ; used with adjectives to form the comparative degree (§ 783).

מְעַט *little* (parum), e. g. זָרַעְתֶּם הַרְבֵּה וְהֵבִיא מְעַט *ye have sown much, but bring in little*, Hag. 1 : 6. Job 10 : 20. ; with reference to time, *a little while* (paulisper), e. g. רִמּוּ מְעַט *they are exalted a little while*, Job 24 : 24. Ruth 2 : 7. It is sometimes repeated, thus מְעַט מְעַט *little by little, by degrees* (paulatim), Ex. 23 : 30. Deut. 7 : 22. It frequently takes the preposition בְּ, thus בְּמְעַט *about, within a little, nearly* (see § 1055. 2.), Is. 1 : 9. Ps. 73 : 2., *in a little while, soon*, Ps. 81 : 15. Job 32 : 22.

דִּי constr. דִּי *sufficiency, enough*, as a particle with different prepositions, with all of which it indicates the fitness, correspondence, conformity of one thing to another : thus בְּדִי *on account of, for*, Nah. 2 : 13. Hab. 2 : 13. ; כְּדִי *according to, like*, Deut. 25 : 2. Judg. 6 : 5. ; מְדִי *as often as*, 1 Sam. 18 : 30. 2 Kings 4 : 8.

כָּלָה *wholly, entirely*, Gen. 18 : 21. Ex. 11 : 1. ; כָּלִיל id. Lev. 6 : 15.

טוֹב *well*, 2 Sam. 3 : 13. ; הַיָּטֵב id. Deut. 13 : 15. 17 : 4.

חִנָּם *gratis, gratuitously*, Gen 29 : 15. Ex. 21 : 2., *in vain*, Mal. 1 : 10.

לְבַד *apart, alone*, Ex. 12 : 37. 26 : 9., *only*, Is. 26 : 13. ; מִלְּבַד *besides*, Deut. 4 : 35. It is most frequently employed with pronominal suffixes, thus לְבַדּוֹ *by himself, alone*, Gen. 2 : 18. Num. 11 : 14. Also בְּדִי *alone*, Lev. 13 : 46. ; לְבַדּוֹ id. Num. 23 : 9.

יַחַד *together*, 1 Sam. 11 : 11. 2 Sam. 14 : 16. ; יַחְדָּו id. Gen. 13 : 6. Deut. 12 : 22.

2. Adverbs specifying the *time* of the state or action denoted by the predicate.

עַתָּה *now*, Germ. *jetzt* (lit. *this time*, § 651. note). This adverb always relates to the present time, or time of narration, and hence is often

used antithetically with the particle **אָז** *then*, which has reference to some past or future period, e. g. **כְּכַחִי אָז וּכְכַחִי עַתָּה** *as my strength (was) then, so (is) my strength now*, Josh. 14:11. Is. 48:7. It is occasionally employed as an emphatic introduction to a statement, like the English *now*, Germ. *nun*, e. g. **עַתָּה אֶסְפֶּה יוֹם-אֶחָד** *now shall I perish some day by the hand of Saul*, 1 Sam. 27:1. 1 Kings 12:26.

אָז *then*, referring to a period of time either anterior or subsequent to the time of narration, as is determined by the context: thus, to past time, e. g. **אָז אָמַר שְׁלֹמֹה** *then said Solomon*, 1 Kings 8:12. Cant. 8:10., **וַיִּשִׁיר מֹשֶׁה וְגַם** *then sang Moses, &c.* Ex. 15:1. Josh. 10:12. (see § 967. 1. e. α.); to future time, e. g. **אָז יִדְבְּרוּ** *then let them speak*, Is. 41:1. Mic. 3:4. Ps. 2:5., **אָז נִבְהֻלוּ** *then the chiefs of Edom shall be terrified*, Ex. 15:15. (see § 966. 1. c.). With the preposition **מִן**, thus **מֵאָז** *from that time, since* (Fr. *de-puis, dès*), Josh. 14:10. Is. 45:21. Ruth 2:7.

טָרָם *not yet, before*, always refers to a period antecedent to the action or state denoted by the verb with which it is connected, and which may be either a past or future tense, e. g. **שְׁמוּאֵל טָרָם יָדַע** *Samuel did not yet know the Lord, &c.* 1 Sam. 3:7., **טָרָם תִּירָאוּן מִפְּנֵי יְהוָה אֱלֹהִים** *ye will not yet fear the Lord God*, Ex. 9:30. Sometimes, as the action takes place *after* the period signified by the particle, a future tense is employed in connection with it to denote past time (§ 967. 1. e. α.), e. g. **וַיִּלְנֻ שָׁם טָרָם** *and they passed the night there before they crossed over*, Josh. 3:1. 1 Sam. 3:3, 7. With prepositions: **בְּטָרָם** *before*, lit. *in the time before*, Is. 66:7. Prov. 8:25.; **מִטָּרָם** *from the time before*, Hag. 2:15.

כָּבָר *long ago, already*, Eccl. 1:10. 6:10.

רִאשֹׁנָה *first* (primūm), Gen. 38:28. Lev. 5:8. Num. 2:9., *before, formerly* (priūs), Dan. 11:29. With prepositions: **בְּרִאשֹׁנָה** *in the first place, first*, Num. 10:13, 14. Deut. 13:10., *at first, before*, Gen. 13:4.; **לְרִאשֹׁנָה** *at first, formerly*, Judg. 18:29.

לְפָנִים *formerly, of old*, Judg. 3:2. Job 17:6. (see § 1050. I. 2. b.); *so too* קָדָם Jer. 30:20.

אַחֵר *after*, Lev. 14:43. Num. 6:29., *afterwards*, Hos. 3:5. (see § 1051. I. 2.). With the relative particle **אֲשֶׁר**, thus **אַחֲרֵ-אֲשֶׁר** *after that* (postquam), Ezek. 40:1., oftener plural **אַחֲרֵ-אֲשֶׁר** (§ 904. 2.); with **כֵּן**, thus **אַחֲרֵ כֵּן** *afterwards* (postea), Lev. 14:36. 1 Sam. 10:5., oftener plur. **אַחֲרֵ-כֵּן** Judg. 16:4. 1 Sam. 9:13.

הַמּוֹל or אֶתְמוֹל (§ 80) *yesterday*, Ps. 90 : 4. ; but usually in connection with the word שֶׁלֹּשׁ *the day before yesterday* (§ 664. 1.), to signify past time in general, thus שֶׁלֹּשׁ הַמּוֹל or שֶׁלֹּשׁ אֶתְמוֹל *heretofore, formerly*, Gen. 31 : 5. 1 Sam. 4 : 7.

הַיּוֹם *to-day* (§ 722), Gen. 4 : 14. 2 Kings 6 : 28., *at this time, now*, Deut. 1 : 39. Judg. 21 : 6. ; כִּי־יוֹם *at this day, to-day*, Gen. 25 : 31. 1 Kings 1 : 51. : יוֹמָם *by day*, Ex. 13 : 21, 22. Deut. 1 : 33. Josh. 1 : 8. ; בְּיוֹמָם *id.* Neh. 9 : 19.

הַלַּיְלָה *to-night*, Gen. 19 : 5, 34. ; לַיְלָה *by night*, Ex. 13 : 21, 22. Lev. 8 : 35.

בֶּקֶר *in the morning* (mane), Ex. 16 : 7. Ps. 5 : 4. ; הַשָּׁכֶם *early in the morning*, Prov. 27 : 14. : עֶרֶב *in the evening* (vespere), Ex. 16 : 6.

מָחָר *to-morrow*, 1 Sam. 20 : 5. 2 Kings 6 : 28.

לְעוֹלָם *to eternity, for ever, always*, 1 Kings 1 : 31. Ps. 5 : 12. ; frequently in the phrase וְעַד לְעוֹלָם *for ever and ever*, Ex. 15 : 18. : מֵעוֹלָם *from eternity, of old*, Gen. 6 : 4. Is. 63 : 16. Prov. 8 : 23. Also לְנֶצַח *for ever*, Ps. 9 : 7, 19. Job 4 : 20. 14 : 20. ; and תָּמִיד *always, continually*, Ps. 16 : 8. 34 : 2.

עוֹד *again*, Gen. 4 : 25. Deut. 13 : 17. 1 Sam. 10 : 22., *furthermore, yet more*, Gen. 8 : 10. 1 Sam. 18 : 29.

מֵהֵר *quickly, soon*, Ex. 32 : 8. Deut. 4 : 26. Ps. 143 : 7. ; מְהֵרָה *id.* Deut. 11 : 17. Judg. 9 : 54.

פְּתָאֵם *suddenly*, Num. 12 : 4. Josh. 10 : 9. 11 : 7.

3. Adverbs qualifying the predicate with respect to *place*.

שָׁם *there*. 1. *a.* This particle signifies rest *in a place*, when it is equivalent to the English *there*, Gen. 2 : 12. 12 : 7. 13 : 4. &c. ; it is sometimes repeated antithetically, thus שָׁם—שָׁם *here—there*, Is. 28 : 10. *b.* It is also used to indicate motion *to a place*, signifying *thither*, Deut. 1 : 37. Judg. 18 : 3. 1 Sam. 2 : 14. ; but in this case it usually receives הַ directive, thus שָׁמָּה (§ 643) Gen. 19 : 20, 22. 24 : 8. 39 : 1. &c. : with the prep. מִן it signifies motion *from a place*, thus מִשָּׁם *thence*, Gen. 11 : 8, 9. All these forms acquire a relative force by connecting them with אֲשֶׁר (see § 903). 2. Sometimes it is applied, like the Latin *ibi*, to time ; in which case it corresponds to the English *then*, Ps. 14 : 5. 132 : 17.

כֹּה *here* (contr. for כֹּהֵר = כֹּהֵר *in this place*), Num. 22 : 8. 1 Sam. 23 : 3., *hither*, 1 Sam. 16 : 11. Job 38 : 11. ; with the prep. מִן it is antithetically repeated, thus מִכֹּה — מִכֹּה *on this side — on that side* (see § 1046. IV. 1.), Ezek. 40 : 10, 12. Also כֹּה *here* (contr. for כֹּהֵר *at this place*), Gen. 31 : 37., with reference to manner,

like *this, thus*, Ex. 3 : 15. ; repeated כֹּה וְכֹה *here and there*, in every direction, Ex. 2 : 12., and in antithesis with כֹּה, thus כֹּה—כֹּה *here—there*, Gen. 22 : 5. ; with prepositions, בְּכֹה *in this wise, thus*, 1 Kings 22 : 20.

הֵנָּה *hither* (formed like its opposite שָׁמָּה by the addition of ה directive), Gen. 45 : 8. Josh. 3 : 9. ; applied also to time, signifying *hitherto*, 1 Sam. 7 : 12. ; repeated הֵנָּה וְהֵנָּה *hither or thither*, in any direction, Josh. 8 : 20. So too הֵלֶם *hither*, Ex. 3 : 5. Judg. 18 : 3.

הֵלָּא *further off*, Gen. 19 : 9., וְהֵלָּא מִמֶּנּוּ *beyond thee*, opposed to מִמֶּנּוּ *on this side of thee*, 1 Sam. 20 : 21, 22. ; with the preposition מִן, thus מִהֵלָּא *beyond*, Amos 5 : 27. (see § 1046. IV. 1.).

§ 1060. The remaining specifications of place, with regard either to rest or motion, are made by means of nouns with ה directive (see § 642, *et seqq.*), or by prepositions employed adverbially. The following are the most common :

מִמַּעַל *above* (§ 1046. IV. 1.), Deut. 5 : 8. Amos 2 : 9. ; מֵעֵלָּה *upwards*, 1 Sam. 9 : 2. 1 Kings 7 : 31., לְמַעַל *id.* Is. 7 : 11. Prov. 15 : 24., מִלְּמַעַל *above*, Gen. 6 : 16. Ex. 25 : 21.

מִתַּחַת *beneath*, Ex. 20 : 4. Judg. 7 : 8. ; מֵטָחָה *below, downwards*, Deut. 28 : 43. Prov. 15 : 24. ; לְמֵטָחָה *id.* Eccl. 3 : 21. ; מִלְּמֵטָחָה *beneath*, Ex. 26 : 24. 39 : 20.

קִדְּמָה *before, in front*, Ps. 139 : 5., *forwards*, Job 23 : 8. ; מִקְּדָם *in front*, and hence, as the Orientals in naming the points of the compass place the face towards the east, *eastwards, on the east*, Gen. 2 : 8. Is. 9 : 11.

אֲחֹרֵי *backwards*, Gen. 49 : 17. Ps. 139 : 5. ; מֵאַחֲרֵי *on the west* (see קִדְּמָה), Is. 9 : 11. ; אֲחֹרֵי *backwards*, Gen. 9 : 23. 1 Sam. 4 : 18.

יְמִינָה *to the right*, Num. 20 : 17. 22 : 26. Job 23 : 9. ; לְיָמִין *id.* Ps. 45 : 10. Neh. 12 : 31. ; עַל־יְמִינָה *id.* Job 30 : 12. ; מִיְּמִינָה *on the right*, 1 Kings 7 : 39., *on the south*, 1 Sam. 23 : 19.

שְׂמָאלָה *to the left*, Num. 20 : 17. 1 Sam. 6 : 12. ; לְשְׂמָאלָה *id.* ; מִשְׂמָאלָה *on the left*, 1 Kings 7 : 49., *on the north*, Gen. 14 : 15.

סָבִיב *round about*, Ex. 19 : 12. Lev. 1 : 5, 11. ; repeated סָבִיב סָבִיב *id.* Ezek. 37 : 2. 2 Chron. 4 : 3.

CHAPTER XVII.

NEGATIVE AND AFFIRMATIVE PARTICLES.

§ 1061. We now come to treat of the propositional particles, or those which are employed to qualify an entire proposition (§ 1057). Of these some make the qualification independently of any other sentence, and such for the most part are the negative and affirmative particles; others again serve to qualify one proposition by pointing out some relation which it bears to another. As the powers and uses of these particles are of great variety and importance, and have a marked influence on the entire structure of the language, we shall discuss them somewhat in detail, beginning with those of the kind first mentioned, viz. the particles of negation and affirmation.

Particles of Direct Negation.

אֵין none, no.

§ 1062. The particle אֵין constr. אֵין is originally a noun of negation signifying *non-existence*, *nothing*, and is thus the direct converse of יֵשׁ *existence* (§ 698).*

1. Hence it is used to predicate non-existence absolutely, e. g. אֵין בְּאֶרֶץ כְּנָעַן *there was nothing in the ark, except, &c.* 1 Kings 8 : 9., אֵין לוֹ *if he have nothing*, lit. si nihil sit ei, Ex. 22 : 2., אֵין לְהוֹסִיף *there is naught to add to it, and naught to take from it*, Eccl. 3 : 14.; or else to deny the existence of some particular object or kind of object referred to, e. g. רְאֵה לְאֹרֶךְ יָמֶיךָ *let it look for light, and let there be none*, Job 3 : 9., כִּי־אֵין זֶה לְךָ *for there is none besides thee*, Ruth 4 : 4.

2. It is connected with a noun or with an attributive used instead of a noun (§ 737. 1.), to deny the existence of the object denoted by

* It is used as a noun in the following instance: אֵין פֶּקֶד אָפִי *his anger punishes nothing*, i. e. no crime, Job 35 : 15.

such noun or attributive; and is thus equivalent to the English negative *no* with the substantive verb (§ 698. 2. a.).

a. When employed in this manner, the particle may be and usually is placed first, e. g. *אֲשֶׁר אֵין מַיִם* *where there was no water*, Deut. 8:15., *אֵין מֶלֶךְ בְּיִשְׂרָאֵל* *there was no king in Israel*, Judg. 21:25., *אֵין אֱלֹהִים* *there is no God*, Ps. 10:4.; *וְאֵין פֹּתֵר אוֹתָם* *and there was none that could interpret* (lit. *none interpreting*) them, Gen. 41:8. Lev. 26:6., so *וְאֵין סָגַר* *and none shall shut*, Is. 22:22. When repeated, it is equivalent to *neither—nor* with the verb *to be*, e. g. *אֵין לֶחֶם וְאֵין מַיִם* *there is neither bread nor water*, Num. 21:5. Is. 3:7., *אֵין יָצָא וְאֵין בָּא* *none went out, and none came in*, lit. *there was neither outgoer nor incomer*, Josh. 6:1. 1 Sam. 26:12.

b. Or the particle may be put last, e. g. *וְלֶחֶם אֵין בְּכָל־הָאָרֶץ* *and there was no bread in all the land*, Gen. 47:13., *וּמַיִם אֵין לְשִׁתּוֹת* *and there is no water to drink*, Num. 20:5., *וְכֹחַ אֵין לְלָדָה* *and there is no strength to bring forth*, Is. 37:3.; *וְרִדָּה אֵין* *when there is none pursuing*, Lev. 26:37.

3. a. This particle is sometimes placed before a noun like the English *no*, the two together expressing the absence or want of whatever such noun denotes, e. g. *אֵין אִישׁ* *no man, no one, nobody* (comp. Lat. *nemo* = *ne homo*, Germ. *nie-mand*), Gen. 31:50. Judg. 19:15. Jer. 12:11., *אֵין אֶחָד* *not one, none*, Ps. 14:3. Dan. 10:21., *אֵין דָּבָר* *no thing, nothing*, Ex. 5:11. Jer. 38:5., *אֵין כֵּל* *not any thing, naught*, Num. 11:6. 2 Sam. 12:3. Eccl. 1:9.

b. It is hence employed with a noun to deny the existence of the object denoted by it with reference to the rest of the proposition, or in other words, to signify the exclusion of such object from the statement made, in which case it is equivalent to the English *without*, e. g. *וְהָיְתָה הָיָה אֵין כֶּסֶף* *she shall go forth freely without money*, i. e. without paying any thing, Ex. 21:11., *אֵין בְּנֵי־יִשְׂרָאֵל* *for the children of Israel shall remain many days without a king, and without a prince, and without a sacrifice, &c.* Hos. 3:4., *אֵין־אִיל* *I am like a man without strength*, Ps. 88:5. Lam. 5:3., *בְּמַת־שָׁקֶר* *אֵין אִישׁ מִתְהַלֵּל* *(as) clouds and wind without rain (is) he who boasts of a false gift*, Prov. 25:14.

4. The negative particle *אֵין* is also used to deny a quality predicated by means of an adjective, participle, or verb. In this case the subject of which the predication is made, and to which the particle refers, must always be represented by a pronoun connected to the latter in the form

of a suffix (see § 682. 4.), e. g. *הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה* *beasts that are not clean*, Gen. 7 : 8. (*אֵינָנָה* equivalent to *לֹא* v. 2.), *וּפִרְסָהּ אֵינָנָה* *but it does not divide the hoof*, Lev. 11 : 4, 26. Deut. 21 : 18., *וְהַסֵּבֶה אֵינָנָה* *but the bush was not consumed*, Ex. 3 : 2.

5. This particle is sometimes employed to signify in brief the converse of an entire previous clause, e. g. *הָבֵה לִי בָנִים וְאִם־אֵינָן מָתָה* *give me children; for if not* (i. e. if thou do not give me children), *I die*, Gen. 30 : 1., so *הֲיֵשׁ יְהוָה בְּקִרְבֵּנוּ אִם־אֵינָן* *is the Lord among us, or not?* Ex. 17 : 7. Judg. 4 : 20., *אִם־תִּרְאֶה אֹתִי לָקֵחַ מֵאֶתֶּךָ יְהוָה* *if thou see me taken* (i. e. when I am taken) *from thee, it shall be so to thee; but if not, it shall not be* (so), 2 Kings 2 : 10.

6. a. As space is a necessary accident of every object, and as that whose existence is denied cannot have any relation to space, the negative *אֵין* used to effect such denial is also adopted as an interrogative particle of place, equivalent to the English *where?* in which case it does not as usual make a direct negation, but only expresses a doubt, thus *אֵין* *is it not? = where is it? = where?* It is employed in this sense with the preposition *מִן*, thus *מֵאֵין* *wherefrom? whence?* e. g. *מֵאֵין בָּאתֶם* *whence come ye?* Gen. 42 : 7. 2 Kings 5 : 25. Is. 39 : 3. Ps. 121 : 1., *הֲיֵהָ לִכְלֵהֶעַם הָזֶה מֵאֵין* *whence should I have flesh to give to all this people?* Num. 11 : 13.; this is also used indefinitely with reference to a preceding verb, e. g. *וְלֹא יָדַעְתִּי מֵאֵין הָפְרוּ* *and I knew not whence they (were)*, Josh. 2 : 4.

b. The particle *אֵין* appears by itself in this sense only after the rejection of the final liquid *ן*, when it assumes the form *אֵי* constr. *אֵי* *where?** e. g. *אֵי הִבֵּל אָחִיךָ* *where (is) Abel thy brother?* Gen. 4 : 9. Deut. 32 : 37.; also used indefinitely, e. g. *רְאֵה אֵי־הַנִּיחִי הַמֶּלֶךְ* *see where the king's spear (is)*, 1 Sam. 26 : 16. It usually receives a pronominal suffix (see § 682. 5.), e. g. *אֵיכָה* *where (art) thou?* Gen. 3 : 9., *אֵיךְ* *where (is) he?* meaning, he is nowhere, no longer exists, Job 14 : 10., *אֵימָה* *where are they?* Is. 19 : 12.

* In two instances we find this particle with the form *אֵי* closely connected to a noun or adjective as a privative particle equivalent to the English *in, un, dis*, e. g. *וַיִּקְרָא לְנֶעֱר אֵי כְבוֹד* *and she called the child Ichabod*, lit. no-honour, dishonour, 1 Sam. 4 : 21., *וְיָמִיט אֵי־יָדָיו וְיִמְלֵט בְּרַחֲמֵי* *he shall deliver the impure, and they will be delivered through the pureness of thy hands*, Job 22 : 30. In Ethiopic the particle *ኣ* (= *אֵי*) is commonly used for the same purpose; as is also the Rabbinic *אי*, thus *אי אפשר* *impossible*.

לֹא, אֵל not.

§ 1063. As אֵין can be used only to deny existence with reference to an object designated by a noun, so on the contrary the negative particles לֹא and אֵל can be connected only with a verb, an attributive, or a noun used attributively, to deny or forbid the occurrence of an event or the existence of a state of being.

§ 1064. 1. *a.* The peculiar characteristic of the negative power of לֹא is its objectivity. It is applied to the predicate absolutely, without reference either to the state of mind of the author of the proposition or to any preceding sentence; and thus it directly negatives a statement made by a verb in either of the two absolute tenses, which in general it immediately precedes: * with the absolute past, e. g. וְלֹא־יָשָׁב שָׁיב and she returned to him again no more, Gen. 8 : 12., וְיָקָרְרוּ and they saw not their father's nakedness, 9 : 23., וְלֹא־יָדַעְתָּ לָמָּה לֹא־הִגַּדְתָּ לִּי וְגו' why didst thou not tell me, &c. 12 : 18. 13 : 6. 15 : 16. 16 : 1., &c.; with the absolute future, e. g. לֹא אֶסָּף לְקַלֵּל עוֹד I will no more again curse the earth, Gen. 8 : 21, 22., וְלֹא־יִכָּרֵת כָּל־בָּשָׂר עוֹד all flesh shall not again be destroyed, 9 : 11, 15., &c. Sometimes, for the sake of emphasis, one or more words are inserted between the particle and its verb, e. g. יְיָ לֹא־אָתָּה שְׁלַחְתָּם אֵתִי הֵנָּה ye did not send me hither, or, it was not ye that sent me hither, Gen. 45 : 8. 1 Sam. 8 : 7., 'לֹא בְגִבּוֹרַת הַסּוּס יִהְיֶה רִצּוֹן וְגו' not in the strength of the horse does he delight, Ps. 147 : 10. It may also be employed to express the converse of an entire preceding clause, e. g. הֲתִשְׁמַר מִצְוֹתָי אִם־לֹא whether thou wouldst keep his commandments, or not, Deut. 8 : 2.

b. The absolute nature of the negation expressed by this particle causes it to be employed in making emphatic prohibitions (see § 996. 1. *b.* 2. *b.*), e. g. לֹא תִרְצַח וְגו' do not kill, &c., Deut. 5 : 17. &c., לֹא יִקָּשֶׁה בְּעֵינֶיךָ let it not seem hard to thee, lit. let it not be hard in thine eyes, 15 : 18. &c.

2. The particle לֹא is also connected with an adjective or with a noun used as an adjective, in the quality of a privative equivalent to the English *un*, *in*; this negatives the quality denoted by such adjective or noun, but does not like אֵין deny the very existence of the object (see § 1062. 2. *a.*), e. g. וְלֹא חָכָם נָבָל עִם a people foolish and unwise, Deut. 32 : 6. Hos. 13 : 13. (וְאֵין חָכָם would mean, and there is no wise

* But it can never appear with a relative tense (see §§ 977. 1. *c.*, 987. 3.).

one), *לֹא־חַסִּיד unmerciful*, Ps. 43 : 1., *לֹא־עֲצוּם feeble*, lit. not strong, impotent, Prov. 30 : 26. ; *לֹא־אֱלֹהִים a no-god*, coll. *idols*, Germ. *Abgötter*, 32 : 17, 21. (*אֵין אֱלֹהִים there is no God*), *לֹא־עֵץ a no-wood*, i. e. that which is not a stock, hence a living being, a man, Is. 10 : 15., *לֹא־אָחָד no one, nobody*, Job 14 : 4. (equivalent to *אֵין אָחָד*, § 1062. 3. a.).

3. This particle occasionally takes the preposition *בְּ* before nouns, thus *בְּלֹא*, to indicate its relation to a preceding verb, e. g. *בְּלֹא עֲדִנְךָהָּ not in the time of her separation*, i. e. beyond the time, &c. Lev. 15 : 25. Job 15 : 33., *בְּלֹא כֶסֶף not with money*, i. e. without money, Is. 55 : 1., *בְּלֹא מִשְׁפָּט not with justice*, i. e. unjustly, Ex. 22 : 29. Deut. 32 : 21. ; and in like manner *לְ*, e. g. *לֹא־אֱלֹהִים אֱמֶת וְגו' without the true God*, &c. 2 Chron. 15 : 3. ; and also *כִּי*, e. g. *וְהָיָה כִּי לֹא־הָיָה and they shall be as though they had not been*, Obad. v. 16.

§ 1065. 1. The particle *אֵל* differs from *לֹא* in being more subjective in its nature, as it always has reference to the state of mind of the author of the proposition in which it is contained. It is accordingly employed only when the speaker wishes to signify that the negation made by him is the result of his own wish or determination. Now as a dependent proposition of this sort can relate only to an action not yet performed, this particle appears with no tense but the absolute future,* either in its full form (§ 996. 1. b. 2. b.), or as apocopated (§§ 1004. 1., 1005.) : † and then it expresses an earnest deprecation, e. g. *אֵל־אֲבוֹשָׁה אֲלִי־עֲלֵצוּ אֹיְבָי לִי let me not be ashamed, let not my enemies triumph over me*, Ps. 25 : 2., *בְּנִי אֲלִי־לֶךְ בְּדֶרֶךְ אֲתָם my son, walk not in the way with them*, Prov. 1 : 15., which is sometimes strengthened by the precative particle *נָא* never employed with *לֹא*, e. g. *אֲלֵנָּא 'וְגו' תְּהִי מְרִיבָה וְגו' pray, let there not be strife, &c.* Gen. 13 : 8. 18 : 3. ; and occasionally a prohibition, e. g. *אֲלִי־תִפְרְעוּ רָאשֵׁיכֶם uncover not your heads*, Lev. 10 : 6., *אֵל תּוֹסֵף דִּבֶּר אֵלַי עוֹד speak to me no more*, Deut. 3 : 26.

2. When the verb to which the negative applies would be the same as that of a preceding affirmative clause, it may be omitted (§ 1011. 2.), e. g. *דְּרִשְׁטוּב וְאֲלֵרַע seek good, but (seek) not evil*, Amos 5 : 14.

* In the following instance, however, it is found with the absolute past form : *אֵל פָּשַׁעְתֶּם הַיּוֹם ye have not made an attack to-day ?* intimating a hope that they had not, 1 Sam. 27 : 10.

† On account of the subjective nature of this particle, the speaker dwells on it emphatically, which gives rise to the apocopation of the following verb ; but with the objective particle *לֹא* this is not the case (§ 1004. 1. note).

Prov. 8 : 10., אַל בְּתָרִי *do not* (wait), *my daughters*, Ruth 1 : 13. ; or the verb of existence may be understood, e. g. אַל־טַל וְאֶל־מָטָר עָלֶיכֶם (let there be) *neither rain nor dew upon you*, 2 Sam. 1 : 21. This particle is even employed as a noun to signify *nothingness, naught*, e. g. וְיָשָׁם לְאֵל מְלָחִי *and will make my speech naught*, i. e. of no account, Job 24 : 25.

אֵם, בְּלִצְרִי, בְּלָחִי, בְּלִי, בַּל.

§ 1066. The emphatic particle בַּל* is used in poetry either to make a direct negation, or to represent the non-performance of one action as depending on another.

1. This particle makes an emphatic negation with either of the two absolute tenses; and is equivalent to the English *not, surely not, not at all*: thus with the absolute future, which is most frequently the case, e. g. בְּלִי־חַיִּי *they shall surely not live*, Is. 26 : 14. 43 : 17. Hos. 7 : 2., בְּלִי־לֵוֶן *he abides not at all*, meaning, he utterly departs, perishes, Ps. 49 : 13. 140 : 11, 12. 141 : 4., צְדִיק לְעוֹלָם בְּלִי־מוֹט *the righteous shall never be removed*, Prov. 10 : 30. ; with the absolute past, e. g. אֲלֹהִים בַּל יָדְעוּם *gods whom they knew nothing of*, Deut. 32 : 17. Ps. 147 : 19. It is likewise found construed with an adjective, e. g. חֲכָמִים בְּמִשְׁפָּט בְּלִי־טוֹב (it is) *by no means good to have respect to persons in judgment*, Prov. 24 : 23.

2. It is also employed in representing an action as performed in order that another may not take place, when it is equivalent to *that not*: it appears in this manner with the future tense, e. g. בְּלִי־קָמוּ וְיָרְשׁוּ אֶרֶץ *that they may not rise and possess the land*, Is. 14 : 21., בְּלִי־שָׁתוּן *that they might not drink*, Ps. 78 : 44. ; and occasionally with the preterite, e. g. בְּלִי־נִמְוֹטִי מַעַמִּי *that my steps may not slip*, Ps. 17 : 5.

§ 1067. When the negative particle בַּל is closely connected to a following noun for the purpose of denying the existence of that which

* This and its cognate particles are usually considered as derived from the root בָּלָה *to perish, come to naught*, by dropping the final radical ה, or by changing it into the vowel letter ו or its hardened form ח. We would suggest, however, that their origin may be found in a union of the preposition ב with the negative particle אַל thus בְּאַל (equivalent to בְּלֹא, which see, § 1064. 3.) = בְּאֵל (§ 88 : 3.) = בַּל *not with, without*. Compare the compound Ethiopic negation ከል *it is not, not* (comp. of neg. ከል *not* and ስ *is*), never employed without the verb *to be*.

such noun denotes, it generally takes the termination יָ. * In consequence of this addition to the end of the word, its first vowel is rejected; which gives rise to the form בְּלִי signifying *without* (see § 1066. note).

1. *a.* This particle is construed with a noun, e. g. מִלְאֵי קִיא צָאָה בְּלִי מְקוֹם *they are full of vomit and filthiness without a (clean) place*, Is. 28 : 8., יִשְׁעָה אָחוּ בְּלִי-מַיִם *can the flag grow without water?* Job 8 : 11. With the compound expression thus formed a preceding noun may be put in construction, e. g. בְּנֵי בְּלִי-שֵׁם *sons of namelessness*, i. e. persons of no name or note, common persons, Job 30 : 8.

b. Or with a passive participle, to intimate a lack of the attribute which it denotes, e. g. בְּלִי מְשִׁיחַ בַּשָּׁמֶן *one without (being) anointed with oil*, i. e. not anointed, 2 Sam. 1 : 21., עָגָה בְּלִי הַפְּיָכָה *a cake without (being) turned*, i. e. not turned, Hos. 7 : 8., בְּלִי נִשְׁמָע קוֹלָם *without their voice (being) heard*, i. e. where their voice is not heard, Ps. 19 : 4.

c. Or with the subject contained in a verb, which is generally explained as an ellipsis of the relative (see § 810), e. g. בְּלִי הַגִּיד לוֹ *without (that) he had told him*, i. e. without his telling him, Gen. 31 : 20., בְּלִי דֹחֵף *without (that) one hinders*, i. e. with no one to prevent it, Is. 14 : 6. Job 41 : 18.

2. As בְּלִי is thus always closely united to the following word, it may receive, like לֹא construed with nouns (§ 1064. 3.), a prepositional letter, to indicate more distinctly its relation to the preceding part of the preposition. Thus it appears,

a. With בְּ, thus בְּבִלִי, e. g. רֹצֵחַ אֲשֶׁר יִרְצֶחַ אֶת-רֵעֵהוּ בְּבִלִי-דַעַת *the slayer who kills his neighbour without knowledge*, i. e. unwittingly, unintentionally, Deut. 4 : 42. 19 : 4. Josh. 20 : 3., בְּבִלִי-דַעַת מִלִּין יִכְבֵּר *he multiplies words without knowledge*, Job 35 : 16. 36 : 12.

b. With לְ, thus לְבִלִי, e. g. פָּעְרָה פִּיהָ לְבִלִי-חֶק *she has opened her mouth without measure*, Is. 5 : 14., יָחַעוּ לְבִלִי-אֵכָל *they wander without food*, Job 38 : 41.

c. With מִן, thus מִבְּלִי, e. g. מִבְּלִי יָכֹלֶת יְהוָה *from the Lord's lack of ability*, i. e. because he was not able, Deut. 9 : 28., גָּלָה עַמִּי מִבְּלִי-דַעַת *my people go into captivity through want of knowledge*, Is. 5 : 13. Ezek. 34 : 5., אִם אֶרְאֶה אוֹיֵב מִבְּלִי לְבוּשׁ *if I have seen any one perishing for want of clothing*, Job 31 : 19. This is rendered more emphatic by

* Compare the Persian construct ending in *i* (§ 828. note) and a number of instances in Hebrew where a noun in construction takes the same connecting vowel, e. g. שְׁכֵנִי סָנָה Deut. 33 : 16., מְלִכִי-צָרָק Ps. 110 : 4. (see § 82. 4.), which perhaps may be considered as vestiges of an ancient construct state.

the addition of the negative **אין**, e. g. **הַמִּבְלִי אֵין־קְבָרִים בְּמִצְרַיִם** (is it) *because there were no graves at all in Egypt?* Ex. 14: 11. 2 Kings 1: 3, 6, 16.

3. This particle in the following instances is compounded with a noun into one word, thus **בְּלִיעֵל** (comp. of **בְּלִי** and **יעֵל**) *without usefulness*, i. e. worthlessness, wickedness, e. g. **בְּנֵי־בְלִיעֵל** *sons of wickedness*, i. e. wicked men, Deut. 13: 14. 1 Sam. 1: 16.; also **בְּלִימָה** (comp. of **בְּלִי** and **מָה**) *without any thing, nothing*, e. g. **הָאֵלֹהִים אֶרֶץ עַל־בְּלִימָה** *he hangs the earth upon nothing*, Job 26: 7.

§ 1068. The negative particle **בְּלִי** is further extended by the insertion of the feminine termination **ת** (§ 494. I. 2.) before the annexed **י**; and as this letter necessarily assumes the final vowel **יַ**, it gives rise to the form **בְּלִיתִי**, which by § 104. 4. *b.* becomes **בְּלִיתִי**. This particle, like **בְּלִי**, is always construed with the following word, to signify the absence or want of that which it denotes; though with this difference, that while the latter is found in independent propositions, the former is used only to express a negation depending in some manner on what precedes.

1. *a.* The particle **בְּלִיתִי** signifying *without, except* is thus employed with a following noun, to exclude from the proposition that which such noun denotes, e. g. **מִכַּת בְּלִיתִי סָרָה** *chastisement without ceasing*, Is. 14: 6., **אֵין לָנוּ לַיהוָה לְבָדוּ בְּלִיתִי לַיהוָה יִחָדָם** *whoso sacrifices to any god except Jehovah alone shall be destroyed*, Ex. 22: 19., **אֵין כֹּל בְּלִיתִי הַמָּן** *there is nothing except the manna*, Num. 11: 6.; with **אִם** added, e. g. **זֶה אֵין אֶל־חֶרֶב אֲסִיחָב גִּדְעוֹן** *this is no other than the sword of Gideon*, Judg. 7: 14. Amos 3: 4. And also with personal pronouns in the form of suffixes, e. g. **בְּלִיתִי** *without me*, Hos. 13: 4., **בְּלִיתֶּךָ** *except thee*, 1 Sam. 2: 2.

b. In a few instances it is construed with verbs (see § 1067. 1. *c.*), e. g. **עָרַבְתִּי הַשָּׂאִיר לֹא שָׁרִיד** *until he left them not a remnant*, lit. until it was without that he left them a remnant, Num. 21: 35., **בְּלִיתִי אֲסִיר כָּרַע תַּחַת אֲסִיר** *except (that) they shall bow down under the prisoners*, Is. 10: 4. (some render, "without me they shall bow down," &c.).

2. The particle **בְּלִיתִי** like **בְּלִי**, occasionally receives a prefixed preposition, to show its relation to what precedes. It appears,

a. With **לִ**, thus **לְבִלִיתִי**, e. g. **אֲשֶׁר צִוִּיתִיךָ לֹא־לֶמֶסֶנּוּ** *which I commanded thee not to eat of it*, i. e. of which I commanded thee not to eat, Gen. 3: 11., so **אֲשֶׁר־יַעֲשֶׂה בְּזִדּוֹן לְבִלִיתִי שָׁמַע אֶל־הַכֹּהֵן** *the man who acts presumptuously, so as not to hearken to the priest*, Deut. 17: 12, 20. (see § 1029).

b. With *מִן*, thus *מִבְּלִי יְהוָה לְהָבִיא וּג'*, e. g. *from the Lord's not being able to bring, &c.*, i. e. because he could not bring, Num. 14 : 16., *מִבְּלִי שִׁבְעִתָּךְ* *from thy (being) without satiety*, i. e. because thou wast insatiable, Ezek. 16 : 28.

§ 1069. The particle *בְּלֵעָדִי* (comp. of *בֹּל* *not* and *עָדִי* *till, to*) is used to signify that the proposition does not extend to that which is denoted by the word or the suffix with which it is construed; hence it is equivalent to *except, without*.

1. a. It appears most frequently with a pronominal suffix, e. g. *בְּלֵעָדִי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים* *without myself* (i. e. *myself being excepted*) *only what the young men have eaten*, Gen. 14 : 24., *בְּלֵעָדֶיךָ לֹא יָרִים אִישׁ אֶת־יָדוֹ* *without thee no man shall raise his hand*, 41 : 44.

b. In the following instance it is construed with a verb, having reference to its object understood, e. g. *בְּלֵעָדִי אֲחֻזָּה אֶת־הָרָגְנִי* *besides* (what) *I see* (meaning, *those things which I do not perceive, know*) *teach thou me*, Job 34 : 32.

2. This particle takes the prefixed preposition *מִן*, when *ב* resumes its original (-), thus *מִבְּלֵעָדִי מִזְבֵּחַ מִזְבֵּחַ לָכֶם מִבְּנִיתְכֶם* *by your building for yourselves an altar besides the altar of the Lord*, Josh. 22 : 19. 2 Sam. 22 : 32., *אֵין אֱלֹהִים מִבְּלֵעָדִי* *there is no God besides me*, Is. 45 : 21.

§ 1070. The word *אָפֶס* is originally a noun meaning *cessation, annihilation, nothing*, e. g. *וְכָל־שָׂרֵיהֶּ יֵהְיוּ אָפֶס* *and all her princes shall be naught*, Is. 34 : 12. 46 : 9. Amos 6 : 10.; and also in the augmented form *אֶפְסִי*, e. g. *אֲנִי וְאֶפְסִי עוֹד* (there is) *myself and nothing more*, i. e. I am alone, Is. 47 : 8, 10. Zeph. 2 : 15. (or the final *י* may be considered as the pronoun of the first person singular, and the passage rendered, "there is *myself*, and *besides me* what more?" It is often used adverbially: thus,

1. It is placed before a noun or pronoun to attach the idea of exclusiveness to the objects they denote, meaning *nothing but, only*, e. g. *אָפֶס אֶת־הַדָּבָר אֲשֶׁר אֲדַבֵּר* *nothing but the word that I shall speak*, i. e. only the word, &c. Num. 22 : 35. 23 : 13. Is. 45 : 14.; also with a following *כִּי*, thus *כִּי אָפֶס* *only that, however*, e. g. *אָפֶס כִּרְעִזוּ הָעָם* *however, the people (are) strong*, Num. 13 : 28. Deut. 15 : 4. Judg. 4 : 9.

2. The meaning of this particle also is modified by means of the prefixed preposition *בְּ*, thus *בְּאֶפֶס* *without* (= *בְּלֹא* § 1064. 3.), e. g. *וַיִּכְלֹ בְּאֶפֶס תְּקִינָה* *and they pass away without hope*, Job 7 : 6. Dan. 8 : 25., *אֵשׁ בְּאֶפֶס עֵצִים תִּכְבֶּה* *without wood the fire goes out*, Prov. 26 : 20.

Particles of Limitation.

אֵלֶם, אֶבֶל, אֵךְ, רַק.

§ 1071. The particle *רַק* *only* is used to limit the scope of a proposition, by indicating some person or thing or some individual action to which alone it refers. It is placed,

1. Before a noun or pronoun to point out the subject or object concerning which the proposition is exclusively made, e. g. וְכָל־יִצְרָר מִחֲשָׁבוֹת רַק רַע כְּלֵהִיּוֹם *and every imagination of the thoughts of his heart (is) only wickedness continually*, Gen. 6 : 5., רַק הַבְּהֵמָה בְּזִנְנוּ לָנוּ *only the cattle we took as a prey for ourselves*, Deut. 2 : 35. 1 Kings 14 : 8., רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שִׁבַּע פַּעַמִּים *only on that day they went round the city seven times*, Josh. 6 : 15, 17. 2 Chron. 33 : 17.; וְאִמְלָטָה רַק־אֲנִי *and only I alone have escaped*, Job 1 : 15. 2 Chron. 6 : 9., 'רַק אַתְּכֶם יָדַעְתִּי וְגו' *you only have I known, &c.* Amos 3 : 2.

2. Before an attributive consisting of an adjective or a passive participle, to add the idea of exclusiveness to the quality denoted, and thus render it more emphatic, e. g. כַּאֲשֶׁר עָשִׂינוּ עִמָּךְ רַק־טוֹב *as we have done thee only good*, Gen. 26 : 29., רַק עֲסִיחָכֶם וְנָבוֹן *a people no other than wise and prudent*, equivalent to, what a wise and prudent people! Deut. 4 : 6., וְהָיִיתָ רַק עֲשׂוּק וְרָצוּץ כְּלֵהִיּוֹמִים *and thou shalt be only oppressed and crushed always*, 28 : 33.

3. Before a verb, to point out the action or state of being it denotes as the only one to which the proposition refers, e. g. רַק אֶעֱבְרָה בְּרַגְלִי *I only wish to pass through on foot*, Deut. 2 : 28., רַק שִׂנְאָתִנִּי וְלֹא אֶהֱבָאתִי *thou only hatest me, and dost not love me*, Judg. 14 : 16.; and also before an imperative, to give emphasis to the command, e. g. רַק חֲזַק וְאַמֵּץ *only be strong and very courageous*, Josh. 1 : 7, 17, 18. 6 : 18.

4. When followed by a negative particle it has an emphatic force, equivalent to the English *surely*, e. g. רַק אֵין יְרֵאָה אֱלֹהִים בַּמָּקוֹם הַזֶּה *surely there is no fear of God in this place*, Gen. 20 : 11. Ps. 32 : 6.

§ 1072. The particle *אֵךְ* *only, alone*, is used to limit an assertion in nearly the same manner as *רַק*;^{*} but with this distinction, that the

* In one instance these two particles are employed together to make the limitation more emphatic, e. g. הֲרַק אֶךְ־בְּמִשְׁתֵּה דָבָר יְהוָה *has the Lord indeed spoken by Moses alone?* Num. 12 : 2.

former is more subjective in its meaning, that is, has reference more especially to the views and wishes of the author of the proposition.

1. This particle is placed before a noun or pronoun constituting the subject or the direct or indirect object of the proposition, for the purpose of pointing out such subject or object as the *only* one to which the assertion is to be applied, e. g. **וַיֵּשְׁבֶּה אֶת נֹחַ וְאֶת־שָׂרָא אִתּוֹ בַּתְּכָבָה** *and there were left only Noah and those who (were) with him in the ark*, Gen. 7 : 23., **אֲתִידֶה תֹאכְלֶה אֶתְּ** *only this shall ye eat*, Lev. 11 : 21. Num. 1 : 49. 2 Sam. 3 : 13., **אֶתְּ בְּזֹאת נִאֲדָר לָכֶם** *only in this will we consent to you*, Gen. 34 : 15. Num. 26 : 55., **אֶתְּ אֶל־אֱלֹהִים הִדְמִיָּה נַפְשִׁי** *in God alone (is) my soul confident*, Ps. 62 : 2.

2. It is also used with different shades of meaning to give emphasis to the quality attributed to the subject of a proposition by an adjective, passive participle, or neuter verb, e. g. **טוֹב אֶתְּ לְיִשְׂרָאֵל אֱלֹהִים** *truly God (is) good to Israel*, Ps. 73 : 1., **אֶתְּ עֲשִׂיתִי** *truly I am become rich*, Hos. 12 : 9, 12. Job 19 : 13. ; and thus too even when the emphatic infinitive is employed (§ 1017), e. g. **אֶתְּ כָרַח טָרָה** *surely he is torn in pieces*, Gen. 44 : 28. Judg. 20 : 39.

3. It is frequently placed before an imperative, to give emphasis to the command, e. g. **אֶתְּ הִיָּה לְבֶן חַיִּל** *only be thou a brave man*, 1 Sam. 18 : 17., **אֶתְּ עֲשִׂי־לִי מִשָּׁם עֵקֶה קִטְנָה בְּרֵאשֶׁנָּה** *only make me thereof a little cake first*, 1 Kings 17 : 13. ; and sometimes with the addition of the precative particle **נָא**, e. g. **אֶתְּ הַצִּילֵנוּ נָא הַיּוֹם הַזֶּה** *only deliver us, pray, this day*, Judg. 10 : 15. Jer. 28 : 7.

4. Sometimes it applies to an entire following clause, which it places in antithesis with what precedes, and is thus equivalent to the adversative conjunction *but, nevertheless*, e. g. **בְּתִדְאֲבִי הִיא אֶתְּ לֹא בְּתִדְאֲמִי** *she (is) the daughter of my father, but not the daughter of my mother*, Gen. 20 : 12., **יָדַעְתִּי כִּי טוֹב אַתָּה בְּעֵינַי... אֶתְּ שָׂרֵי פְּלִשְׁתִּים אָמְרוּ וְגו'** *I know that thou (art) good in my sight ; nevertheless the princes of the Philistines have said, &c.*, 1 Sam. 29 : 9. 2 Kings 23 : 26., **נִגְרַשְׁתִּי מִנֶּגֶד אֶתְּ עֵינֶיךָ** *I am cast out of thy sight ; yet will I look again towards thy holy temple*, Jon. 2 : 5. Is. 63 : 8.

§ 1073. The particle **אֲבָל** *but* (בַּל with א prosth., § 80) is also used adversatively ; but, unlike **וְ** and **אֶתְּ**, it usually applies to the entire following proposition, rather than to the individual word before which it stands.

1. In the earlier writings this particle points out a proposition as in antithesis with a preceding one, not to deny the truth of it, but to add to it something more ; so that it often has an emphatic force,

racter of an exclamation, e. g. **אַכֵּן יְהוָה בַּמָּקוֹם הַזֶּה** *surely the Lord (is) in this place!* Gen. 28:16. (which he had not before imagined), so **אַכֵּן נֹדַע הַדָּבָר** *surely the thing is known!* Ex. 2:4., **אַכֵּן חָלַנּוּ הוּא** *surely he has borne our griefs!* Is. 53:4.

b. It also attests the truth of a following statement in opposition or antithesis to what precedes, in which case it has a force equivalent to *but truly* (comp. **אַךְ** a fragment of this particle, § 1072. 2. 4.), e. g. **אַכֵּן מִשְׁפָּטִי אֶת־יְהוָה** *but truly my judgment (is) with the Lord*, Is. 49:4., **אַכֵּן בָּאֵדָם, וְגו'** *but indeed they rose early, &c.* Zeph. 3:7., **אַכֵּן תָּמוּתוֹן** *but truly ye die like men*, Ps. 82:7., **אַכֵּן רֹחַ-חַיָּה בְּאָנוֹשׁ** *but surely there is a spirit in man*, Job 32:8.

2. It makes an assertion without an antithesis, e. g. **אַכֵּן יִשׁוּ אַחֲדֵי אֱלֹהֵיהֶם לְבַבְכֶּם אַחֲרֵי** *they will surely turn away your heart after their gods*, 1 Kings 11:2., **אַכֵּן בְּגִדָּה אִשָּׁה מִרְעֵה וְגו'** *surely as a woman is false to her husband, &c.* Jer. 3:20, 23. 8:8.

§ 1077. 1. The particle **אַמֶּנֶם** *truly, for a certainty* (§ 664. 1.), generally attests the truth of a following assertion, independently of, yet in accordance with a preceding statement, e. g. **אַמֶּנֶם יְהוָה הִחָרִיבוּ מְלָכֵי אַשּׁוּר וְגו'** *truly, Lord, the kings of Assyria have destroyed, &c.* 2 Kings 19:17. Is. 37:18., **אַמֶּנֶם יָדַעְתִּי כִּי-כֵן** *I know for a certainty that (it is) so*, Job 9:2. 19:4, 5., **כִּי גֹאֵל אֲנִכִּי** *it is true that I (am) a near kinsman*, Ruth 3:12.; also in an ironical sense, e. g. **אַמֶּנֶם אַתֶּם-עִם** *truly ye (are) the people!* Job 12:2.

2. When asking a question, this particle takes the form **הֲאִמֶּנֶם**, e. g. **הֲאִמֶּנֶם אֵלֵי הָאֵת** *and shall I indeed bear a child?* Gen. 18:13., **הֲאִמֶּנֶם אֵיכֵל כְּבוֹדָה** *am I not indeed able to do thee honour?* Num. 22:37., **הֲאִמֶּנֶם יֵשֵׁב אֱלֹהִים עַל-הָאָרֶץ** *will God indeed dwell on the earth?* 1 Kings 8:27. Ps. 58:2. 2 Chron. 6:18.

Optative Particles.

לִי־יִלֵּי, לִי.

§ 1078. The particle **וְהִי** *oh that! would that!* (Lat. *utinam!*) is used to intimate the speaker's desire for the occurrence of the event denoted by the following verb.

1. a. It is thus placed before an absolute future form, to express a wish that a certain event might take place, e. g. **וְהִי יִשְׁמַעֵאל** *oh that Ishmael might live!* Gen. 17:18., **וְהִי יִשְׁקַל כְּעֶשֶׂי** *oh that my*

grief were thoroughly weighed! Job 6 : 2.; or before an active participle, for the same purpose (see § 1034), e. g. *לִי עֲמִי שָׁמַע לִי* *oh that my people would hearken to me!* Ps. 81 : 14.

b. Or before an absolute past, to express a wish that an event which has not occurred might have taken place (see § 992), e. g. *לִרְמֹתוֹ בְּאֶרֶץ מִצְרַיִם* *would that we had died in the land of Egypt!* Num. 14 : 2. 20 : 3., *הָיָה לָנוּ הוּאֵלֵנוּ* *would that we had been content!* Josh. 7 : 7.

2. a. When a desire is thus expressed in connection with the consequence that would have resulted from its accomplishment, *לִי* partakes of the nature of a conditional particle (see §§ 991. 2. a., 994.), e. g. *לֹא הָרַגְתִּי אֶתְכֶם* *oh that ye had saved them alive! I would not slay you, i. e. had ye but saved them, I would not, &c.* Judg. 8 : 19., *לֹא הִקְשַׁבְתָּ לְמִצְוֹתַי* *oh that thou hadst hearkened to my commandments! then had thy peace been as a river, &c.* Is. 48 : 18. Ps. 81 : 14, 15.

b. And sometimes it is even employed as a simple conditional, without the intimation of a wish on the subject,* e. g. *לֹא יִשְׁטַמְנִי יוֹסֵף וְהָשִׁב* *if Joseph hate us, he will certainly repay, &c.* Gen. 50 : 15., *לֹא הָפֵץ יְהוָה לְהַמִּיתָנוּ* *if the Lord had wished to kill us, he would not have accepted a burnt offering at our hands,* Judg. 13 : 23. Ezek. 14 : 15. It is thus found united with the conditional *אִם* into one compound particle *אֲלֵא*, e. g. *וְאֵלֵא חַיָּה אֶלֶף שָׁנִים פַּעַמִּים* *and though he live a thousand years twice over, yet he sees no good,* Eccl. 6 : 6. Esth. 7 : 4.

§ 1079. The particle *לִי* or *לֹאִלֵּא* *if not* (comp. of *לִי* *if* and *לֹא* or *לִי = לֹא* *no*;) is used to render negative the protasis of a hypothetical proposition; it has thus a conditional force, and always relates to a verb in the absolute past tense expressed or understood (see § 991. 2. b.).† e. g. *לִי לֹאִלֵּא אֲבִי... הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי* *if the God of my father had not been with me, thou wouldst certainly now have sent me away empty-handed,* Gen. 31 : 42. Deut. 32 : 27. Ps. 94 : 17. 106 : 23., *לֹאִלֵּא הָיָה לָנוּ שְׁבָנוּ* *if we had not lingered, we should now have returned these two times,* Gen. 43 : 10. 2 Sam. 2 : 27.

* This is the ordinary use of the corresponding Arabic *لَوْ*, e. g. *لَوْ كَانَ الْاَسْبَاحُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ لَمْ يَقْدِرِ الْاِنْسَانُ يَخْنُقْ سَبْعًا* *if lions were painters like the sons of Adam, the man would not have been able to strangle the lion,* Loc. fab. 7, 22, 26, 30.

† So too the Arabic *لَوْ* and *لَوْ لَا*.

CHAPTER XVIII.

CAUSAL AND CONSEQUENTIAL PARTICLES.

§ 1080. An important class of those propositional particles which serve to qualify a sentence or a clause of a sentence by designating its relation to a preceding one (see § 1061), consists of such as are used to point out the statement to which they are prefixed as the cause or the consequence of some other antecedent or subsequent statement.

Affirmative Particles of Causality.

. בְּלֵל, בְּעֵבֶר, לְמַעַן, יֵעָן.

§ 1081. The particle יֵעָן *because* (fut. apoc. of עָנָה *to answer*, comp. אָכַן, § 1076. 1. a.) is placed at the head of a clause, immediately before a verb, participle, or infinitive, for the purpose of pointing out the statement contained in it as the producing cause of an event detailed in another preceding or following clause.

1. a. This particle usually introduces a clause which describes the cause of an event related in a subsequent one, e. g. יֵעָן לֹא הֵאֱמִינָהּם בִּי *because ye did not believe in me*, &c. Num. 20 : 12. 1 Kings 20 : 42. 2 Kings 22 : 19, 20. Prov. 1 : 24., 'יֵעָן אָמְרִים לָכֶם וְגו' *because they say to you*, &c. Ezek. 36 : 13., 'יֵעָן הִתְמַכְרָה וְגו' *because thou hast sold thyself*, &c., lit. on account of thy selling thyself, 1 Kings 21 : 20. Is. 30 : 12. 37 : 29. Jer. 5 : 14. 7 : 13. Ezek. 35 : 5, 10.

b. Sometimes, however, the cause is placed last, e. g. כִּי זֶה לְבֹדוֹ רִבָּא לִירֵבָעָם אֶל־קִבְרִי יֵעָן נִמְצָא בּוֹ דָּבָר טוֹב וְגו' *for he alone of Jeroboam shall come to the grave, because there is found in him something good*, &c. 1 Kings 14 : 13. Jer. 35 : 17. Hos. 8 : 1.; and for the sake of emphasis the particle is repeated, e. g. יֵעָן וְיֵעָן בְּמִשְׁפָּטֵי מֵאֲסֵי *because, even because they despised my judgments*, Lev. 26 : 43. Occasionally the cause of a previously stated event is signified by a noun, to which the particle then applies, e. g. יֵעָן כָּל־תּוֹעֲבוֹתֶיהָ *on account of all thy abominations*, Ezek. 5 : 9. Hag. 1 : 9.

2. *a.* When in immediate relation to a verb, this particle is frequently accompanied by **אֲשֶׁר**, thus **יֵעָן אֲשֶׁר** *because that* (§ 906. 2.), e. g. **יֵעָן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה** *because thou hast done this thing*, Gen. 22 : 16. 1 Sam. 30 : 22. 1 Kings 3 : 11., **יֵעָן אֲשֶׁר מִלֵּא אַחֲרַי יְהוָה** *because that he has wholly followed the Lord*, Deut. 1 : 36. ; or by **כִּי**, thus **יֵעָן כִּי**, e. g. **יֵעָן כִּי־מָאֲסָתֶם אֶת־יְהוָה** *because ye have despised the Lord*, Num. 11 : 20. 1 Kings 13 : 21. Is. 3 : 16.

b. In the following instance the expression **יֵעָן אֲשֶׁר** is used, like **לְמַעַן**, to point out what follows as the design of an action before stated, and is thus equivalent to *in order that*, e. g. **סָנִיר וְכֶסֶה יֵעָן אֲשֶׁר לֹא יִרְאֶה לְעֵינָיו הוּא אֶת־הָאָרֶץ** *he shall cover his face, that he may not see the ground with (his) eyes*, Ezek. 12 : 12.

§ 1082. 1. The particle **לְמַעַן** *on account of* (from the same root) differs from the preceding **יֵעָן**, inasmuch as it is commonly placed before a noun, to point it out as denoting that on account of or for the sake of which something is done or left undone, e. g. **וְלֹא־חָשָׂא לְמַעַן הַמַּשִּׁים הַחֲדִיקִים** *wilt thou not spare the place for the sake of the fifty righteous?* Gen. 18 : 24. (in the parallel clauses, v. 26, 29, the corresponding **בְּעֵבֶר** is employed), **וּבֹא מֵאֶרֶץ רְחוֹקָה לְמַעַן שְׁמִי** *but he comes out of a far country for thy name's sake*, 1 Kings 8 : 41. 11 : 12, 13, 32, 34.. ' **לֹא אֶחָשָׂה רָגִי לְמַעַן צִיּוֹן** *for Zion's sake will I not hold my peace, &c.* Is. 62 : 1. Ps. 5 : 9. The personal pronouns are attached to it in the form of suffixes, e. g. **לְמַעַנִי** *for my own sake*, 2 Kings 19 : 34. Is. 37 : 35., **לְמַעַנְךָ** *for thy sake*, Job 18 : 4., **לְמַעַנְכֶם** *for your sake*, Deut. 3 : 26. Ezek. 36 : 22, 32.

2. It is also placed before a verb, to intimate that something is done *in order that* the event denoted by such verb may take place, e. g. **וְאֶכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרְכֶה נַפְשִׁי** *and I will eat of my son's venison, in order that my soul may bless thee*, Gen. 27 : 25. Ex. 4 : 5. Deut. 4 : 1., **לְמַעַן יִרְאוּהָ** *in order that they may fear thee*, 1 Kings 8 : 40., **לְמַעַן נִרְאֶה** *in order that we may see (it)*, Is. 5 : 19. Ezek. 6 : 6.

3. Furthermore, it is used occasionally both with nouns and verbs, to point out the result of an action without including the idea of design, e. g. **הֲלֹא אָתָּם לְמַעַן בָּשָׁתוּ פְנֵיהֶם** (do) *they not (provoke) themselves to the confusion of their own faces?* i. e. so that they bring confusion upon themselves, Jer. 7 : 19., **וַיַּעֲשׂוּ לָהֶם עֲצָבִים לְמַעַן יִכָּרֶתוּ** *they have made themselves idols, so that they shall be cut off*, Hos. 8 : 4. Amos 2 : 7.

§ 1083. The particle **בְּעֵבֶר** *on account of, because* (comp. of the prep. **בְּ** *in* and **עֲבִיר** *transition*) is closely analogous in its signification and uses to the preceding **לְמַעַן**. Thus,

1. *a.* It is generally placed before a noun, to point out the object it denotes as that on account of or for the sake of which an event does or does not take place, e. g. **לֹא אֶסְקֶה לְקַלֵּל עוֹד אֶת־הָאָרֶץ בְּעִבּוֹר הָאָדָם** *I will not again curse the ground any more on man's account*, Gen. 8 : 21., **יִשְׂרָאֵל הִשְׁבִּיחַ מַמְלָכְתּוֹ בְּעִבּוֹר עַמּוֹ** *he had exalted his kingdom for his people's sake*, 2 Sam. 5 : 12. 1 Chron. 14 : 2., **פָּנֵי יְהוָה אֵלֶיךָ אֶבְרָחָה** *for thy servant David's sake turn not away the face of thine anointed*, Ps. 132 : 10. ; and in like manner before a pronoun or pronominal suffix, e. g. **בְּעִבּוֹר זֹאת הֶעֱמַדְתִּיךָ** *on this account have I raised thee up*, Ex. 9 : 16. 13 : 8. ; **בְּעִבּוֹרִי** *on my account*, 1 Sam. 23 : 10., **בְּעִבּוֹרְךָ** *on thy account*, Gen. 3 : 17., **בְּעִבּוֹרָם** *for their sakes*, 18 : 26.

b. It is seldom used like **בְּ** (§ 1040. II. 2. *b.*) to indicate an object as the compensation for which an action is performed, e. g. **עַל־מִכְרָם בְּכֶסֶף** *because they have sold* (lit. *on account of their selling*) *the righteous for silver, and the poor for a pair of shoes*, Amos 2 : 6. 8 : 6.

2. This particle is also placed before a verb, to intimate, like **לְמַעַן**, that an action is performed in order that the one denoted by the verb in question may take place: it thus appears with the future absolute, e. g. **וְאֵכְלָה בְּעִבּוֹר הַבְּרָכָה נִשְׁמָשׁ** *and let me eat, in order that my soul may bless thee*, Gen. 27 : 4, 19. Ex. 9 : 14., **בְּעִבּוֹר יִשְׁמְרוּ חֻקֵּי וְתוֹרֹתָיו** *that they might observe his statutes, and keep his laws*, Ps. 105 : 45. ; or with the infinitive, e. g. **אֶת־לְבָבִי וּלְמַעַן סַפֵּר שְׁמִי** *in order to show in thee my power, and to make my name renowned through the whole earth*, Ex. 9 : 16., **בְּעִבּוֹר חָקֵר אֶת־הָעִיר** *in order to examine the city*, 2 Sam. 10 : 3. 18 : 18. Once the future takes **אֲשֶׁר** after **בְּעִבּוֹר**, Gen. 27 : 10. ; and once the infinitive takes **לְ**, 1 Chron. 19 : 3. In a few instances, when construed with an infinitive, **בְּעִבּוֹר** receives the prefixed preposition **לְ**, thus **לְבְעִבּוֹר**, e. g. **לְבְעִבּוֹר כִּי לְבְעִבּוֹר נְסוּת אֶתְכֶם בָּא הָאֱלֹהִים וְגו'** *for God is come in order to tempt you*, Ex. 20 : 20. 2 Sam. 17 : 14.

§ 1084. The particle **בְּגִלל** *on account of, for the sake of* (from **גָּלַל** to roll, revolve, with prep. **בְּ**; comp. the Lat. *circa*, Eng. *about*), resembles **בְּעִבּוֹר** in its meaning and construction, except that it appears only with nouns or pronouns: thus with nouns, e. g. **יְהוָה יְבָרַךְ אֶת־בֵּיתוֹ בְּגִלל הַמִּצְרִי** *and the Lord blessed the Egyptian's house for Joseph's sake*, Gen. 39 : 5., **בְּגִלל הַתּוֹעֵבוֹת הָאֵלֶּה** *on account of these abominations*, Deut. 18 : 12. 1 Kings 14 : 16. Jer. 15 : 4. ; with pronominal suffixes, e. g. **בְּגִלְלָךְ** *for thy sake*, Gen. 30 : 27., **בְּגִלְלָכֶם** *on your account*, Deut. 1 : 37.

Negative Particles of Causality.

איילי, פֶּן .

§ 1085. The particle פֶּן *that not, lest*, may be reckoned among the causal particles; since it is used chiefly with a verb, to intimate a design or wish that a certain event may not take place: so that it forms the opposite of לְמַעַן and בְּעֵבוּר . Thus,

1. *a.* This particle is placed before an absolute future tense, to indicate the non-performance of the action denoted by it as the design of another action expressed or understood, e. g. . . . נִבְנֶה לָנוּ עִיר וּמִגְדָּל נֶפֶץ וְנִפְּוֹץ *let us build ourselves a city and a tower, lest we be scattered, &c.*, i. e. in order that we may not be scattered, Gen. 11:4. 19:15. 45:11., 'פֶּן תֹּאמְרוּ מִצֵּאנוּ חִכְמָה וְנִגְ' (I speak) *lest ye should say, We have found out wisdom, &c.* Job 32:13.

b. Or an action is proposed or commanded to be left undone in order that another should not take place, e. g. לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגַּעוּ בּוֹ *ye shall not eat of it, and shall not touch it, lest ye die*, Gen. 3:3. 19:17. Lev. 10:7.

2. This particle is frequently employed in dehortations and prohibitions after the imperative הִשָּׁמֶר *take heed, be careful*, expressed or understood, e. g. 'פֶּן תִּתְּנֶה לָּךְ פְּתִילֶיךָ בְּרִית וְנִגְ' *take heed to thyself lest thou make a covenant, &c.*, i. e. take heed that thou do not make, &c. Ex. 34:12, 15. Deut. 4:23., 'פֶּן יִסְוֶה אֶתְכֶם הִזְקִיחַו (beware) *lest Hezekiah persuade you*, Is. 36:18.; or with the imperative הִשָּׁבַע *swear*, to abjure the performance of an action, e. g. אֶתֶּם לִי פֶּן תִּפְּסַעְנָו בִּי אֲתֶם *swear to me that ye will not fall upon me yourselves*, Judg. 15:12.

3. It is also often used after the verb יָרָא *to fear*, expressed or understood, to indicate the event whose occurrence is designed to be avoided in consequence of fear, e. g. יָרָא לְאֹמֹר אִשְׁתִּי פְּדִיהָרְגָנִי *for he was afraid to say, "My wife," lest (said he) they should kill me*, Gen. 26:7. 31:31., 'לֹא אוּכַל לְהִפְלֹט הָהָרָה פְּתִילִי בְּקִנִּי הָרָעָה, *I cannot escape to the mountain, lest some evil overtake me*, 19:19. 44:34.

§ 1086. 1. The particle אִיילי *if not, unless* (comp. of אִי = אִי or, if, and לִי = לֹא not, see § 1079), is placed before a verb to introduce a negative condition, e. g. אִיילי נִטְתָּה מִפָּנַי כִּי עָתָה נִבְ-אֶתְכָּה הָרְגָתִי *if she had not turned from me, I would certainly now have killed thee*, Num. 22:33.

2. In general, however, it is employed simply to express a doubt as to the occurrence or non-occurrence of an event as desired, and is then equivalent to the English *perhaps*, e. g. אִלִּי לֹא־תֵאָבֵד הָאִשָּׁה לָלֶכֶת *perhaps the woman does not wish to go*, lit. but if it be not so, and the woman does not wish to go, Gen. 24 : 5. Num. 23 : 27., אִלִּי יָשָׁן *perhaps he is asleep*, 1 Kings 18 : 27. 2 Kings 19 : 4. Is. 47 : 12., אִלִּי חָטְאוּ בָנַי *perhaps my sons have sinned*, Job 1 : 5.

3. When אִלִּי is used in connection with and in dependence on a preceding verb, it signifies a possibility that an action might take place as desired ; thus differing from כֵּן, which intimates a wish and a possibility that an event *might not* take place, e. g. בָּאֲרָנָא אֶל־שִׁפְחָתִי אִלִּי *go in now to my maid, perhaps I may obtain children by her*, viz. as I desire, Gen. 16 : 2. Num. 23 : 27. 1 Sam. 6 : 5. 2 Kings 19 : 4. Jer. 21 : 2. Amos 5 : 15.

Particles of Consequence.

עַל־כֵּן, לָכֵן, כֵּן.

§ 1087. The particle כֵּן *so, thus* (for כֵּן part. of כִּין *to establish, affirm*, see § 93. 2. b.), is generally employed to point out the similarity or conformity of one object or action to another, whence it is also used to intimate a consequence.

1. The original import of this particle is to affirm the soundness or correctness of an action, e. g. כֵּן דִּבַּרְתָּ *thou hast spoken rightly*, hast said well, Ex. 10 : 29. Num. 27 : 7. 36 : 5., לֹא־כֵן אָנֹכִי עֹשִׂים *we (are) not acting properly*, 2 Kings 7 : 9.

2. It more frequently accompanies a verb or participle, to indicate conformity in the action denoted to a previous statement, e. g. לֹא יַעֲשֶׂה *it must not be done so in our country*, Gen. 29 : 26. Neh. 8 : 17. Esth. 7 : 5., אָבִי יָדַע כֵּן *and so Saul my father knows*, 1 Sam. 23 : 17., וַיְהִי־כֵן *and it was so*, Gen. 1 : 7. 9. 11., כֵּן יִשְׁבֹּר כָּל־ *so will he break all my bones*, Is. 38 : 13. Jer. 14 : 10.; and thus when reference is made to number or quantity, it is equivalent to the English *sufficient, enough*, e. g. כֵּן מָצְאוּ לָהֶם *but they found not enough for them*, Judg. 21 : 14.

3. It is also placed before a noun to indicate similarity, answering to the pronominal adjective *such*, e. g. לֹא הָיָה כֵּן אֲרָבָה וְגו' *there were no such locusts, &c.* Ex. 10 : 14. כָּא כֵּן עָצֵי אֶלְמוּגִים *there came no such almuḡ-trees*, 1 Kings 10 : 12.

- 4. *a.* This particle is frequently placed before the name of an object, to make a comparison with a preceding one, to which is prefixed the particle כֵּן, e. g. בְּיָדֵי הַנְּעוּרִים כֵּן בְּיָדֵי הַנְּעוּרִים *as arrows in the hand of a warrior, so (are) the children of youth*, Ps. 127 : 4., כְּצוּר אֶבֶן כְּצוּר *as the binder of a stone in a sling, so (is) the giver of honour to a fool*, Prov. 26 : 8.; this construction also indicates the conformity of one thing to another, e. g. כְּדַבְרֵיכֶם כֵּן הוּא *as your words so shall it be*, i. e. it shall be as you have said, Josh. 2 : 21.

b. Or it is placed in like manner before the latter of two verbs, to the former of which is prefixed the particle כִּמּוֹ, e. g. כִּמּוֹ הָרָה תְּחִיל *as a pregnant woman is in pain, . . . so are we before thee*, Is. 26 : 17.; or כְּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ *as we have heard, so have we seen*, Ps. 48 : 9, 11., כֵּן יִרְבֶּה כֵּן יִרְבֶּה *as they oppressed them, so they increased*, meaning, they increased in proportion as they were oppressed, Ex. 1 : 12.; or with כֵּן prefixed to an infinitive, e. g. כֵּן חָטְאוּ כִּרְבָם *according to their increase they sinned against me*, i. e. as they increased, &c. Hos. 4 : 7.

5. It is also employed to express the conformity of cause to effect or *vice versa*, e. g. כֵּן יִתֵּן לִידֵידּוֹ שָׁנָה *since he gives his beloved sleep*, Ps. 127 : 2., כֵּן רָאוּ הַמִּזְבֵּחַ רָאוּ כֵּן הָמָּה *they saw, and accordingly wondered*, 48 : 6. 63 : 3, 5.

§ 1088. The particle לְכֵן *therefore* (lit. *for that*, comp. of prep. לְ and כֵּן) is chiefly used to point out an event as the consequence of one stated before.

1. *a.* It sometimes introduces the apodosis of a proposition whose protasis commences with יַעַן, e. g. יַעַן לֹא בֵּרְאָהְמוֹתָם בִּי לְכֵן לֹא *because ye have not believed in me, therefore ye shall not bring this congregation*, &c. Num. 20 : 12. Is. 6 : 6, 7. 29 : 13, 14.; but more frequently an event is simply introduced in the course of narration, to which a consequence is afterwards assigned by means of לְכֵן, e. g. וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל . . . לְכֵן אָמַר וּגִ' *I have also heard the cry of the children of Israel, . . . therefore say*, &c. Ex. 6 : 5, 6. Judg. 10 : 13. 1 Sam. 3 : 14. Jer. 6 : 15. Ezek. 5 : 7.

b. It is also used, like the English *thus*, to introduce a statement explanatory of a preceding one, that is, to point out the specific events which will result from a general course of conduct previously laid down, e. g. וְעָשִׂיתִי בְךָ אֵת אֲשֶׁר לֹא־עָשִׂיתִי . . . לְכֵן אֲבוֹת יֹאכְלוּ בָנִים וּגִ' *I will do to thee what I have not done, . . . thus the fathers shall eat the sons*, &c. Ezek. 5 : 9, 10.; or it introduces the second and more explicit clause of a so-called synonymous parallelism, e. g. תַּחַת בְּשִׁתְּכֶם מְשִׁנָּה *as you sit down, so shall you be changed*.

'לִכְן בְּאַרְצָם מִשְׁנֶה יִירָשׁוּ וּג'... *instead of your being ashamed, (ye shall have) double, &c. : thus in their land they shall possess double, &c.* Is. 61 : 7.

2. Sometimes this particle introduces a statement as an antithesis to what precedes, or in other words, as something not to be expected from the statement previously made, in which case it corresponds to the disjunctives *yet, notwithstanding*, e. g. קָלָה וְנִחְרָצָה אֲדֹנִי יְהוָה... *the Lord God of hosts (is) about to make a determined destruction, &c. ; yet thus says the Lord God of hosts, &c.* Is. 10 : 23, 24. 27 : 9. Hos. 2 : 16., וְאִם חִי־יְהוָה, וְיִשָּׁבְעוּ... *and though they say, As the Lord lives ; yet they swear falsely,* Jer. 5 : 2. Job 20 : 2.

§ 1089. The compound particle עַל־כֵּן *therefore* (lit. *on account of that, for that*, § 1048. III. 2.) differs from לִכְן, inasmuch as while the latter exhibits the relation between two events as that of direct cause and effect, the former indicates an event as resulting indeed from a preceding one, but not as its direct consequence.

1. Thus it is frequently placed before the statement of an event which is the result of one already narrated, signifying *on that account, therefore*, e. g. וְעַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ... *therefore (viz. on account of the fact, stated in the preceding verse, of woman's formation from man) shall a man leave his father and his mother, and cleave to his wife,* Gen. 2 : 24., so וְעַל־כֵּן יִשְׁמַח וְיִשְׂמָח... *therefore it is said, Like Nimrod, the mighty hunter before the Lord,* Gen. 10 : 9. 16 : 14. 19 : 22. 20 : 6. &c. Sometimes, however, the fact from which the result ensues is introduced afterwards by עַל־כֵּן *because*, e. g. וְעַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם הָיָה שְׁפָתָם כְּלִדְהָאֶרֶץ... *therefore its name is called Babel, because there the Lord confounded the language of the whole earth,* Gen. 11 : 9. 32 : 33.

2. It is sometimes used to point out the cause of a preceding statement, being thus equivalent to *on this account, because*, e. g. וְעַל־כֵּן יִתְרַת עֲשֹׂה... *because (on account of this fact which follows) that the riches he has made have perished,* Jer. 48 : 36., וְעַל־כֵּן אֶזְכְּרָה מֵאֶרֶץ יַרְדֵּן וּג'... *because I remember thee from the land of Jordan, &c.* Ps. 42 : 7.

3. It is occasionally used in a sense more nearly allied to the literal meaning of the two particles of which it is composed, signifying *upon that, in addition to that, moreover*, e. g. וְעַל־כֵּן יִתְרַת עֲשֹׂה... *moreover (i. e. in addition to what has been said), the wealth they have made, &c. they shall carry away,* Is. 15 : 7., וְעַל־כֵּן לֹא־יָקֻמוּ רָשָׁעִים... *moreover the ungodly shall not stand in the judgment,* Ps. 1 : 5.

Conditional Particles.

אם, כי.

§ 1090. The principal use of the particle אם *if* is to introduce the protasis of a hypothetical proposition, as the condition on which the fulfilment of the event contained in the apodosis depends.

1. It is thus most frequently placed at the commencement of a conditional statement, on which another, generally a following one, depends, e. g. אִם יִמְנֶה אִישׁ לְמִנּוֹת אֶת־עַפְר הָאָרֶץ גַּם זְרַעָהּ יִמְנֶה *if a man can number the dust of the earth, thy seed shall also be numbered*, Gen. 13 : 16. 30 : 31. Job 22 : 23., וְהָיִיתָ בְּקִלִּי . . . אִם שְׁמוֹעַ תִּשְׁמָעִי בְּקִלִּי *if ye wilt indeed hearken to my voice, ye shall be to me a peculiar treasure, &c.* Ex. 19 : 5. 21 : 4, 5, 8, 9, 10, 11. &c., בְּנִי אִם-בְּנִי אִם- *my son, if thy heart be wise, my heart, even mine, shall rejoice*, Prov. 23 : 15. Esth. 5 : 9. It also introduces a negative condition, e. g. אִם לֹא תִיטֵב לִפְתּוֹחַ חֲשָׁאת רִבְּךָ *if thou doest not well, sin lies at the door*, Gen. 4 : 7. Ex. 4 : 8, 9.

2. As an event whose occurrence is conditioned on that of another succeeds it in the order of time, the particle אם used to indicate the condition acquires the force of the adverb of time *when* (comp. Germ. *wenn, wann*), e. g. וְהָיָה אִם־יִשָּׁף הַחֹשׁ אֶת־אִישׁ וְהָבִיט אֶל־נִחָשׁ *and it came to pass, when a serpent bit a man, and he [the man] looked at the serpent of brass, that he survived*, Num. 21 : 9. Judg. 6 : 3., אִם־כָּלָה בְּצִיר, *when the vintage was completed*, Is. 24 : 13. 28 : 25. Amos 7 : 2. Job 8 : 4.

3. This particle is also employed to introduce a conditional clause dependent on a preceding verb, in which case it corresponds to the English *whether*, e. g. אִם־אֶחְיֶה מִחֲלֵי זֶה . . . דְּרָשׁ בְּבַעַל זְבוּב *inquire of Baal-zebub, whether I shall recover from this disease*, 2 Kings 1 : 2., וּרְאֵה אִם־יִהְיֶה עֲצָבִי *and see whether (there be) any idolatry in me*, Ps. 139 : 24. Cant. 7 : 13., וְיָדַע אִם־לֵצֶת קִוְיָהּ הַנֶּעֱצֶה לְמַלְכִּית *and who knows whether thou art come to the kingdom for (such) a time as this?* Esth. 4 : 14. When a condition contains two or more members, אם is repeated before each, either with or without ו, e. g. סָקֵל יִסָּקֵל . . . אִם־יִבְהַמָּה אִם־אִישׁ *he shall certainly be stoned, whether beast or man*, Ex. 19 : 13. Deut. 18 : 3. 2 Sam. 15 : 21., אֶת־מִי תִבְחָרוּ . . . אֶת־מִי תִבְחָרוּ *choose whom ye*

will serve, whether the God whom your fathers served or the gods of the Amorites, Josh. 24 : 15. Ruth 3 : 10. Eccl. 5 : 11.

4. *a.* As the particle **אִם** expresses a doubt, it is frequently used, like the Latin *an? num?* to introduce an interrogation; when it is usually placed with or without **וְ** at the beginning of the second clause of a proposition, the first of which commences with interrogative **הֲ** (§ 641), e. g. **הֲמִלְכָּה תִּמְלֹךְ עָלֵינוּ אִם־מְשׁוֹל תִּמְשָׁל בָּנוּ** (§ 641), *e. g. shalt thou indeed reign over us? shalt thou indeed have dominion over us?* Gen. 37 : 8. Judg. 11 : 25. 2 Sam. 19 : 36. Is. 27 : 7. Ezek. 15 : 3., **הֲלֹכֶן מֵאֲדָשֶׁנָּה יִלְדַּךְ וְאִם־שָׂרָה הַבְּתִּישָׁעִים שָׁנָה תֵּלֵד** *shall a child be born to him who is a hundred years old? and shall Sarah who is ninety years old bear?* Gen. 17 : 17. Is. 49 : 24. 50 : 2.; and occasionally without **הֲ** in the first clause, e. g. **הַצֵּל עֲשׂוֹר מֵעֲלוֹת אִם־יָשׁוּב עֲשׂוֹר מֵעֲלוֹת** *shall the shadow go forward ten degrees, or go back ten degrees?* 2 Kings 20 : 9.

b. Occasionally **אִם** is placed in the first clause of an interrogation, in which case the phrase *I ask* should be supplied, e. g. **מִיָּנֵן אִם־יִרְאָה וְגו'** *was there a shield or spear seen?* &c., lit. I ask whether there was seen, &c. Judg. 5 : 8., so **אִם־כֹּחַ אֲבָנִים כֹּחִי** (is) *my strength the strength of stones?* Job 6 : 12, 28.

5. *a.* From the use of **אִם** in dependence on a preceding clause to make an interrogation, it comes to be employed after introductory formulæ of swearing or of emphatic declaration, to introduce a statement in the form of an interrogation but conveying the idea of a decided negative, e. g. **אֵת . . . הָאֲלֹהִים אִשׁ בָּאֲנָשִׁים הָאֵלֶּה . . . אֵת** *and he swore saying, Shall one of these men see the good land, &c., meaning, not one of them shall see it*, Deut. 1 : 34, 35. Is. 62 : 8. Ps. 132 : 2, 3, 4., so **חַי פְּרַעַה אִם־תֵּצֵאוּ מִזֶּה** *by the life of Pharaoh ye go not hence*, Gen. 42 : 15. 1 Sam. 14 : 45. Ezek. 14 : 16., **וְנִכְרַתָּה בְּרִית עִמָּךְ אִם תַּעֲשֶׂה עִמָּנִי רָעָה וְגו'** *and let us make a covenant with thee, that thou wilt do us no harm, &c.* Gen. 26 : 28, 29.

b. When on the other hand the interrogation is rendered negative by means of the particle **לֹא**, it is used as an emphatic affirmation, e. g. **חַי־אֲנִי נֹאמְרִיהֶנָּה אִם־לֹא כֹאֲשֶׁר דִּבַּרְתֶּם בְּאָזְנֵי כֵן אֶעֱשֶׂה לָכֶם** *as I live, says the Lord, shall I not do to you as ye have spoken in mine ears?* meaning, I will certainly do as ye have said, Num. 14 : 28., so **אִם־לֹא בָתִּים יִהְיוּ רַבִּים לְשִׁמְהָ יִהְיוּ** *many houses shall certainly become desola'te*, Is. 5 : 9.*

* Very rarely **לֹא** is employed with **אִם** to make a strong negation, e. g. **וְעֵדָה אִם־יָבִיץ לֹא אֶעֱבֹר וְגו'** *and this pillar be witness, that I will by no means pass over, &c.* Gen. 31 : 52.

6. As **אם** when following an affirmative statement serves to introduce a negation, so on the contrary it points to an affirmation when placed after a negative clause; and when thus antithetically employed it is usually preceded by the particle **כִּי**, thus **אם כִּי**, which corresponds in use to the disjunctive *but*,* e. g. **אֵין זֶה כִּי אֶם-בֵּית אֱלֹהִים** *this is nothing but the house of God*, Gen. 28 : 17., **כִּי אֶם יִקַּח כִּי אֶם-בְּתוּלָה מֵעַמּוּדָה יִקַּח אִשָּׁה** *these shall he not take, but he shall take a virgin of his own people to wife*, Lev. 21 : 14. Ps. 1 : 2, 4., **וַיֹּאמְרוּ לֹא כִי אֶם-מֶלֶךְ יִהְיֶה עֲלֵינוּ** *and they said, No; but there shall be a king over us*, 1 Sam. 8 : 19. 1 Kings 18 : 18.; and hence **אם כִּי** introduces an affirmation after a formula of swearing, e. g. **חַי יְהוָה כִּי אֶם-יִהְיֶה** *as the Lord lives, the Lord shall smite him*, 1 Sam. 26 : 10. Jer. 51 : 14.†

7. The particle **אם** is sometimes prefixed to a statement to give it a hypothetical meaning, although not followed by an apodosis.

a. It thus frequently commences a request preferred in a modest and hesitating though earnest manner, in which case it corresponds to the Lat. *utinam*, Fr. *que*, Eng. *oh that*, e. g. **אם הִשָּׂא אֶת-חַטָּאתָם** *oh that thou wouldst forgive their sin*, Ex. 32 : 32., **אֶם-בִּרְךָ תְּבָרֵכֵנִי** *oh that thou wouldst indeed bless me*, 1 Chron. 4 : 10. The expression is occasionally strengthened by the introduction of one of the precative particles **נָא** or **לוּ**, e. g. **אֶם-יִשְׁתַּבֵּחַ נָא מַצְלִיחַ דְּרָכֵי** *oh that thou wouldst now prosper my way*, Gen. 24 : 42. 30 : 27., **אֶם-אֶתֶּנָּה לוּ שְׁמַעֲנִי** *oh that thou wouldst but listen to me*, 23 : 13.

b. This particle when referring to a following apodosis has a relative force, like the Eng. *if*, *when*, Germ. *wenn*, *wann*, Lat. *siquando* (§ 1090. 2.); consequently when employed without an apodosis to refer to, it loses its relative meaning, and becomes simply demonstrative, corresponding nearly to the Eng. *then*, Germ. *denn*, e. g. **אם תִּשְׁמַע לִי** *then hearken to me*, Ps. 81 : 9.; and often with a greater emphasis, answering to *truly*, *surely*, e. g. **אֶם-יִחַם בְּנוֹ יְהוָה וְגו'** *surely the Lord delights in us*, &c. Num. 14 : 8., **אֶם נָלַעַד אֶרֶץ גִּלְעָד** *truly Gilead (is) wicked*, Hos. 12 : 12. Ps. 139 : 19.

* And is therefore equivalent to the Hebrew **אם לֹא** *except, but* (Lat. *nisi*), Gen. 24 : 37, 38.

† Occasionally when these particles are employed together, each retains its proper signification, e. g. **יְדִי יְהוֹחִת.... כִּי אֶם-יִשְׁנֶה בְּיוֹתָן בְּנִי כִּי מוֹת יָמוּת** *(I swear) as the Lord lives, that though it be in Jonathan my son, he shall surely die*, 1 Sam. 14 : 39.

c. Sometimes when employed without a following apodosis it has reference to the time of the action, and thus corresponds to the English *then*, Germ. *dann*, e. g. *אָרוּחַ אֶת־יְהוָה וַעֲבַדְתָּם אֹתוֹ* *then fear ye the Lord, and serve him*, 1 Sam. 12 : 14., *אֶת־אֶקְוָה שָׂאוֹל בֵּיתִי* *then I await the grave (as) my dwelling*, Job 17 : 13, 16.; and also when preceded by כִּי, e. g. *כִּי אֶת־זְכַּרְתִּי לִי* *but then remember me*, Gen. 40 : 14.

§ 1091. The particle *כִּי* *that*, like *אֲשֶׁר*, has originally the force of a relative, and is consequently used both as a relative pronoun, i. e. with reference to a noun, and as a relative particle, i. e. with reference to the contents of an entire sentence or clause of a sentence. But there is this distinction to be observed between them, that *אֲשֶׁר* is chiefly used as a relative pronoun, and *כִּי* as a particle of various acceptations though all of a relative nature.

1. It is sometimes though not often employed with reference to a preceding noun as an indeclinable relative pronoun, e. g. *כִּי הָאֲדָמָה* *the earth from which thou wast taken*, Gen. 3 : 19. (equivalent to *אֲשֶׁר*, which is used v. 23) 4 : 25., *לָעָם נוֹלֵד כִּי עָשָׂה* (they shall declare) *to a people yet to be born what he has done*, Ps. 22 : 32. 90 : 4.

2. It is more frequently used with reference to the contents of a preceding statement, in order to introduce what follows as its complement, in like manner with the relative particle *אֲשֶׁר* (see § 906. 1.),* e. g. *יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִפְקַחְהָ עֵינֵיכֶם וְגו'* *God knows that on the day of your eating of it, your eyes will be opened, &c.* Gen. 3 : 5, 6, 7, 11. 42 : 33. Josh. 2 : 9., *וַיִּשְׁמְעוּ בְּרֵקֶרְבֵיכֶם הֵם אֵלָיו* *and they heard that they (were) neighbours to them*, Josh. 9 : 16.

3. Hence too this particle is used to connect to a preceding clause an emphatic affirmation in the form of an oath; it being thus the direct opposite of *אֵם*, which in such case makes a negation (§ 1090. 5. a.), e. g. *אֲתֵם אִתָּם כִּי מְרַגְלִים אַתֶּם* *by the life of Pharaoh (I assert) that ye are spies*, Gen. 42 : 16. 1 Sam. 14 : 39. 26 : 16. 29 : 6., *כֹּדֵי־עֲשֹׂה אֱלֹהִים, וְכֵן יוֹסִיף* *God do so and more also, as thou shalt surely die*, 1 Sam. 14 : 44. 2 Sam. 3 : 9. 1 Kings 2 : 23. Ruth 1 : 17.

4. This particle also introduces, as the apodosis or complement of an emphatic proposition, an account of the particular events that ensue from the more general statement made in the protasis.

* In some languages, as for instance the Greek and Latin, the second clause is frequently considered as the direct object of the first, when the construction of the accusative with the infinitive is employed. The same is sometimes, though seldom, the case in English.

a. It is thus employed, with especial reference to the verb of the protasis, to introduce the apodosis, either as an illustration, e. g. *מִי יִתֵּן כָּל־עַם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עֲלֵיהֶם would that all the Lord's people (were) prophets, so that the Lord would put his spirit upon them*, Num. 11 : 29., *וַיִּשְׂנְאָה אֲמֹנֹן שְׂנְאָה גְדוֹלָה מְאֹד כִּי גְדוֹלָה הָשֵׁנְאָה, אֲשֶׁר שְׂנְאָה מְאֻהָבָה אֲשֶׁר אֻהָבָה and Amnon hated her with a very great hatred, so that the hatred wherewith he hated her (was) greater than the love wherewith he had loved her*, 2 Sam. 13 : 15. ; or as a consequence, e. g. *פָּנִיחֲטִיאוּ אֹתָהּ לִי כִי תַעֲבֹד אֱת־אֱלֹהֵיהֶם כִּי־יִהְיֶה לָּהּ לְמוֹקֵשׁ lest they make thee sin against me, so that thou serve their gods, (and) that it be a snare to thee*, Ex. 23 : 33., *רָדְפוּ מִהֵרָא אַחֲרֵיהֶם כִּי תִשְׁגִּיחֻם so that you may overtake them*, Josh. 2 : 5. Joel 1 : 12.

b. And occasionally with reference to a preceding noun, e. g. *מָה חֲטָאתִי כִי תִלְקֹךָ אַחֲרַי what is my offence, that thou pursuest me?* Gen. 31 : 36., *מִי בְּכָל־אֱלֹהֵי הָאָרְצוֹת . . . כִּי יוֹצִיל יְהוָה אֶת־יְרוּשָׁלַם מִיָּדִי who (are they) among all the gods of the countries, &c., that the Lord should deliver Jerusalem out of my hand?* 2 Kings 18 : 35. 20 : 8, 9.

5. This particle moreover is often used pleonastically to introduce a statement with especial emphasis, so that it becomes equivalent to the English *truly, indeed* (see *אם*, § 1090. 7. b.), e. g. *כִּי אִישׁ הֲרַגְתִּי לַפְעָעִי truly (lit. it is so that) I slay a man to my wounding*, Gen. 4 : 23., *כִּי נָתַן יְהוָה בְּיָדֵינוּ אֶת־כָּל־הָאָרֶץ truly the Lord has delivered the whole land into our hands*, Josh. 2 : 24. Ruth 1 : 10. ; though in this sense it is usually followed by *עַתָּה now*, e. g. *כִּי עַתָּה הִרְחִיב יְהוָה לָנוּ truly now the Lord has made room for us*, Gen. 26 : 22. 29 : 32. 31 : 42. 43 : 10., *כִּי עַתָּה הֲרַגְתִּיךָ truly now I would have killed thee*, Num. 22 : 29. 1 Sam. 14 : 30. Job 6 : 3.

6. It is frequently employed to indicate the relation between cause and effect, when it corresponds to the conjunction *for, because*. In this sense it is used,

a. To introduce an account of the cause of a preceding statement, e. g. *וָאִירָא כִּי־עֵרִים אָנֹכִי I was afraid, because I (was) naked*, Gen. 3 : 10, 20. 31 : 35. 38 : 15, 16. 42 : 23, 38., *לֹא־תִתְעַב אֲדָמִי כִּי אֲחִיָּהּ הוּא thou shalt not abhor an Edomite, for he is thy brother*, Deut 23 : 8. Ruth 3 : 9. Lam. 1 : 6., *נָמוּת כִּי אֱלֹהִים רָאִינוּ we shall surely die, for we have seen God*, Judg. 13 : 22. 1 Sam. 24 : 18. ; which is sometimes rendered more emphatic by the addition of *עַל־כֵּן*, e. g. *עָבְרָתֶם עַל־עַבְדְּכֶם כִּי־עָלִיכֶן עָבְרָתֶם since ye are come to your servant*, Gen. 18 : 5. 19 : 8. Num. 10 : 31. Judg. 6 : 22. Jer. 29 : 28.

b. And less frequently to introduce a clause containing the reason of a following statement (for which purpose *וְיַעַן* is usually employed, § 1081. 1. *a.*), e. g. *כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה* *because thou hast done this, thou (art) cursed*, Gen. 3 : 14, 17., *כִּי שָׁמַע יְהוָה כִּי שָׁנוּאַתָּה אֲנִכִּי* *because the Lord perceived that I (was) hated, he gave me also this one*, 29 : 33.

7. Hence it is used to introduce the statement of a fact as the cause on which a preceding negation depends; and thus acquires the force of the disjunctive conjunction *but*.*

a. The particle *כִּי* when thus employed has especial reference to a preceding noun or attributive, e. g. *לֹא אָתָם שְׁלַחְתָּם אִתִּי הִנֵּה כִּי* *ye did not send me hither, but God*, lit. *ye did not send me hither, for it was God who sent me*, Gen. 45 : 8. Ex. 16 : 8. Deut. 8 : 3., *לֹא לָכֶם הַמִּלְחָמָה כִּי לֵאלֹהִים* *the battle (is) not yours, but God's*, 2 Chron. 20 : 15., *אֵין נְבוֹת חַי בְּרִימַת* *Naboth is not alive, but dead*, 1 Kings 21 : 15.

b. Or else to an entire preceding proposition expressed or understood, e. g. *וַיֹּאמֶר לֹא כִי צִחֲקָתָ* *and he said, Nay, but thou didst laugh*, Gen. 18 : 15. 42 : 12., *כִּי מֶלֶךְ תִּשִּׁים עָלֵינוּ* *but do thou set a king over us*, 1 Sam. 10 : 19., *כִּי מָה עֲבָדְךָ הַכֹּלֵב* *(is) thy servant a dog?* 2 Kings 8 : 13., *וַתֹּאמְרִי לֹא אֶעֱבֹר כִּי עַל כָּל-גִּבְעָה גְבוּהָ וְגו'* *and thou saidst, I will not transgress; yet upon every high hill, &c.* Jer. 2 : 20.

8. This particle is also used to indicate the relation between two events with regard to time, like the Eng. *when*, Germ. *wann*; and hence it acquires the force of a simple conditional particle denoting the dependence of one event upon another as that of condition and consequence, like the Eng. *if*, Germ. *wenn*.

a. It is placed like the English *when* before a clause, to point to the event detailed in it as the cause of one contained in the following clause, e. g. *כִּי־רָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקְרַב לִקְרֹאת דָּוִד וַיִּמְהַר דָּוִד וְגו'* *when the Philistine arose, and came, and approached to meet David, David hastened, &c.* 1 Sam. 17 : 48. Job 1 : 5. 5 : 21., *כִּי־תַעֲבֹר בַּמַּיִם* *when thou passest through the waters, I (will be) with thee*, Is. 43 : 2.; or in the preceding clause, e. g. *אֲזַ תִּנָּקָה מֵאִלָּתִי כִּי תָבוֹא* *then shalt thou be clear from my oath, when thou comest to my kindred*, Gen. 24 : 41. Occasionally it denotes the length of time during which an action will continue; when it answers to the English

* It most commonly has this antithetical force when used in connection with *אֲזַ* (see § 1090. 6.).

while, e. g. *וְאֶת־יִשְׂרָאֵל בְּנֵער* *while Israel (was) a child, I loved him*, Hos. 11 : 1., *הֲלֹא־יִסְכֹּךְ־נָכְרִי בִי יִסְכֵּן עָלַיְמוֹ מִשְׁכִּיל* *does a man benefit God while a prudent man benefits himself?* Job 22 : 2.

b. Hence when an assertion is made that an event shall take place upon the occurrence of another event, or *when* a certain action is performed, the relative *כִּי* used to intimate the fact partakes of the nature of a conditional particle, and thus becomes nearly equivalent to *אִם* (§ 1090. 1.), although it differs from it in having respect chiefly to the time of the action, while *אִם* relates rather to the action or state itself,* e. g. *כִּי תִקְנֶה עֶבֶד עֲבָרִי שֵׁשׁ שָׁנִים וְעֶבֶד* *when thou buyest a Hebrew servant, he shall serve six years*, meaning, if at any time thou buy, &c. Ex. 21 : 2, 7, 17, 20, 22, 26. (compare with these the verses 3, 4, 8, 9, 10, 18.) 22 : 5, 6, 9, 13., so *מִיִּין . . . נָזִיר כָּדָר נָזִיר* *when a man or woman shall consecrate himself by vowing the vow of a Nazarite, he shall separate himself*, &c. Num. 6 : 2, 9. &c.

c. Less frequently, by a further gradation of meaning, it acquires the force of a simple conditional particle entirely equivalent to *אִם* *if*, e. g. *כִּי תֹאמַר בְּלִבְבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי . . . לֹא תִירָא מֵהֶם* *if thou shalt say in thy heart, These nations (are) more numerous than I, be not afraid of them*, Deut. 7 : 17. 12 : 21. 14 : 24., *כִּי תֵדַע . . . מַה־שְּׁמוֹ* *what (is) his name, if thou knowest?* Prov. 30 : 4. Job 38 : 5.; and occasionally it becomes equivalent to *although*, e. g. . . . *כִּי תִאֲמַר לֹא־תִפְרַח* *although the fig-tree shall not blossom, yet will I rejoice in the Lord*, Hab. 3 : 17, 18.

9. Lastly, this particle is sometimes used, like the Eng. *how*, Lat. *quàm*, to give emphasis to the attribute contained in a neuter verb, e. g. *עֵינַי רְאוּ־נָא כִּי־רָאִי* *see now how bright my eyes are*, 1 Sam. 14 : 29., *כִּי־צָר לִי* *how I am distressed!* Job 22 : 12., *כִּי רַבָּה* *how great (is) the cry of Sodom and Gomorrah* (see § 800. 3. a.), *כִּי טוֹב יְהוָה* *how good the Lord (is)!* Gen. 34 : 9.

* Hence *כִּי*, like *אֲשֶׁר* (see § 904. 1. note), can be thus employed only in an affirmative condition, which contains a statement of an event that must take place at some particular time, and never in a negative condition, in which case *אִם* must be used (comp. Num. 5 : 19, 20, 28.); a distinction not noticed by Gesenius (see Lex. under *כִּי*).

CHAPTER XIX.

CONJUNCTIVE PARTICLES.

§ 1092. THE conjunctive particles, or those which serve to connect two or more words or sentences in various coördinate and subordinate relations, may properly be divided into two classes, consisting of the simple relative conjunctions וְ and אֵל, and the emphatic conjunctions אֵל and אֵל.

Relative Conjunctions.

אֵל, וְ.

§ 1093. The most extensively used particle of this kind in Hebrew is the so-called וְ conjunctive, the principal letter of the verb of existence הָיָה = הָיָא (see § 690). This particle, which may be prefixed to any part of speech, not only joins sentences or members of sentences in coördinate relation, like the Indo-European *καί, et, and*; but is also used to connect such as bear to each other any of the subordinate relations, although to each of these relations a particle is expressly assigned for its representation. These several uses we will endeavour to develop from the primitive signification of the particle, in which however it but rarely occurs.

1. This particle occasionally though seldom appears with its original import signifying existence, and is then equivalent to the illustrative phrase *that is*. It is thus used,

a. To introduce an explanation of a preceding word or phrase, e. g. וַיִּשֶׁם אֹתָם בְּכֵלֵי הָרָעִים אֲשֶׁר־לֹו וַיִּבְלֶקְוּם בְּרָמָה וַיַּעֲבִירוּ, *and he put them in a shepherds' bag that he had, that is, in a scrip*, 1 Sam. 17 : 40., וַיִּהְיֶה בְּיוֹם הָאֵלֶּה וַיִּבְרָא שְׂמֵחַת לֵב, *that is, in Ramah, that is, in his own city*, 28 : 3., וַיִּהְיֶה בְּיוֹם הָאֵלֶּה וַיִּבְרָא שְׂמֵחַת לֵב, *on the day of his espousals, that is, on the day of his heart's gladness*, Cant. 3 : 11., וְהָיָה רָחוֹם דְּרַבְּכָה, *is (not) thy hope the uprightness of thy ways?* i. e. hast thou no hope arising from the rectitude of thy conduct? Job 4 : 6.

b. And also to point out a noun which does not signify the same as the preceding one, but serves to qualify its meaning in a manner usually denoted by the state of construction, e. g. 'וְהָיוּ לָאוֹת וּלְמוֹעֲדִים וּגו' *and let them be for signs, that is, for (signs of) seasons, &c.* Gen. 1:14., and 'וְהָיוּ לְךָ חֲלִיפוֹת וְצָבָא' *thy pain, that is, of thy pregnancy,* 3:16., so 'וְהָיוּ לְךָ חֲלִיפוֹת וְצָבָא' *the changes of war (are) against me,* Job 10:17.

2. a. This particle has sometimes the force of a relative pronoun, being equivalent to הוּא *he* or אֲשֶׁר *who, which, that*: in which case it is prefixed either to a verb, e. g. 'וְיִשְׂמַח בְּךָ הָכֵם' *whoso begets a wise (son), he will rejoice in him,* Prov. 23:24.; 'וְיַעֲזְרֶךָ יְהוָה' *by the God of thy father, who shall help thee; and (by) the Almighty, who shall bless thee,* Gen. 49:25. Num. 23:19. Is. 49:7. Mal. 1:10., 'וְנִלְאָה אֶתָּה כִּינָתָהּ' *thy inheritance that was wearied thou didst strengthen,* Ps. 68:10. Is. 10:23.; to a participle, e. g. 'וְיִשְׁרָאֵל מְלֹכָה' *for the kingdom (is) the Lord's, who rules over the nations,* Ps. 22:29. 55:20.; or to the negative particle אֵין, which is equivalent to a verb (§ 698. 2.), e. g. 'וְאֵין עִזָּר לָּהּ' *the poor who has no helper,* Ps. 72:12. Job 29:12.

b. It has also sometimes the force of a relative particle, like אֲשֶׁר and כִּי *that*, when it serves to introduce a statement depending on a preceding verb, e. g. 'וְנִחַשְׁתִּי וְיִרְבְּכֵנִי יְהוָה בְּגִלְגָּלָהּ' *I perceive that the Lord has blessed me for thy sake,* Gen. 30:27., 'וְיִשְׂרָאֵל אֶלֶלֶה וְיִדְכָּאֵנִי' *and it would please God that he should destroy me, i. e. that God would be pleased to destroy me,* Job 6:9., 'וְכִי אֵיכָכָה אֹכֵל וְרֵאִיתִי וּגו' *for how am I able that I should see, &c., i. e. how could I bear to see?* Esth. 8:6.; and frequently to point it out as the design of the action denoted by such preceding verb, e. g. 'וְדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיָשֻׁבוּ וּגו' *speak to the children of Israel, that they turn, &c., i. e. speak to them in order that they may turn, command them to turn,* Ex. 14:2, 15. 25:2. &c. It is also occasionally used pleonastically after אָמַר, to introduce the speaker's own words,* e. g. 'וַיֹּאמֶר יְהוָה לֹא־יֵאֱמִינִי לִי' *and he said, Behold they will not believe me,* Ex. 4:1.

3. From the relative force of this particle as above described proceeds its by far most frequent use, viz. as a conjunctive conjunction to indicate a coördinate relation between words and sentences. It thus connects,

* The Greek *οτι* is not unfrequently employed in precisely the same manner, e. g. *ἰσως; ὃν εἰποιεν, οτι ὁ Σωκράτης, μη θαύμαζε τὰ λεγόμενα, κ.τ.λ.* Plat. Crit. 12.

a. Two or more nouns as subjects of the same proposition, e. g. וַיִּכְלְוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם *then were finished the heavens, and the earth, and all the host of them*, Gen. 2:1. 3:8. 6:18. 7:7, 13., וְאֵלֵי וְהַצֶּרֶר *while I and the lad will go yonder*, 22:5. Judg. 12:2., &c.; or as its direct or indirect objects, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ *God created the heavens and the earth*, Gen. 1:1. 2:4. 3:18. 10:13, 14, 15, 16. &c., עֵץ הַדַּעַת טוֹב וְרָע *the tree of the knowledge of good and evil*, 2:9. 3:5., וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם *and Adam gave names to all the cattle, and to the fowls of the air, and to all the beasts of the field*, 2:20., &c.

b. Two or more attributives, whether qualificative or predicative, relating to the same noun, e. g. וַיִּקַּח בְּדֹבָר רַךְ וְטוֹב *and he took a calf tender and good*, Gen. 18:7., עַם חָכָם וְנָבוֹן *a wise and understanding people*, Deut. 4:6.; הוֹדוֹ-וְהָדָר פָּעֵלִי *his work (is) honourable and glorious*, Ps. 111:3, 4.

c. Two or more verbs relating to the same subject, e. g. פָּרוּ וּרְבוּ וּמָלְאוּ אֲדִתֵּי-הַמַּיִם *be fruitful, and multiply, and fill the waters*, Gen. 1:22., סִירוּ-נָא אֶל-בֵּית עַבְדְּכֶם וְלִינִי וּרְחֻצִּי וְגִלְיָכֶם וְהַשְׁכַּמְתֶּם וְהַלַּכְתֶּם לְדַרְכְּכֶם *pray turn aside to your servant's house, and pass the night, and wash your feet, and rise early, and proceed on your journey*, 19:2., &c.

d. Two or more sentences or clauses of a sentence, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְהָאָרֶץ וְהָיָה תוֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל-פְּנֵי-תְהוֹמוֹת *in the beginning God created the heavens and the earth: and the earth was empty and void; and darkness (was) upon the surface of the deep*, &c. Gen. 1:1, 2, 3, 4, 5, 6. &c., וְנִפְתָּחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹהִים *your eyes shall be opened, and ye shall be like gods*, 3:5. Is. 11:6. 13:20-22. Ps. 69:16, 21., &c. &c.

4. Although this particle is frequently prefixed to each except the first of several words or sentences in coördinate relation, as above described; still this is not always the case, the conjunction being often added only to some of them or else to none at all, while their connection is left to be understood from the context. The choice between these several modes of construction depends greatly on the general style of the individual writer, as also on whether his aim in a given passage is emphatical explicitness or conciseness, in the former of which cases he repeats the particle before each term, and in the latter either wholly or in part omits it.

a. Hence, when for instance this conjunction is not prefixed to both the second and third of three words in coördinate relation, we find it as in English accompanying only the last, e. g. שָׁם הָם וַיָּפֶת

Shem, Ham, and Japheth, Gen. 10 : 1. Josh. 1 : 14. ; and occasionally the second, Ps. 62 : 3, 7. When there are four terms, either the last alone has the conjunction, e. g. *לֹא־תַעֲשׂוּ עִוָּל בְּמִשְׁכָּל בְּמִדָּה בְּמִשְׁקָל* *ye shall do no unrighteousness in judgment, in measure of length, in weight, or in measure of capacity*, Lev. 19 : 35, 36. ; or it is prefixed to every other term, viz. to the second and fourth, e. g. *אֱלִישָׁה וְדָדָנִים וְתַרְשִׁישׁ וְכִיֹּתִים* *Elisha and Tarshish, Kittim and Dodanim*, Gen. 10 : 4. 46 : 16. Ex. 24 : 9. Is. 9 : 13. ; and if there be five, to the last also, e. g. *וְנָבֶל וְחָלִיל וְחָלָל וְיִיֵּן וְיִיֵּן* *the harp and viol, the tabret and pipe, and wine*, Is. 5 : 11.

β. Or the conjunction is prefixed to none of the terms, which is most frequently the case in poetry (see § 718), e. g. *בֵּין רַגְלֶיהָ כָּרַע נָפַל שָׁכַב* *at her feet he bowed, he fell, he lay down*, Judg. 5 : 27. , *וַחֲצֹה הִזְבּוּ* *wash you, cleanse you, put away your evil doings from before my eyes ; cease to do evil, learn to do well, &c.* Is. 1 : 16, 17. 33 : 9. Ps. 66 : 2, 3.

b. This is also the case with several sentences in coördinate relation : the conjunction being often prefixed only to the last, e. g. *יְהִי פִסְתֵּיבַר* *let there be abundance of gorn in the earth, upon the top of the mountains let the fruit thereof shake like Lebanon, and let (the inhabitants) of the city flourish like the grass of the earth*, Ps. 72 : 16. 73 : 7-9. ; or else to none at all, e. g. *עָלֶיךָ נִסְמַכְתִּי מִבֶּטֶן מִמְעַי אִמִּי אֶתָּה גִּזְרִי בָּהּ תְּהַלְלֵתִי תְּמִיד* *on thee have I relied from the womb, thou (art) he that took me out of my mother's bowels, my praise (shall be) continually of thee*, Ps. 71 : 6. 74 : 13-17. , see also Psalms 58 and 61. and Job 41 : 7-26.

5. Moreover, this particle is employed to connect two or more words or sentences not only conjunctively like *and*, but also disjunctively like *or*. It thus connects two or more subjects or objects, so as to apply to the same verb, e. g. *בְּלֹעֲדֶיךָ לֹא־יָרִישׁ אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ* *without thee not a man shall raise his hand or his foot*, Gen. 41 : 44. Ex. 12 : 5. 20 : 4. 21 : 15. Lev. 20 : 9. Deut. 3 : 24. 14 : 26. ; or two or more verbs, so as to apply in like manner to the same subject, e. g. *וְהִתְעַמְרָבוּ* *and (if) he make a slave of him or sell him*, Deut. 24 : 7. Prov. 29 : 9. It thus also connects sentences or clauses, e. g. *וְמָכְרוּ* *and (if) he sell him, or he be found in his possession*, Ex. 21 : 16.

6. The conjunction *ו* not only indicates a coördinate relation like *and* or *or*, but is also used to connect sentences bearing to each other any subordinate relation which the writer may not think proper to

point out more precisely by means of the particle appropriated to its designation.* It is thus employed,

a. To connect to a preceding statement one denoting an occurrence which is subsequent to it in the order of time, in which case the particle is equivalent to *then*, e. g. וְהַחֲרִישׁ לָהּ וְקָמוּ נְדָרֶיהָ *and (if) he hold his peace towards her, then her vows shall stand*, Num. 30 : 8., וְרָאִיתֶם אֹתָם וְרָאִיתֶם וְגו' *when ye see (lit. on your seeing) the ark of the covenant, then ye shall remove*, &c. Josh. 3 : 3., עֶרֶב וַיֵּדְעוּם וְגו' *in the evening, then ye shall know*, &c. Ex. 16 : 6, 7.

b. To connect to a preceding statement one declaring its design or purpose, in which case the particle is equivalent to *that, so that, in order that*, e. g. וּבְנִינוּ לָנוּ עִיר וּמִגְדָּל וְרָאֵשׁוּ בְּשָׁמַיִם *let us build ourselves a city and a tower, so that its top (may be) in the heavens*, Gen. 11 : 4., וְנִשְׁתָּהּ *give us water, that we may drink*, Ex. 17 : 2. Judg. 14 : 15. Cant. 7 : 1. Ruth 1 : 11., וְלֹא אֶצֵּא *he has hedged around me, so that I cannot get out*, Lam. 3 : 7.; also preceded by a negative command, e. g. וְלֹא יִגְעוּ אֱלֹהֵי־קֹדֶשׁ וַיָּמָתוּ *but they shall not touch the holy things, so that they die*, meaning, they shall not touch them, lest they die, Num. 4 : 15.

c. And hence in hypothetical propositions to commence the apodosis, the event related in which is dependent on and therefore subsequent to that contained in the protasis, e. g. וְאִם־הֵימִין וְאִם־הַיָּמִין *if to the left, then I will go to the right; and if to the right, then I will go to the left*, Gen. 13 : 9. Ex. 19 : 5. Lev. 5 : 1. 1 Sam. 6 : 9., וְאִם־לֹא יַחֲפֹץ לְנַאֲלָהּ וְגִבְלָתֶיהָ אֶלַּי *if he will not do the part of a kinsman to thee, then will I do to thee a kinsman's part*, Ruth 3 : 13.

d. To connect to a preceding statement one describing the effect or consequence of the fact contained in it, when the particle corresponds to *therefore*, e. g. וְעָשִׂיתָ זֹאת וְאַחֲשֵׁה גִם־אֶלַּי אֹתָהּ וְגו' *thou didst this in the integrity of thy heart; therefore I withheld thee*, &c. Gen. 20 : 6., וְיִבְחַר בְּזֶרְעוֹ וְגו' *only the*

* Of the two Arabic conjunctive particles **وَ** and **فَ**, the former is mostly used to indicate the coördinate and the latter the various subordinate relations of sentences, e. g. طَالَ مَا أَبْقَطَكَ الدَّهْرُ فَتَنَاعَسْتَ وَجَذَبَكَ الْوَعْدُ فَتَقَاعَسْتَ *long has fate sought to arouse thee, but thou hast feigned sleep; and exhortation has invited thee, but thou hast lingered behind*, &c. Hariri.

וְהָכֵן לָכֶם לֶבְנִים הִתַּנֵּן *no straw shall be given you; yet ye shall furnish the tale of bricks*, Ex. 5 : 18. Num. 1 : 47. Deut. 9 : 29., וְנָלְתִי בָנִים גְּדֻלָּתִי *I have reared up children, but they have rebelled against me*, Is. 1 : 2. 8 : 10. Prov. 30 : 25, 26, '27, 28. And also to introduce a sentence not in direct antithesis, but which forms a contrast with the general tendency of what precedes it, e. g. וְלֹא־מָצָא *but for Adam no suitable helpmate was found*, Gen. 2 : 20., וְאִם נָמַלְתִּי שֹׁלְמִי רַע וְאֶחָלָצָה צוּרָרִי הִיָּקֵם *if I have done evil to my friend,—nay, I have delivered him who is my enemy without cause*, Ps. 7 : 5.

§ 1094. The conjunction **או** *or* (formed of **ו** conjunctive and **א** prosthetic) also connects together two or more words or sentences; there is however this difference between **ו** and **או**, that while the former connects them so as to include both or all, the latter serves to introduce a new sentence or member of a sentence to the exclusion of the preceding one. Thus,

1. *a.* It connects two or more subjects or objects belonging to the same verb in such manner that the one to which it is prefixed replaces the one preceding it, e. g. וְנִפְלִשְׁמָה שׁוֹר אוֹ חֲמוֹר *if an ox or an ass fall therein*, Ex. 21 : 33. Judg. 21 : 22. Jer. 23 : 33., וְכִי יִכֶּה אִישׁ אֶת־אֻמָּתוֹ אוֹ אֶת־אֻמָּתוֹ בַּשֶּׁבֶט *and if a man strike his man-servant or his maid-servant with a rod*, Ex. 21 : 20, 26, 27, 28. 22 : 9. Deut. 13 : 2., וְכִי יִפְגְּעֵנוּ בַּחֶבֶר אוֹ בַּחֶבֶר *lest he attack us with a pestilence or with the sword*, Ex. 5 : 3. Josh. 7 : 3. Cant. 2 : 9.; and in like manner it connects two or more predicates to the same subject, e. g. וְשָׁחַד אוֹ מָכַר *and (if) he kill it or sell it*, Ex. 21 : 37. 22 : 9, 13.

b. It also connects two or more sentences or clauses in the same alternate manner, e. g. וְכִי־יִכְרֶה אִישׁ בּוֹר אוֹ כִי־יִפְתַּח אִישׁ בּוֹר *if a man open a pit, or if a man dig a pit*, Ex. 21 : 33., וְקָרָא וְאָנֹכִי אֶעֱנֶה *then call thou, and I will answer; or I will speak, and do thou answer me*, Job 13 : 22.

2. Occasionally it is repeated, in which case it is equivalent to *whether—or*, e. g. וְהָיָה אִם־יִבֶּן יֶגֶח אִם־יִבֶּן יֶגֶח *whether he gore a son or a daughter*, Ex. 21 : 31., וְיָדַע אוֹ רָאָה אוֹ יָדַע *whether he see (it) or know (of it)*, Lev. 5 : 1.

3. *a.* This particle is sometimes used in a similar manner to **ו**. Thus it connects a word or sentence to a preceding one, so as to make an assertion including both, although without denoting two simultaneous actions, e. g. וְהָיָה הָרְבִיעִית הַזֹּאת תַּעֲשֶׂה עֲלֵה־עֹלָה אוֹ לִזְבַּח וּגו' *the fourth part of a hin shalt thou prepare with the burnt offering and with the*

sacrifice, &c., meaning, ye shall prepare a quarter of a hin for a burnt offering, and a quarter of a hin for a sacrifice, Num. 15:6, 11., **אֵין אֵין** and (you say), *Where (is) the God of Justice?* meaning, and at another time ye say, &c. Mal. 2:17.

b. It also connects like **וְ** a hypothetical proposition to what precedes (see § 1093. 6. f.), e. g. **אֵין אֵין וְאֵין אֵין** and (if) *his sin become known to him*, Lev. 4:23. 26:41., **אֵין אֵין וְאֵין אֵין** and (if) *I had risked my life*, 2 Sam. 18:13.

c. Finally it connects like **וְ** a statement to a preceding one with which it forms an antithesis, when it is equivalent to the disjunctive *but* (see § 1093. 6. h.), e. g. **אֵין אֵין וְאֵין אֵין** but (if) *it be known*, Ex. 21:36. Lev. 13:16., **אֵין אֵין וְאֵין אֵין** but (if) *he take hold on my strength*, Is. 27:5.

Emphatic Conjunctions.

גַּם, אֵף.

§ 1095. When the writer wishes to connect together two or more sentences or members of a sentence in a more emphatic manner than is done by the simple conjunction **וְ**, he makes use of one of the particles **גַּם** or **אֵף** also, the opposites of **רַק** and **אֵין** only.

§ 1096. 1. The particle **גַּם** also is used for the most part to connect emphatically the name of an object or action, i. e. a noun, pronoun, or verb, to a preceding one expressed or understood, e. g. **גַּם** **נִשְׁקָנוּ יַיִן** **גַּם** **הַלַּיְלָה** let us make him drink wine this night also, Gen. 19:34, 35. 30:15. Num. 16:10. 1 Sam. 10:26. 2 Kings 9:27., **הֲלֹא גַם־בָּנוּ דְּבַר** has he not spoken by us also? Num. 12:2. Deut. 1:37. Josh. 2:12., **הֲצִחַתָּ וְגַם־יָרַשְׁתָּ** hast thou killed and also taken possession? 1 Kings 21:19. Jer. 2:34.

2. This particle, like the Latin *etiam*, is frequently employed with a force corresponding to that of the English intensive *even*, before a separable personal pronoun used to render emphatic a pronominal suffix appended either to a noun (§ 865. 1.), e. g. **יִלְקִי הַכְּלָבִים אֶת־דַּמְּךָ גַם־אֶתָּה** the dogs shall lick thy blood, even thine, 1 Kings 21:19.; or to a verb (§ 865. 2.), e. g. **בְּרַכְּכִי גַם־אֲנִי** bless me, also me, Gen. 27:34. And also before a pronoun used to give emphasis to the subject of the verb indicated by the affirmative (§ 852. 1. b.), e. g. **וְהִכִּיתִי אֶתְּכֶם גַּם־אֲנִי** and I, even I will punish you, Lev. 26:24.

3. Occasionally it is repeated before two nouns or pronouns, to connect them in an emphatic manner, corresponding to the English *both—and*, e. g. 'וְהִיָּתָם גַּם־אַתָּם וְגַם־הַמֶּלֶךְ וּג' *and both ye and the king shall be*, &c. 1 Sam. 12: 14, 25.; and with a negative, to *neither—nor*, e. g. 'וְלֹא עָנָהוּ יְהוָה גַּם בְּחִלְמוֹת גַּם בְּאִוִּירִים גַּם בְּנְבִיאִים *and the Lord answered him neither by dreams, nor by the Urim, nor by the prophets*, 1 Sam. 28: 6. It also commences a sentence having ׀ at the beginning of the second clause, thus ׀ גַּם —׀ *as—so*, e. g. 'גַּם אֶת־הַטּוֹב נִקְבַּל מֵאֵת ׀ אֶת־הָרָע לֹא נִקְבַּל *as we receive good from God, so shall we not receive evil?* Job 2: 10.

4. It is also placed before a term to point it out as more emphatic than a preceding one, and thus assists to form a climax; in which case it may be rendered by the English *even*: it appears thus with verbs, e. g. 'יִשְׂרָאֵל חָטָא וְגַם עָבְרוּ אֶת־בְּרִיתִי . . . וְגַם לָקְחוּ מִן־הַחֵרֶם וּג' *Israel has sinned, they have even transgressed my covenant, . . . and they have even taken of the accursed thing*, &c. Josh. 7: 11. Ps. 95: 9. Lam. 4: 15.; and also with nouns, e. g. 'צִיָּה גַם־הֶחָם יִגְזַל מִיַּמִּי־שֶׁלֶג וּג' (as) *drought and even (as) heat consume snow-water*, &c. Job 24: 19. In like manner it is placed at the head of a sentence or of a clause, to point it out as more emphatic than the preceding one, e. g. 'אֶרֶץ רָעָשָׁה גַם־שָׁמַיִם נָטְפוּ *the earth trembled, even the heavens dropped, the clouds even dropped water*, Judg. 5: 4. 1 Sam. 28: 20. 2 Sam. 19: 31. Mal. 3: 15.

5. This particle is sometimes used to give additional emphasis to the construction of the infinitive with a finite verb (§ 1020. 2.), e. g. 'וְאֵלַי אֵעֲלֶה גַם־עֲלֶה *and I will surely bring thee up*, Gen. 46: 4., 'גַּם־יִכָּב לֹא תִקְבְּנִי גַם־יִפְרֹךְ לֹא תִבְרָכֶנִי *neither curse them at all, nor bless them at all*, Num. 23: 25.

6. When the verb of the second clause is placed in antithesis with that of the first, גַּם becomes equivalent to *but, yet*, e. g. 'רַב־יָמַי צָרָרִי *many a time have they afflicted me from my youth*; *yet they have not prevailed against me*, Ps. 129: 2.

§ 1097. The conjunction ׀ has very nearly the same force as גַּם,* it being also employed to connect emphatically the word or sentence before which it is placed to a preceding one.

1. This particle connects a sentence or clause of a sentence to a preceding one, and at the same time renders emphatic the word before

* In the following instance the two particles are employed together for the sake of additional emphasis, 'וְאֵת־גַּם־זֶה *yet notwithstanding this*, Lev. 26: 44.

which it is placed, e. g. וְאַתָּה לַאֲמָתְךָ תַעֲשֶׂה כֵן *and also to thy maid-servant thou shalt do likewise*, Deut. 15 : 17.

2. It is thus placed like **גַּם** before an emphatic personal pronoun forming a repetition of the subject contained in a verb (§ 852. 1. b.), e. g. אֲחִיזָה דְעִי אֶת־אֲנִי *I too will declare my opinion*, Job 32 : 10. ; and very rarely before one which forms the repetition of a pronominal suffix (§ 865. 2. a.), e. g. הוֹדַעְתִּיהָ הַיּוֹם אֶת־אֶתָּה *I have taught thee this day, even thee*, Prov. 22 : 19.

3. a. This particle connects two or more predicates belonging to one subject which are employed to form a climax, e. g. אֲמַצְתִּיהָ אֶת־עֲזָרְתִּיהָ אֶת־הַמִּכְתָּרָה *I will strengthen thee, yea I will help thee, yea I will uphold thee*, Is. 41 : 10., מְשַׁפֵּל אֶת־מְרוֹמָם יְהוָה *Jehovah (is) one who brings low and who also raises up*, 1 Sam. 2 : 7. ; and occasionally it connects a clause containing both a subject and a predicate to a preceding one, e. g. אֶרֶץ רָעָשָׂה אֶת־שָׁמַיִם נָטְפוּ *the earth shook, yea the heavens dropped*, Ps. 68 : 9.

b. In like manner it connects an entire sentence to what precedes, e. g. אַתָּה עֲלִיָּהוֹם תַּפְּיִלִּי *then too ye overwhelm the fatherless*, Job 6 : 27., כִּי אִם־אֲנִי לֹא־בִיאָה אֶתָּה *furthermore, Esther has invited none but myself*, Esth. 5 : 12.

4. a. This particle is also used to introduce statements in various emphatic relations to what precedes them, when it is frequently accompanied by the relative **כִּי**. It thus commences an emphatic condition, e. g. אֶתָּה כִּי־תֹאמַר לֹא תִשְׁוֹנְנִי *even though thou sayest thou shalt not see him*, Job 35 : 14.

b. It also emphatically introduces a climax to a preceding assertion, e. g. הֵן בְּעֵבְרִי לֹא יֵאֱמִין . . . אַתָּה שְׂכָנֵי בְתִירָחֶמֶר *behold, he put no trust in his servants, . . . how much less (in) the inhabitants of houses of clay !* Job 4 : 18, 19. ; but more frequently with **כִּי**, e. g. אַתָּה כִּי־אֶעֱנֶה *how much less shall I answer him !* Job 9 : 14. 15 : 16. 25 : 6.

c. It is used with the particle of asseveration **אֲמֵן**, to introduce an emphatic assertion, e. g. אֶת־אֲמֵנָם אֵל לֹא־יִרְשִׁיעַ *yea truly, God does no evil*, Job 34 : 12. ; and with **כִּי** to introduce an emphatic question, e. g. אַתָּה כִּי־אָמַר אֱלֹהִים וְגו' *has God indeed said, &c.* Gen. 3 : 1.

5. When repeated with a negative particle, it becomes like **גַּם** equivalent to *neither—nor*, e. g. אֶתָּה בְּלִי־נֶשֶׁט אֶתָּה בְּלִי־זֵרַע אֶתָּה בְּלִי־שָׂרֵשׁ *they shall neither be planted, nor shall they be sown, nor shall their stock take root in the earth*, Is. 40 : 24., אֶתָּה אֵין מְשַׁמֵּעַ אֶתָּה אֵין מְדַבֵּר *there is neither any that tells, nor any that declares, nor any that hears your words*, 41 : 26.

CHAPTER XX.

INTERROGATIVE PARTICLES.

§ 1098. An interrogation is a proposition which neither makes an assertion nor puts a condition, but which intimates a doubt respecting the occurrence of an event or the existence of a state of being, or respecting any of the modes thereof. As a question usually arises in consequence of a previous state of ignorance or of doubt, so also this doubt may exist either, 1. in reality, i. e. in the mind of the speaker or writer himself; or 2, factitiously, i. e. when made in lieu of an emphatic declaration for the purpose of argument, reproof, &c. to the party addressed. Again, a query may be propounded with regard either to the subject, object, or predicate of a sentence, or to its entire contents. In all cases the speaker indicates the interrogative nature of the proposition either objectively by means of a particle, or subjectively by changing the tone of his voice or the collocation of his words.*

§ 1099. In Hebrew an interrogation is usually indicated by a slight initial breathing, or in other words, by prefixing the weak aspirate הֶ to the first word of the sentence (§ 641), which is usually one intended to be made emphatic.

1. *a.* This particle is used when the speaker himself is in doubt respecting a fact of which he wishes to be informed, e. g. הֶתֵּלְכִי עִם הָאִישׁ הַזֶּה *will thou go with this man?* Gen. 24:58. 1 Sam. 30:15. 2 Sam. 17:6. 1 Kings 22:6., הֶשְׁלֹם אֲבִיכֶם (is) *your father well?* Gen. 43:27., הֶעֱיֹדְנִי חַי (is) *he yet alive?* 1 Kings 20:32.

b. Or when the speaker propounds a question without entertaining any doubt on the subject in his own mind, which question, according to the answer which in the opinion of the speaker it should receive, supplies the place of an emphatic affirmation or negation (see § 1090. 5.). Thus,

α. An interrogation whose proper answer is in the affirmative has the force of an emphatic affirmation, e. g. הֶמְצִיחַ הָזֶה לְבָרִיא לָכֶם מֵיִם הֶמְצִיחַ הָזֶה לְבָרִיא לָכֶם מֵיִם

* In the ancient classical languages of Europe the former expedient is chiefly resorted to, and in the modern tongues the latter.

must we fetch you water out of this rock? meaning, so we must fetch water, &c. Num. 20 : 10., so אֶל-בֵּית אָבִי did I plainly appear to thy father's household? 1 Sam. 2:27., הֲבֵן יָקִיר לִי אֶפְרַיִם (is) Ephraim my dear son? Jer. 31 : 20. Job 11 : 2.*

β. And when on the other hand the answer in the speaker's opinion should be in the negative, it is equivalent to an emphatic negation, e. g. הֲשֹׁמֵר אָדָּי אֲנִי (am) I my brother's keeper? meaning, assuredly I am not, Gen. 4 : 9. 43 : 7. Deut. 4 : 33. Judg. 11 : 25. 2 Sam. 23 : 17., הֲתִבְנֶה לִּי בַּיִת shalt thou build me a house? 2 Sam. 7 : 5. (the parallel passage 1 Chron. 17 : 4. is put in the form of a direct negation, thus 'לֹא אֶתֶּה תִּבְנֶה וְגו',) הֲהֶחֱפֵץ אֶחֱפֵץ מוֹת רָשָׁע, do I delight at all in the death of the wicked? Ezek. 18 : 23. Joel 1 : 2. Job 4 : 17. 6 : 5. 8 : 3. 10 : 3.†

2. a. When the interrogation consists of two clauses, the second is generally introduced by the particle אִם (§ 1090. 4. a.), especially when it constitutes an antithesis to the first, e. g. הֲנִעֲשֶׂה אֲדִדְבָרִי אִם אֵין shall we execute his proposition, or not? 2 Sam. 17 : 6., הֲנִלָּךְ אֶל-רָמוֹת, shall we go to Ramoth-gilead to battle, or shall we forbear? 1 Kings 22 : 15.‡

δ. And also when the same question is emphatically repeated in the second clause of a parallelism, e. g. הֲאֵנוֹשׁ מֵאֱלֹהִים יִצְדָּק אִם-מֵעֲשֻׂהוּ shall a mortal be more just than God? shall a man be more pure than his Maker? Job 4 : 17. 6 : 5, 6, 29. 8 : 3. 13 : 8. Though sometimes אִם is omitted, and the second clause is simply connected to the first by the conjunction וְ and, e. g. הֲלֹא תִדְבְּרוּ עֲוֹלָה וְלֹא תִדְבְּרוּ רַמְיָה will ye speak wickedly of God, and talk deceitfully of him?

* Sometimes an interrogation of this sort is rendered still more emphatic by putting it in the negative form, which is done by prefixing הִן to a negative particle, e. g. הֲלֹא-זֶה הַדָּבָר אֲשֶׁר הִבְרַנּוּ אֵלַיךְ בְּמִצְרַיִם is not this the word that we told thee in Egypt? Ex. 14 : 12. Num. 23 : 26. Deut. 31 : 17. Judg. 9 : 28., הֲאֵין בְּבָנוֹת, is there no woman among the daughters of thy brethren or among all my people? &c. Judg. 14 : 3. 1 Kings 22 : 7. Jer. 7 : 17.

† To give greater emphasis, הִן is occasionally prefixed to אִם, e. g. הֲאִם תִּמְנֶה shall we indeed be consumed by dying? Num. 17 : 28.; once with a following אֵין, viz. הֲאִם אֵין עֲזָרָתִי בִּי is my help indeed not in myself? meaning, it most certainly is not, Job 6 : 13.

‡ Occasionally two distinct successive interrogations are each introduced by הִן, e. g. הֲיִסְגְּרֵנִי בְּעַלִּי קִצְיֹלָה בְּרִדִּי הֲיִדְרֵי שְׂאוֹל וְגו' will the men of Keilah deliver me into his hand? will Saul come down? &c. 1 Sam. 23 : 11.; as also an emphatic repetition of the same question, e. g. הֲתִשְׁפֹּט תִּשְׁפֹּט will thou judge? wilt thou judge? Ezek. 20 : 4.

Job 13 : 7. 15 : 7, 8. 38 : 32, 39. 40 : 26, 29, 31. ; or by או *or*, e. g. וְאִי־אֵלֶיךָ אֲבִי הַיָּשׁ לְמִטְרָא אֲבִי הַיָּשׁ לְמִטְרָא *has the rain a father? or who has begotten the drops of dew?* Job 38 : 28, 31. ; seldom with ה repeated, e. g. הֲיִשָּׂא פָנָיךָ אוֹ הֲיִרְצָה *will he be pleased with thee? or will he accept thy person?* Mal. 1 : 8.

3. When the question is put obliquely in dependence on a preceding verb, the particle ה is equivalent to *whether*, e. g. וְאִרְאֶה הֲכָצַעְתָּהּ *and I will see whether they have done according to the cry of it that has come to me*, Gen. 18 : 21. Deut. 13 : 4., הֲיֵשׁ עִנְיֶךָ *ask now whether there is any to answer thee*, Job 5 : 1. ; accordingly when it consists of two clauses, אִם — ה correspond to *whether—or*, e. g. וְאִמְשֶׁה בְּנִי הֲאֵתָהּ זֶה בְּנִי עֲשׂוֹ אִם־לֹא *and let me feel thee, my son, whether thou (be) indeed my son Esau or not*, Gen. 27 : 21. Num. 13 : 18, 19, 20., as do also ה — או, e. g. מִי יוֹדֵעַ הֲחָכָם יִהְיֶה אוֹ סָכָל *who knows whether he will be a wise man or a fool?* Eccl. 2 : 19.*

4. Although the particles ה and אִם are usually employed in Hebrew to indicate an interrogation; still they are not absolutely necessary, and hence are not always introduced: for in this language as in others the same end may be obtained by means of the tone of voice in which the question is put, aided by the collocation of the words. Thus, these particles are omitted,

a. When the question arises from emotion or anxiety in the speaker, who then puts it in the briefest form without an additional syllable, e. g. שְׁלוֹם בּוֹאֵךְ *has God indeed said, &c.* Gen. 3 : 1., הֲיָבֹא שְׁלוֹם *(is) thy coming peaceful?* 1 Sam. 16 : 4., הֲיִשָּׁא אֲבִי הַיָּשׁ לְמִטְרָא *(is) the young man Absalom safe?* 2 Sam. 18 : 29., הֲיָבֹא אִישׁ בְּיֹמֵינוּ *shall a man be put to death to-day in Israel?* 19 : 23., הֲמִפְּיֹבֶשֶׁת *(is this) Mephibosheth?* 9 : 6.

b. When an interrogation is made in antithesis with what precedes, in which case its nature is left to be understood from the context, e. g. וְאִתָּהּ הִרְשַׁנִּי... וְאִתָּהּ הִרְשַׁנִּי *so now the Lord God of Israel has dispossessed, &c. ; and shouldst thou possess it?* Judg. 11 : 23., וְאִתָּהּ חֶסֶת עָלֶיךָ *thou hast pitied the gourd, and shall not I have pity on Nineveh?* Jon. 4 : 10, 11., וְהִבְלַעְתָּ *thy hands have formed me ; and wilt thou destroy me?* Job 10 : 8, 9. And thus when the question is a negative one, לֹא is used for הֲלֹא, e. g. הֲלֹא הִנֵּה הַשָּׁמַיִם *thou*

* Very rarely ה is repeated, e. g. הֲחַזֵּק הִיא חַזָּקָה... וְחַזָּקָה *and see, whether they (be) strong or weak*, Num. 13 : 18.

hast multiplied the nation; hast thou not increased their joy? Is. 9:2., וְצַדִּיקְתִּי לֹא־אֶשָּׂא רֹאשִׁי and (if) *I am righteous, shall I not raise my head?* Job 10:15. 13:15. 14:16.

c. Again, when an interrogation commences with הֲ, the ensuing clauses are sometimes unaccompanied by אִם or any other particle, e.g. הֲיָאִין עוֹד הַכֶּמֶה בְּחִימָן אֲבָדָה עֲצָה מִבְּנִים נִסְרָהָה הַכְּמָהם *is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?* Jer. 49:7., הֲיִנָּאֵה גִמְאָ בְּלֹא בִצָה יִשְׁנָא־אָהוּ בְּלִרְמִים *can the rush grow up without mire? can the flag grow without water?* Job 8:11. 11:3. 39:1, 2, 3.

§ 1100. Besides the particle הֲ, which renders an entire proposition interrogative, there are several adverbs which are employed to express doubt concerning the various accidents of a statement. Thus we have interrogative adverbs,

1. a. Of manner, viz. אֵיכָּה *how?* (comp. of אֵי *where? what?* and כֹּה = כֹּז *thus*).^{*} This particle is used,

α. To question the manner in which an event is to take place, e.g. אֵיכָּה יָדַע אֶת־הַדְּבָר וְגו' *how shall we know the word, &c.* Deut. 18:21. 2 Kings 6:15.

β. To make a question equivalent to an emphatic negation (see § 1099. 1. b. β.), e.g. אֵיכָּה אֶשָּׂא לְבַדִּי טְרִחָכֶם *how can I alone bear the burden of you?* &c. Deut. 1:12. 7:17. Ps. 73:11.

γ. By questioning the possibility of the occurrence of an event or of the existence of a state of being, to express wonder, admiration, lamentation, &c. e.g. אֵיכָּה הָיְתָה לְזוֹנָה קְרִיָּה נְאֻמָּנָה *how is the faithful city become a harlot!* Is. 1:21. Lam. 1:1. 2:1. 4:1, 2.

δ. Indefinitely after a verb, e.g. אֵיכָּה נְהִיָּתָה הָרָעָה הַזֹּאת *tell how this wickedness happened,* Judg. 20:3.; also with respect to place, e.g. אֵיכָּה תִרְעָה אֵיכָּה תִרְבִּיץ בַּצֹּהָרִים לִי *tell me where thou feedest, where thou makest (thy flock) lie down at noon,* Cant. 1:7.

b. The final הַ however is frequently rejected, and the apocopated form אֵיךְ is used for the same purposes. Thus it appears as an adverb of manner, 2 Sam. 1:5. 1 Kings 12:6.; of negation, Gen. 44:34. Judg. 16:15. Hos. 11:8. Eccl. 4:11.; of admiration and lamentation, 2 Sam. 1:25, 27. Jer. 9:18. Obad. v. 6. Prov. 5:12.; and after a verb indefinitely, Ruth 3:18.

2. Of cause, viz. מֵדָדָּע *wherefore?* (comp. of interrog. pron. מִזֶּה and יָדָּע, lit. *what is known?*) Gen. 26:27. 40:7. Ex. 2:18. 1 Sam.

* Occasionally the כ is doubled, thus אֵיכָכָה Cant. 5:3. Esth. 8:6.

20 : 2. ; לָמָּה id. (interrog. pron. מָה with prep. לְ, lit. *for what?*) Gen. 4 : 6. 47 : 19. Ex. 2 : 13. 2 Sam. 19 : 12.

3. Of time, viz. מָתַי *when?* (perhaps comp. of מָה and עַתָּה, lit. *at what time?* with ה changed into י, and ע dropped, see § 77. 3.), Gen. 30 : 30. Amos 8 : 5. Ps. 41 : 6. ; לָמָּתַי *at what time?* Ex. 8 : 5. ; עַד־מָתַי *how long?* (lit. *till when?*) Ex. 10 : 3, 7. Num. 14 : 27. 1 Sam. 16 : 1. Is. 6 : 11.

4. Of place, viz. אַי constr. אַי *where?* (§ 1062. 6. b.) ; אַיִה id. (אִי with ה parag.), Gen. 4 : 9. 18 : 9. 2 Sam. 17 : 20. Job 21 : 28. ; אַיִפֹּה id. (comp. of אַי and פֹּה), Gen. 37 : 16. Is. 49 : 21 ; אַיִכֶּה id. (comp. of אַי and כֶּה), 2 Kings 6 : 13. ; מֵאֵינִי *whence?* (§ 1062. 6. a.).

5. Of number, viz. כַּמָּה *how many?* (comp. of כֹּכֵל *like, about,* and מָה *what?*) Gen. 47 : 8. Ps. 119 : 84., also *how many times? how often?* Ps. 78 : 40. Job 21 : 17.

It may be mentioned once for all, that each of these interrogative particles when in relation with a preceding verb becomes indefinite.

CHAPTER XXI.

INTERJECTIONS.

§ 1101. As the class of articulate sounds termed interjections are for the most part the immediate and almost involuntary result of a state of excited feeling, arising from grief, joy, fear, triumph, &c., they receive in general but an imperfect formation, and bear either none or a very slight relation to the rest of the sentence in which they may occur. Hence there remains but little to be observed concerning them in addition to what has already been given in the Etymology. We shall divide them into *subjective*, or those which, being produced by a sudden ebullition of feeling, merely manifest the state of the speaker's mind ; and *objective*, or those employed to excite in different respects the attention of the party addressed.

¶ § 1102. The purely subjective interrogations, or those which only denote the feelings of the speaker, consist mostly of simple exclamations of which the chief element is a guttural sound. They may be divided into those expressive of grief and joy.

1. *a.* The principal interjection of grief or lamentation is **אָי** *oh!* *woe!* (Gr. *οὔαι*, Lat. *væ*, Germ. *weh*), with **ה** *parag.* **אָיִה**, and occasionally without the *ō* sound, thus **אִי**. These are all construed with **לְ** before a noun or pronoun, e. g. **אָי לָנוּ** *woe to us!* 1 Sam. 4: 8. Hos. 7: 13., **אָי לְנַפְשָׁם** *woe to their souls!* Is. 3: 9.; **אָיִה לִי** *woe is me!* (*væ mihi!*) Ps. 120: 5.; **אָי לָהּ** *woe to him!* Eccl. 4: 10. 10: 16.

b. We have also the stronger aspiration **הֵה** *ah! woe!* likewise followed by **לְ**, e. g. **הֵה לַיּוֹם** *woe worth the day!* Ezek. 30: 2.; so too **אָהֵה** formed by prefixing the light breathing **א**, e. g. **אָהֵה לַיּוֹם** *oh woe worth the day!* Joel 1: 15., also with a following noun in the vocative, e. g. **אָהֵה אֲדֹנָי יְהוִה** *alas, Lord Jehovah!* Judg. 6: 22. Jer. 4: 10. Ezek. 4: 14. Another exclamation of corresponding force is **הוּ**: this by the addition of a final **י** assumes the more common form **הוּי**, e. g. **הוּי אָחִי** *ah, my brother!* 1 Kings 13: 30. Jer. 22: 18.; also used in denunciations, e. g. **הוּי גּוֹי חַטָּא** *ah, sinful nation!* Is. 1: 4, 24. 5: 8. Jer. 23: 1., in which case it is occasionally followed by the preposition **אֶל**, Jer. 48: 1., or **עַל** Jer. 50: 27. To the above may be added **אֶלֵי** *alas!* (Gr. *ἐλελεῦ*), also followed by **לְ**, e. g. **אֶלֵי לִי** *woe is me!* Mic. 7: 1.

c. The particle **חֲלִילָה** *far be it! God forbid!* (lit. *abominable!* verbal adj. from **חָלַל** *to profane, defile*), is used as an exclamation of fear and abhorrence, being followed like the preceding by the preposition **לְ**, e. g. **חֲלִילָה לָּהּ מַעֲשׂוֹת בְּדָבָר הַזֶּה** *far be it from thee to act after this manner!* lit. be it abhorrent to thee to do so, Gen. 18: 25. Josh. 22: 29. 1 Sam. 24: 7. 26: 11. Job 27: 5., **חֲלִילָה לְאֵל מִרְשָׁע** *far be it from God (to do) evil!* Job 34: 10.; though sometimes it stands unconnected at the head of the sentence, e. g. **חֲלִילָה חַיֵּיהֶנּוּ אִם־יִפֹּל מִשְׁעֶרֶת רֹאשׁוֹ** *God forbid! as the Lord lives, not one hair of his head shall fall to the ground,* 1 Sam. 14: 45. 20: 2.

2. *a.* The exclamations of joy are **הָאָה** *aha!* denoting self-gratulation, e. g. **הָאָה חֲפוּתִי** *aha! I am warm,* Is. 44: 16., malicious triumph, e. g. **הָאָה אֶל־מִקְדָּשִׁי יַעַן אָמַרְתָּ** *because thou saidst, Aha! against my sanctuary,* Ezek. 25: 3. 26: 2. Ps. 35: 21, 25. 40: 16., or exultation e. g. **הָאָה בְּרִי שֹׁמֵר יִצְחָק** *as often as the trumpet (sounds), he says, Aha!* Job 39: 25.; and **הֵיזָא** (comp. Germ. *heiza!*) an exclamation of rejoicing in vintage-time, Is. 16: 10. Jer. 25: 30., also a battle-shout, Is. 16: 9. Jer. 51: 14.

b. The plural of the noun אֲשֶׁר *blessing* is used as an exclamation in construction with a following noun expressed or understood, e. g. 'אֲשֶׁרִי הָאִישׁ וְגו' *how happy is the man, &c.*, lit. O beatitudes illius viri! Ps. 1:1. 32:1, 2., אֲשֶׁרִי תִבְחַר *happy is (the man whom) thou choosest!* 65:5.; also with pronominal suffixes, e. g. אֲשֶׁרֶךָ *happy art thou!* Deut. 33:29. Is. 32:19. Prov. 14:21.

§ 1103. Some subjective interjections bear also a relation to the party addressed, whose attention they are intended to excite. Such are the precativè particles נָא, בִּי, and אֲחֵלִי.

1. The particle נָא *now, pray* (Germ. *nun*), which originally has respect to time, is employed with a future or imperative both to express the speaker's desire for the performance of the action denoted, and to bespeak the favourable attention of the person or persons addressed. It immediately follows the word to which it refers, and is thus used,

a. α. With the future paragogic of the first person, to signify an earnest desire on the part of the speaker to perform the action either alone or with others (§ 1000. I. 1.), e. g. אֶתְהַמְרָא וְאֶרְאָה אֶת־הַמְרָאָה *I will turn aside now, and see this great sight*, Ex. 3:3. Cant. 3:2. Ruth 2:2., נַעֲבֹרָהּ נָא בְּאֶרֶצָהּ *let us now pass through thy country*, Num. 20:17.

β. With the simple future, and most frequently in the third person, to express a desire and at the same time solicit the concurrence of the party addressed (§ 996. 1. a.), e. g. יִקְדֹּחַ מִעַט־מַיִם *let now a little water be fetched*, Gen. 18:4. 2 Kings 2:9. Is. 47:13. Jer. 17:15., or to make a dehortation with a preceding אַל, e. g. אֲלֵינָא תְּהִי מְרִירָה *pray, let there be no strife betwixt me and thee*, Gen. 13:8. 18:30, 32. 1 Sam. 25:25.; occasionally also in the second person, to make with אַל an earnest deprecation, e. g. אֲלֵינָא תַּעֲבֹר *pray, do not pass by*, Gen. 18:3. Num. 10:31. 12:11.; and rarely in the first, e. g. אֶרְעֶצֶךָ נָא עֲצָה *let me now give thee advice*, 1 Kings 1:12. Jer. 5:24. Job 32:21.

b. With the imperative, when by expressing the speaker's strong desire for the performance of the action, it converts the command into a friendly and earnest request (§ 1009), e. g. הָלֵךְ אֲלֵי־שִׁפְחָתִי *go in now to my maid*, Gen. 16:2. 1 Sam. 15:25., 'סוּרָהּ אֲלֵי־בֵית עֲבָדֶיךָ וְגו' *turn in, pray, to your servant's house, &c.* Gen. 19:2. Num. 16:26.; though occasionally it serves to render the command more emphatic and peremptory, e. g. הִשְׁמַעְתֶּם נָא הַיּוֹרִים *hear now, ye rebels?* Num. 20:10. Judg. 13:4.

c. It is also found attached to different particles, e. g. *אִם־נָא* *if now*, Gen. 18 : 3. 24 : 42. 30 : 27., *הִנֵּה־נָא* *behold now*, Gen. 18 : 27, 31., *אֵי־נָא* *where now?* Ps. 115 : 2., *אֵי־נָא* *woe now!* Lam. 5 : 16., *נִגְדָה־נָא* *in the presence now of all his people*, Ps. 116 : 14, 18.

d. When placed at the commencement of a sentence, this particle takes before it the open vowel *א*, thus *אָנָּא* *oh now!* (comp. *אָהָה*, § 1102. 1. b.), e. g. *אָנָּא הָעָם הָעַם הָטָא אָנָּא* *Oh now, this people have sinned*, Ex. 32 : 31., *אָנָּא יְהוָה מַלְטָה נַפְשִׁי* *Oh now, Lord, deliver my soul*, Ps. 116 : 4, 16.; which is sometimes rendered yet more emphatic by a repetition of *נָא*, e. g. *נָא אָהָה נָא פָשַׁע אָהָה* *Oh now forgive, pray, the trespass of thy brethren*, Gen. 50 : 17., *אָנָּא יְהוָה זָכְרֵנָּא אֶת אֲשֶׁר* *Oh now, Lord, remember, pray, how I have walked before thee*, 2 Kings 20 : 3. Is. 38 : 3. Ps. 118 : 25.

2. The particle *בִּי* *pray!* (for *בָּעִי*, see § 77. 3.), followed by *אֲדֹנִי* *my lord* or *אֲדֹנִי* *Lord*, is placed at the beginning of a sentence, to invoke the favourable attention of the hearer to a request, e. g. *בִּי אֲדֹנִי יְדַבֵּר* *pray, my lord, let thy servant speak a word, &c.* Gen. 44 : 18. Num. 12 : 11., *בִּי אֲדֹנִי שְׁלַח־נָא בְיָד תְּשַׁלַּח* *pray, Lord, send by the hand of (whom) thou wilt send*, Ex. 4 : 13. Josh. 7 : 8. Judg. 6 : 15., *בִּי אֲדֹנִי יִרְדּוּ וְיִרְדְּנוּ בַּתְּחִלָּה לְשֹׁבֵר־אֶכֶל* *O my lord, we did indeed come down the first time to buy food*, Gen. 43 : 20. 1 Kings 3 : 17., *בִּי אֲדֹנִי לֹא* *O Lord, I (am) not an eloquent man*, Ex. 4 : 10.

3. The particle *אֲחֵלִי* or *אֲחֵלִי* *Oh that! would that!* (lit. *I beseech*, first pers. fut. Hiph. of *חָלָה*, comp. *אֲחֵן* § 1076. 1. a.), also intimates a strong desire on the part of the speaker, e. g. *אֲחֵלִי אֲדֹנִי לִפְנֵי הַנָּבִיא* *would that my lord (were) in presence of the prophet who (is) in Samaria!* 2 Kings 5 : 3., *אֲחֵלִי יִכְנֹוּ דְרָכֵי לְשֹׁמֵר חֻקֶּיהָ* *Oh that my ways were directed to keep thy statutes!* Ps. 119 : 5.

¶ § 1104. The objective interjectional particles are those employed not to express feeling on the part of the speaker, but to direct the hearer's attention to the statements which they introduce.

1. a. For this purpose is used the simple aspirate *ה* with the open vowel *e*, thus *הָא* *lo! behold!* e. g. *הָא זֶרַע* *lo! (here is) seed for you*, Gen. 47 : 23., *הָא דְרָכָה בְּרָאשׁ נַחֲתִי* *behold, I will recompense thy conduct upon (thy) head*, Ezek. 16 : 43.

b. And more frequently one composed of the aspirate *ה* and the liquid *ן*, thus *הֵן* *lo! behold!* which is prefixed to any form of the verb, for the purpose of attracting the hearer's attention to the statement and of attesting its truth. It thus occurs with the absolute past tense of an active or neuter verb, e. g. *הֵן נִרְשָׁתִי אֹתִי* *behold, thou hast driven*

me forth, Gen. 4 : 14. 19 : 34. 47 : 23., or of the verb of existence expressed or understood, e. g. הִנֵּה הָאָדָם הַזֶּה כָּאֶחָד מֵעִמּוֹ *behold, the man is become as one of us*, Gen. 3 : 22., אֵלֶּיךָ הֵן *behold, (they are) one people*, 11 : 6.; also with the absolute future form, e. g. הֵן עָם יָקִים כְּלִבְרִיא *behold, the people shall rise up like a lioness*, Num. 23 : 24. Jer. 3 : 1. Job 13 : 15. 31 : 35. 2 Chron. 7 : 13.; and even with a participle (see § 1034. 3. a.). This particle is rendered more emphatic by the addition of a final ה, thus הֵנָּה, which has all the uses of the simple form, besides receiving the pronominal suffixes (see § 682. 1.).

2. a. The interjection הֵבָּה (imp. of יָהֵב with ה parag., § 693) is often used as an incitement to action in company with the speaker, like the English *come!* (Fr. *allons!*) e. g. הֵבָּה נִבְנֶה-לָנוּ עִיר *come, let us build ourselves a city*, Gen. 11 : 4, 7. 38 : 16., הֵבָּה נִתְחַכְמָה לָּהֶם *come, let us act wisely towards them*, Ex. 1 : 10.

b. The imperative לָּכֵה *come!* (imp. of יָלַךְ with ה parag.) is used for the like purpose in addressing a single person, e. g. לָּכֵה נִכְרְתָה בְּרִית *come, let us make a covenant, I and thou*, Gen. 31 : 44. Num. 22 : 6. Judg. 19 : 11.; in addressing several, the plural form לָכֵה is employed, e. g. לָכֵה וְיַהַרְגֵהוּ *come, let us kill him*, Gen. 37 : 20. 1 Sam. 9 : 9. 2 Kings 7 : 9. Hos. 6 : 1. Prov. 7 : 18. Neh. 6 : 7.

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CHAPTER XXII.

COLLOCATION.

§ 1105. THE preceding part of the Syntax describes the use made of words and their inflections as regards their mutual agreement with and dependence on one another. There remains yet another element to be considered among the means employed by language to express the operations of the human mind, and this consists in the manner of arranging words into sentences, and sentences into a continued discourse. This subject, however, we shall treat with brevity, having already had occasion to discuss separately in the course of the foregoing chapters many of the most important points which it involves.

§ 1106. The position of words in a sentence is regulated upon two principles; and on the equiponderance of these or the predominance of one of them over another depends the peculiar character of different languages as also the style of different writers in the same language. These two principles are the *logical* and the *rhetorical*. The first causes words to take their places in a sentence according to their intrinsic importance; thus following the natural order of the mind, which first takes cognizance of the principal idea before passing to the consideration of its various attributes and relations. Hence in a simple proposition in which the logical order is observed, the subject, or name of the person or thing spoken of, is placed before the predicate, or that which is declared concerning it (see § 695); and when the latter consists of an action, it has frequently an object for its complement, which is accordingly placed after it: so that the natural order of words in a proposition is *subject, verb, object*, as in the phrase, "God created the heavens." But as the speaker's mind is not always in a state of tranquil deliberation, and often dwells particularly on one or more of the ideas expressed in a proposition other than the subject, it frequently happens that the second or rhetorical principle prevails, the endeavour to render the language an exact transcript of the feelings giving rise to a collocation of words which differs more or less from the simple logical arrangement.

§ 1107. Of these two principles the logical one is chiefly adhered to in slightly inflected languages, in which the mutual relations of words are but imperfectly indicated by their forms, whence perspicuity requires that such terms as are closely related should be placed together; while those languages which are inflected to a considerable extent allow a greater latitude of construction, as in them the relations of words to each other are pointed out with sufficient exactness by means of their terminations. Thus for instance, we find that in the Greek, Latin, and German languages, which come under this description, while the subject usually stands at or near the commencement of the proposition, the verb is placed at its close, the subordinate terms and even entire parenthetical clauses being inserted between them. By this means the sentence is bound together into a compact whole inclosed between its two principal terms, and the attention of the auditor is kept alive by the suspension of the sense till its conclusion. The Hebrew however, as we have seen, exhibits in its entire etymological structure the character of a moderately inflected language; and hence of necessity it follows for the most part the logical order in the collocation of its words and sentences. Thus,

1. *a.* In a Hebrew proposition consisting of a subject and predicate, the writer's attention seems in general to rest chiefly on the declaration made by him concerning the subject: so that he places the predicate, which he hence regards as of most importance, at the head of the sentence (for examples see §§ 771, 772); and thus especially when he connects the statement to what precedes by means of the conjunction *וְ*, in which case the proposition usually commences with a verbal form, which is succeeded by the subject in the form of a noun or pronoun, e. g. *וַיֹּאמֶר אֱלֹהִים* and *God said*, Gen. 1:3. &c. &c. (see §§ 969, 980).

b. When the predicate consists of a verb which has for its complement a direct or indirect object, this latter follows the subject, so that the order is verb, subject, object, e. g. *בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם* *God created the heavens*, Gen. 1:1., *וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה וְגו'* and *the serpent said to the woman*, &c. 3:4, 9.* In like manner a verb is followed by any other complement belonging to it, whether consisting

* When, however, the object is designated by a pronominal suffix, this, being a subordinate part of speech, is commonly placed between the verb and the noun denoting the subject, e. g. *וַיִּתֵּן אֹתָם אֱלֹהִים וְגו'* Gen. 1:17., *וַיִּסַּר מִיָּדָם הַנֶּזֶעַ* Lev. 13:58. Deut. 24:15.

of an infinitive, a finite verb, or an entire statement introduced by the relative particle **כִּי** or **אֲשֶׁר** (for examples, see §§ 906, 902).

c. Each of the principal members of a proposition may be qualified and extended in various ways, in which case the qualification always follows the qualified term: as is seen in the examples of nouns with qualificative adjectives (§ 770), and of two nouns in construction or apposition (§§ 793, 814, *et seqq.*); so too when a term is qualified by a relative clause connected to it by **אֲשֶׁר**, e. g. **לֹא-יָרִיבֵל בְּעֵלָהּ הָרִאשׁוֹן** **אֲשֶׁר-שָׁלְחָהּ לָשׂוּב לְקַחְתָּהּ** *her former husband who put her away cannot take her again*, Deut. 24: 4, 11. Is. 2: 20.

2. The arrangement of clauses and sentences in Hebrew is also regulated by the logical principle, that is, they are placed after each other in the natural order of narration, and connected together by a conjunctive particle, which usually stands at the beginning of the proposition, the relative clauses immediately following those on which they depend (for examples, see the several conjunctive particles).

§ 1108. Although this logical order is for the most followed in Hebrew, it is still greatly modified by means of the rhetorical principle, or in other words by the writer's endeavour to give a faithful representation of his feelings and to add variety and harmony to his style as well by the collocation as the choice of his words, while at the same time he observes to keep strictly within those limits which the nature of the language prescribes for the avoidance of ambiguity. Hence for Hebrew rhetorical construction we have the general rule, that *those words which the writer desires to render emphatic are placed at the beginning of the proposition.*

1. a. Thus, when a proposition consists of but two terms, a subject and a predicate, should the writer not desire to give emphasis to the predicate, or should he on the other hand wish to render the subject emphatic, he places the latter at the head of the sentence with an accompanying **וְ**, which connects it to the preceding statement, e. g. **וְהָאָרֶץ הִיְתָה חֲדָה וְבָרָה** *and the earth was empty and void*, Gen. 1: 2. 2: 6. 3: 1. 4: 1., **כִּי יְהוָה דִּבֶּר** *for Jehovah speaks*, Is. 1: 2, 3. Sometimes too to give variety to his style, he commences the first clause of a sentence with the predicate, and the second with the subject, e. g. **יִשְׁרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יָעוֹף עַל-הָאָרֶץ** *let the waters swarm with creeping things that have life, and let fowl fly above the earth*, Gen. 1: 20. Deut. 24: 16.; which is frequently the case in poetic parallelisms, e. g. **יְהִי-צִבּוֹר מְלָכֵי-אָרֶץ וְרוֹדְנִים נֹסְדֵי-יָחַד** *the kings of the earth set themselves up, and the rulers consult together*, Ps. 2: 2. 18: 9.

b. Or if it consist of a verb including its subject within itself and its complement in the shape of a direct or indirect object, although the latter commonly follows the verb (§ 1107. 1. a.), yet when the writer wishes to lay upon it a particular stress, he places it first, e. g. *אָדֹקְלָהּ שְׁמִיעָתִי* *I heard thy voice*, Gen. 3:10, 14, 15, 18. 9:4., *בַּחֲוֵץ תִּעַמַּד* *thou shalt stand outside*, Deut. 24:11. This construction is also used for the purpose of variety in the second clause of a parallelism, e. g. *וְהִכִּיתָ אֶת־כָּל־אֹיְבֵי לִחְי שְׁנֵי רִשְׁעִים שְׁבִרָהּ* *thou hast smitten all mine enemies on the cheek bone, the teeth of the ungodly thou hast broken*, Ps. 3:8., *וְיִשָּׁר הַנֶּפֶסִים בְּשֶׁבֶט בָּרוֹץ כְּכֵל יוֹצֵר הַנְּפִסִּים* *thou shalt break them with a rod of iron; as a potter's vessel shalt thou dash them in pieces*, 2:9. 18:21, 25.

2. If a proposition consist of three terms, as subject, copula, and predicate, or, as is more frequently the case, subject, verb, and object direct or indirect, the collocation of the words may be varied in all the six possible ways, so as best to answer the writer's purpose. Thus, for example,

a. A subject, verb, and direct object, composing a clause, may be arranged in either of the following ways, which we shall exhibit in the order of the frequency with which they occur: viz. 1. verb, subject, object (§ 1107. 1. b.), e. g. *בָּרָא אֱלֹהִים אֶת־הַשָּׁמַיִם* *God created the heavens*, Gen. 1:1. &c.; 2. subject, verb, object (§ 1108. 1. a.), e. g. *וְהָאָדָם יָדַע אֶת־חַוָּה* *and Adam knew Eve*, Gen. 4:1, 4.; 3. subject, object, verb, e. g. *וְקִשְׁתֹּת נְעָרִים חֲרִשְׁשָׁהּ* *and (their) bows shall slaughter the young men*, Is. 13:18. Mic. 3:12. Prov. 1:5.; 4. object, subject, verb, e. g. *וְהַדְּבָרִים מִחוּץ צִירִים יֹאכְלוּ* *and the waste places of the fat ones shall strangers eat*, Is. 5:17. 42:4. Prov. 1:7., in which case the object is often emphatically repeated in the form of a pronominal suffix attached to the verb, e. g. *מִשְׁעֵינִי אָתָּה תְּכַפֵּרֵם* *(as for) our transgressions, thou shalt cover them*, Ps. 65:4. 68:10.; 5. object, verb, subject, e. g. *וְהָיָה צְבָאוֹת רֹאֵי עֵינֵי* *the King, the Lord of hosts, mine eyes have seen*, Is. 6:5. Hos. 8:2. Ps. 49:8. Job 4:4.; 6. verb, object, subject, e. g. *רָשָׁע רָשָׁע תִּמְחֹחַ רָשָׁע* *evil shall slay the wicked*, Ps. 34:22.

b. The same is the case with a clause consisting of a subject, verb, and indirect object: viz. 1. verb, subject, object, e. g. *וַיִּקְרָא יִצְחָק* *and Isaac called Jacob*, Gen. 28:1, 7, 16. &c.; 2. subject, verb, object, e. g. *וַיָּאֵר רָעָלָה מִן־הָאָרֶץ* *and a mist arose from the earth*, Gen. 2:6.; 3. subject, object, verb, e. g. *עֵינָיו בִּצְיֹרִים תִּצְמִינָהּ* *his eyes look upon the nations*, Ps. 66:7.; 4. object, subject, verb, e. g. *עֵדָה כָּל־*

בָּשָׂר כָּבוֹדָא *to thee shall all flesh come*, Ps. 65:3.; 5. object, verb, subject, e. g. בְּחֵיצוֹת יְהוּדָה לָלֵךְ הָרֶכֶב *the chariots shall rage in the streets*, Nah. 2:5. Ps. 66:3.; 6. verb, object, subject, which occurs for the most part only when the indirect object is denoted by a pronominal suffix appended to a preposition (see § 1107. 1. *b.* note), e. g. בֵּי יִשְׁבְּרֵי שַׁעַר *the sitters in the gate speak against me*, Ps. 69:13.

3. Similar varieties of arrangement are found in propositions consisting of four terms, viz. a subject, verb, and direct and indirect objects, or a verb containing its subject within itself with two objects direct and indirect: thus, 1. verb, subject expressed or implied, direct and indirect objects, e. g. וַיַּפֵּל יְהוָה אֱלֹהִים תְּרֵמָה עַל הָאָדָם *and the Lord God caused a deep sleep to fall upon the man*, Gen. 2:21. &c.; 2. verb, subject expressed or implied, indirect and direct objects, e. g. וַיִּקְרָא יוֹם אֱלֹהִים לְאוֹר יוֹם *and God called the light day*, Gen. 1:5, 8. 2:2, 7, 9. 4:4., especially when the indirect object is represented by a pronominal suffix, e. g. וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת *and they made themselves aprons*, Gen. 3:7.; 3. indirect object, verb including subject, direct object, which occurs when the writer wishes to vary his style by adopting an order different from the preceding one, e. g. וַלְחֹשֶׁךְ קָרָא לַיְלָה *and the darkness he called night*, Gen. 1:5. 3:16, 19.; 4. objects direct and indirect and verb with subject implied, e. g. מִשְׁפָּט לְגוֹיִם יוֹצִיא *he shall produce judgment to the Gentiles*, Is. 42:1.; 5. direct object, verb, indirect object, e. g. צִירָה שְׁלַח לָהֶם *he sent them food*, Ps. 78:25, 66.; 6. indirect object, direct object, verb, e. g. לָחֹדֵי כֹחִי בָלִיתִי *I have spent my strength for naught*, Is. 49:4.

§ 1109. The same variety of arrangement which is permitted to the Hebrew writer within the narrow compass of a simple proposition, is found also in the several clauses and adjuncts of a compound sentence. As however the departure from the strictly logical mode of construction is never so great as to obscure the sense, and hence render necessary the application of precise rules for the solution of such inversions, we consider it needless to enter into any further details on the subject, it being sufficient to have pointed out in the course of this chapter the prevalent characteristics of the Hebrew language in this respect.

CHAPTER XXII.

FIGURES OF SPEECH.

§ 1110. THE only figures of Syntax which in Hebrew seem to demand a particular exposition are the two opposite ones of ellipsis and pleonasm, that is, the omission and redundancy of words and clauses.

Ellipsis.

§ 1111. Ellipsis is that figure of speech by which a writer omits a member of a sentence or even an entire clause, and leaves it to be supplied from the context. As this usually results from the desire to attain a pointed brevity in the mode of expression, it is found to take place mostly in poetry. The principal varieties are the following.

1. A direct citation in the words of the speaker is sometimes made without being introduced as is usually the case by the verb *אמר*. This most frequently occurs in giving the words of a third person or persons, e. g. *בָּלַק לְכָה אֶרְחֶה לִּי יַעֲקֹב*.... *Balak brought me from Aram (saying), Come, curse me Jacob*, Num. 23 : 7. Job 8 : 18. Eccl. 4 : 8., *נִתְּקָה אֶת־מוֹסְרוֹתֵינוּ* (they say) *let us break their bands*, Ps. 2 : 3. 52 : 9. 59 : 8. 64 : 7.; and occasionally of a second person, e. g. *מִעַתָּה שְׁנֹת וְגו'* (thou sayest) *a little (more) sleep*, &c. Prov. 6 : 10.; and even of the first, e. g. *מִדֵּי אֲנִי... שְׁמִירָה*.... *when I consider thy heavens*, &c. (I say), *what is man?* Ps. 8 : 4, 5.

2. *a.* Sometimes the verb of a proposition is omitted when it may readily be supplied from the context, e. g. *וַיִּוָּחַל שִׁבְעַת יָמִים לְמוֹעֵד*.... *and he waited seven days, according to the set time that Samuel (had appointed)*, 1 Sam. 13 : 8. Is. 5 : 9., *קוֹל שֹׁאֵן מִעִיר*.... *the sound of a noise (is heard) from the city*, Is. 66 : 6., *יָאֵת יְהוָה עַד־מָתַי*.... *but thou, Lord, how long (wilt thou be angry)?* Ps. 6 : 4., *בָּעֵד אִשָּׁה*.... *by means of a whorish woman (one is reduced) to a cake of bread*, Prov. 6 : 26.

b. α. On the other hand a noun which forms the usual complement of a verb is frequently omitted after such verb, as it also may readily

be supplied from the context: thus, after *וַיֵּלֶךְ* to *beget* is understood *בָּנִים* *children*, Gen. 6 : 4. 10 : 21. 16 : 1. 17 : 17. 30 : 1. Eccl. 6 : 3.; after *וַיִּזְכֹּךְ* to *direct* is understood *לֵב* *the heart*, Judg. 12 : 6. 1 Sam. 23 : 22. 1 Chron. 28 : 2. (comp. 2 Chron. 12 : 14. 30 : 19.), as also after *וַיָּשֶׂם* to *place, set*, Job 34 : 23. (comp. Is. 41 : 22.); after *וַיִּצְוֶה* to *order, arrange*, is omitted *מִלְחָמָה* *battle*, Judg. 20 : 30., also *מִלִּים* *words*, Ps. 5 : 4. Job 37 : 19. (comp. 32 : 14.); after *וַיִּפֹּל* to *cast* is omitted *זֶרֶק* *lots*, 1 Sam. 14 : 42. (comp. Ps. 22 : 19.); after *וַיִּכְרַח* to *strike, establish*, is omitted *בְּרִית* *a covenant*, 1 Sam. 20 : 16. 22 : 8. 2 Chron. 7 : 18.; after *וַיִּשְׁלַח* to *extend* is omitted *יָד* *the hand*, 2 Sam. 6 : 6. Ps. 18 : 17. Obad. v. 13., and often after *וַיִּשָּׂא* to *raise* (the hand), hence to *swear*, Is. 3 : 7.; after *וַיִּחַגַּר* to *gird* is omitted *חֶרֶב* *sword*, 2 Sam. 21 : 16., also *שָׂק* *sackcloth*, Joel 1 : 13; after *וַיִּחָזֵק* to *restrain* is omitted *אַף* *anger*, Is. 48 : 9., as also after *וַיִּשְׁמֶר* to *keep, preserve*, Jer. 3 : 5. (comp. Amos 1 : 11.), and *נָטַר* to *keep*, Ps. 103 : 9.; after *וַיִּפְרֹס* to *break* is omitted *לֶחֶם* *bread*, Jer. 16 : 7. (comp. Is. 58 : 7.); after *וַיִּקְשֶׁה* to *harden, stiffen*, is omitted *עֵרָה* *the neck*, Job 9 : 4. (comp. Deut. 10 : 16.); after *וַיִּחַלֵּף* to *renew* is omitted *כֹּחַ* *strength*, Job 29 : 20. The omission of the object occurs also when it has been previously mentioned, e. g. *וַיָּבֵא אֶל־הָאָדָם* *and he brought (them) to the man*, Gen. 2 : 19. 18 : 31. 21 : 14.

β. In like manner an infinitive forming the complement of a verb is sometimes omitted: thus, after *וַיַּעֲזֵר* *make haste* is omitted *לִקְחָהּ* to *take*, Gen. 18 : 6.; after *וַיִּצְוֶה* *he commanded* is omitted *לְהוֹרִיד* to *take down*, Josh. 10 : 27.; after *לֹא אֶכָּל* *I am not able* is omitted *לְשָׂאוֹ* to *bear*, Is. 1 : 13; after *וַיִּשְׁתָּבֵחַ* *he shall repeat* is omitted *לְשַׁלְּחָהּ* to *send forth*, Is. 11 : 11.

c. For the ellipsis of the subjects of certain verbs, see § 767.

3. It is still more frequently the case that a member of one clause of a sentence is omitted in another where it equally applies. Thus,

a. Very often a verb expressed in the first clause of a poetic parallelism is left to be understood in the second, e. g. *כְּבָדִי לֹא־אֶתֵּן וַיִּתְּנֵנִי לְפָסִילִים* *my glory will I not give to another, and my praise (will I not give) to graven images*, Is. 42 : 8. 60 : 18. Ps. 50 : 9., *וַיִּבְרֵא אֶת־הָאָרֶץ* *I looked on the earth, and (I looked) at the heavens, &c.* Jer. 4 : 23.; less frequently one omitted in the first is contained in the second, e. g. *בְּלִחֵי הַחֲמוֹר הַחֲמוֹר בְּלִחֵי הַחֲמוֹר הַחֲמוֹר* *with the jaw-bone of an ass (I have slain) heaps upon heaps; with the jaw-bone of an ass have I slain a thousand men*, Judg. 15 : 16.

b. Sometimes a noun contained in the former part of a proposition is afterwards omitted before a qualifying noun, e. g. *וַיִּשְׁתָּבֵחַ לְהוֹדוֹת* *he shall repeat to praise*.

כְּנָשִׁים lit. *there ceased to be with Sarah a custom according to* (the custom) *of women*, Gen. 18 : 11. Ps. 18 : 34. 55 : 7., כְּרַמְשָׁתָּהּ מֵאִישׁ *his visage was so marred more than* (the visage) *of any man, and his form more than* (the form) *of the sons of men*, Is. 52 : 14. Cant. 1 : 15. ; and sometimes though rarely a qualifying noun omitted in the first clause of a parallelism is contained in the second, e. g. יְהוָה מִבֶּטֶן קִרְאָנִי מִמֶּעֵי אִמִּי הִזְכִּיר שְׁמִי *the Lord has called me from the womb* (of my mother), *from the bowels of my mother he has mentioned my name*, Is. 49 : 1. Ps. 22 : 10, 11.

c. Occasionally a predicate contained in the first clause is omitted in the second, e. g. שְׂמַע מִזְבִּיחַ טוֹב לְהִקְשִׁיב מִחֶלֶב אֵילִים *to obey* (is) *better than sacrifice ; to give heed* (is better) *than the fat of rams*, 1 Sam. 15 : 22.

d. Again, negative particles expressed in the first clause are frequently omitted in the second, e. g. לֹא גִדַּלְתִּי בְּחוּרִים וְיֹמָמָתִי בְּתוּלוֹת *I neither rear young men, (nor) do I bring up maidens*, Is. 23 : 4. Ps. 9 : 19. Prov. 30 : 3. Job 3 : 10., אַל תִּרְבִּי תִדְבָּרוּ גְבוּהָהּ וְגִבּוֹהָ יֵצֵא עֲזָק, *talk no more so very proudly, and (do not) let arrogance proceed from your mouth*, 1 Sam. 2 : 3. Ps. 38 : 2.

§ 1112. We have already seen that in Hebrew many verbs which in the Indo-European languages are construed with a preposition take after them a noun as their direct complement (§ 841). But in addition to this, the Hebrew writers even when viewing the object of a verb as indirect often omit in one clause the preposition which they employ in another. This for example is the case with בָּ, e. g. שָׁגְרוּ בְּרֹאֵה פָקֹד *they stagger in vision, they totter* (in) *judgment*, Is. 28 : 7. Job 12 : 12. 15 : 3. ; with לְ, e. g. לֵאמֹר לִירוּשָׁלַם תִּבְנֶה וְהִיכַל הַתֹּסֵד *saying to Jerusalem, Thou shalt be built ; and* (to) *the temple, Thy foundation shall be laid*, Is. 44 : 28. 28 : 6. Jer. 9 : 2. Job 34 : 10. ; with מִן, e. g. מִן אֲבִיהָ וְיִעְזְרֶהָ וְאֵת שְׁדֵי וְיִבְרַכֶּה *by the God of thy father who shall help thee, and* (by) *the Almighty, who shall bless thee*, Gen. 49 : 25. Is. 30 : 1. Job 33 : 17. ; with עַל, e. g. עָלֵימֹו כְּנָגַב *they cried after them as* (after) *a thief*, Job 30 : 5. ; with לְמַעַן, e. g. לְמַעַן שְׁמִי אֶפְדֶּה אֶת אָרִי *for my name's sake will I defer my anger, and* (for the sake of) *my praise will I refrain from thee*, Is. 48 : 9. 49 : 7. ; with תַּחַת, e. g. תַּחַת בְּשִׂתְכֶם מְשִׁנָּה וּכְלִמָּה יִרְנֹו חִלָּם *instead of your shame, (ye shall have) double ; and* (instead of) *confusion, they shall rejoice in their portion*, Is. 61 : 7.

§ 1113. A subordinate kind of ellipsis is that termed Zeugma, which consists in applying to two or more nouns a single verb which cannot

in strictness relate to all of them, so that another and generally an analogous verb is to be supplied, e. g. *לָמָּה נָמוּת לְעֵינֶיךָ גַּם-אֲנִיחֵנִי גַּם-* *אֲדָמָתֵנוּ* *wherefore shall we die before thine eyes, both we and our land?* meaning, *wherefore shall we die and our land be destroyed?* Gen. 47 : 19., so *וְשִׁנֵּי הַפִּירִים נִתְּעוּ* *the roaring of the lion and the teeth of the young lions shall be broken*, Job 4 : 10.

§ 1114. As we have already observed, not only are single terms frequently left to be supplied by the reader when the context renders it easy to do so, but even whole clauses are occasionally omitted in like manner. Thus, for example, a statement is sometimes omitted which is understood from what follows, e. g. *וַיֹּאמֶר יְהוָה אֱלֹהִים . . . פָּן יִשְׁלַח . . . יָדוֹ וְלָקַח גַּם מִצֵּץ הַחַיִּים וְאָכַל נָחִי לְעֹלָם וַיִּשְׁלַחַהּ יְהוָה אֱלֹהִים מִגֶּן-עֵדֶן* *and the Lord God said, Lest he put forth his hand, and take also of the tree of life, and live for ever (let us send him out of the garden); and the Lord God sent him out of the garden of Eden*, Gen. 3 : 22, 23. 4 : 8., so *וַיֹּאמֶר יְהוָה יְהוֹשֻׁעַ וַיִּירֶדוּ אֶת-נִבְלָתוֹ מִדֶּרֶךְ עֵץ וּג'* *Joshua commanded, and they took his body down from the tree, &c.* Josh. 8 : 29.; the apodosis of a hypothetical clause is likewise omitted when it may readily be supplied, e. g. *וְעַתָּה אִם-תִּשְׁאָר הַשָּׂאתָם וְאִם אֵין וּג'* *and now if thou shalt forgive their sin (do so); but if not, &c.* Ex. 32 : 32. Judg. 6 : 36.

Pleonasm.

§ 1115. Pleonasm, the opposite of ellipsis, is a figure which results from the writer's desire to give force to his statement by being exceedingly perspicuous. It is of very common occurrence in Hebrew as well as in the other Shemitish languages, and consists in the repetition of words and even of whole statements.

1. The most common kind of pleonasm is the repetition of a subject or object by means of a personal pronoun (see §§ 851-854, 864-869), and the repetition of a noun for the sake of giving intensity to its meaning (see § 824). Sometimes too for emphasis' sake a subject belonging to two or more verbs is repeated after each, e. g. *וַיִּקְצְפוּ עָלָיו שְׂרֵי פְלִשְׁתִּים וַיֹּאמְרוּ לוֹ שְׂרֵי פְלִשְׁתִּים וּג'* *and the princes of the Philistines were wroth with him, and the princes of the Philistines said to him, &c.* 1 Sam. 29 : 4.; an object is repeated for the like purpose, e. g. *עֲרוֹת פְּתִיבָהּ אוֹ בְּתִיבָתָהּ לֹא תִגְלֶה עֲרוֹתָהּ* *the nakedness of thy son's daughter or of thy daughter's daughter, their nakedness (I say) thou shalt not uncover*, Lev. 18 : 10.

2. The idea expressed by a verb is not unfrequently enforced by the addition of one or more synonymous ones, e. g. וַיָּנֹחַ אַבְרָהָם וַיָּמָת *and Abraham breathed his last and died*, Gen. 25 : 8. Num. 20 : 26., בֵּין רַגְלָיָהּ כָּרַע נָפַל שָׁכַב *at her feet he bowed, he fell, he lay down*, Judg. 5 : 27., וְעַמִּי לְהַשְׁמִיד לְהָרוֹג וּלְאַבֵּד *we are sold, I and my people, to be destroyed, to be slain* (see § 1026. 1. b. β.), *and to perish*, Esth. 7 : 4.

3. The repetition of sentences or clauses of sentences usually more or less varied is of extremely common occurrence in Hebrew, especially in poetry and in rhetorical language (for examples, see § 1127).

§ 1116. Besides these figures of syntax, the Hebrew has also in common with other languages the rhetorical figures of metaphor, metonymy, synecdoche, hyperbole, allegory, &c. ; but as they give rise to no peculiarities of construction in the language, we shall pass them in silence with the exception of a few words on paranomasia.

Paranomasia.

§ 1117. The figure called paranomasia, which is of such frequent occurrence in Oriental writings, is in Hebrew restricted for the most part to poetry, where it is employed to give an harmonious and rhythmical turn to the sentence, by the introduction of words of a similar sound whether of different or of synonymous meanings, either in immediate connection or in corresponding parts of the sentence.

1. *a.* Thus, two or more nouns of similar sound but different meaning are employed to produce a paranomasia in close connection, e. g. הַחַרְתִּי וְהַפְלִיתִי *the executioners and the runners*, 2 Sam. 8 : 18., עָזוּבָה רוּחַ *forsaken and oppressed in spirit*, Is. 54 : 6., שֹׁעֵה קֶצֶה *an effusion of wrath*, 54 : 8. ; and sometimes in parallel positions, e. g. וַיִּקֹּר לְמִשְׁפָּט וְהִנֵּה מִשְׁפַּח לְצַדִּיקָה וְהִנֵּה צַדִּיקָה *he looked for judgment, but behold (there was) bloodshed ; for righteousness, but behold (there was) waiting*, Is. 5 : 7., לָתֵת לָהֶם פָּאֵר תַּחַת אָפֶר *to give them beauty for ashes*, 61 : 3.

b. Nouns of the same or nearly the same form but of different meanings are also employed in close connection, e. g. בְּלִחֵי הַחֲמוּרִי הַחֲמוּר *with the jaw-bone of an ass (I have slain) heaps upon heaps*, Judg. 15 : 16., כְּלֵי רָעִים כְּלֵי *the implements of the crafty (are) evil*, Is. 32 : 7., בְּחֻקֵּי נֶחֱל חֻלְקָה *among the smooth places of the valley (is) thy portion*, 57 : 6., כָּשֶׁד מִשְׁדֵּי יְבוּאָה *it shall come from the Almighty*

like a tempest, Joel 1:15.; and likewise in parallel positions, e. g. וַיְהִי־לֹו שְׁלֹשִׁים בָּנִים רֹכָבִים עַל־שְׁלֹשִׁים עֲרִירִים וּשְׁלֹשִׁים עֲרִירִים לָהֶם and he had thirty sons, who rode on thirty asses' colts, and they had thirty cities, Judg. 10:4., כָּקוֹל הַסִּירִים תִּתַּח הַסִּיר like the crackling of thorns under a pot, Eccl. 7:6.

2. Two or more nouns of similar sound and meaning are not unfrequently used in connection for the sake of emphasis, e. g. תֹּהוּ וָבָהוּ emptiness and vacuity, meaning, utterly empty, desolate, Gen. 1:2., so נָע וָנָד a fugitive and a vagabond, 4:12., עָפָר וָאָשֶׁר dust and ashes, 18:27. Job 30:19.; פֶּחַד וְפִזְזוֹת וְפֶחַח fear, the pit, and the snare, Is. 24:17., בִּיקָה וּמִבְרָקָה וּמִבְלָקָה empty, and void, and desolate, Nah. 2:11.

§ 1118. This play upon words is likewise found in verbs, either with one another or with nouns. Thus,

1. A paranomasia is formed by two verbs of similar sound but entirely different meaning, e. g. לֹא תֵאֱמָנִי כִּי לֹא תֵאֱמָנִי if ye do not believe, then shall ye not be established, Is. 7:9., וַיִּרְאוּ רַבִּים וַיִּירָאוּ many shall see and shall fear, Ps. 40:4.; or by two verbs similar both in sound and meaning, e. g. הַבּוֹק הַבּוֹק הָאָרֶץ וְהַבּוֹז הַבּוֹז the land shall utterly emptied and utterly despoiled, Is. 24:3, 4., וְהָאֶרֶץ וְהָאֶרֶץ then the earth shook and trembled, Ps. 18:8.

2. A paranomasia is also formed by means of a verb and noun of similar sound but of dissimilar import, e. g. וְשִׁלַּחְתִּי לְכָבֵל זָרִים וְזָרוּהָ I will send to Babylon strangers, who shall disperse her, Jer. 51:2., בָּא בָּא בָּא הַקֵּץ הַקֵּץ הַקֵּץ אֵלֶיךָ an end is come, the end is come, it watches for thee, Ezek. 7:6.; and also by such as being formed from the same root are alike both in sound and meaning (see § 837. 1.), e. g. צָנֹף וְצָנֹף he will certainly give thee a violent tossing, Is. 22:18. 24:16., יִקְדֵּי בִיקוֹד אֵשׁ he shall kindle a burning like the burning of a fire, 10:16., נָהָה נָהָה נָהָה he shall lament with a doleful lamentation (see § 789. 2.), Mic. 2:4.

§ 1119. Proper nouns are also found making a paranomasia both with nouns and verbs of a similar sound: thus with nouns, e. g. וַיִּרְא שִׁים בְּסֹלֶעַ קִנָּה אֶת־הַקֵּנִי.... שִׁים בְּסֹלֶעַ קִנָּה and he looked at the Kenites,.... putting thy nest in a rock, Num. 24:21., אֶכְזִיב לְאֶכְזִיב וְגו' the houses of Achzib (shall become) a lie, &c. Mic. 1:14, 15.; with verbs, e. g. יִפְתָּ וְיִפְתָּ God shall make room for Japheth, Gen. 9:27., יִרְדּוּהָ וְיִרְדּוּהָ Judah, thee shall thy brethren praise, 49:8, 16, 19. &c., בְּנֵה אֶל־תִּגְדִּי בֵּית לַעֲפָרָה עָפָר הַתְּפֹלֶשֶׁת tell it not at Gath: at Beth-l'aphrah roll thyself in the dust, Mic. 1:10, 11., עֲזָבָה וְעֲזָבָה Gaza (shall be) forsaken, Zeph. 2:4.

BOOK FOURTH.

PROSODY.

CHAPTER I.

CHARACTERISTICS OF HEBREW POETRY.

§120. THE peculiar characteristics which distinguish Hebrew poetry from prose, have formed an interesting subject of inquiry among the learned of various ages and nations, whose investigations have been crowned with very different degrees of success. Thus Josephus hesitates not to affirm, that in Hebrew poetry are to be found both hexameter and tetrameter verses.* Philo also in several passages of his writings maintains that Moses was acquainted with metre. These opinions, although delivered to the world almost without any attempt to prove their correctness, obtained from their antiquity sufficient authority to induce later adventurers in this path of research, among whom were Gomarus,† Hare,‡ Greve,§ and others of nearly equal celebrity, to seek for the characteristic attributes of the poetry of the ancient Hebrews in external decorations of metre and rhythm analogous to those in which are clothed the productions of the Grecian and Roman muse; for these they were led to regard as requisites of such paramount importance, that no composition from which they were excluded could properly be considered as entitled to the name of poetry. But as all their laborious attempts to discover or invent a code of metrical laws adapted to the writings of the Hebrew poets and prophets utterly failed of success, they came to the conclusion that the true

* Antiquities, b. 2. c. 16. § 4., b. 7. c. 12. § 3.

† Davidis Lyra.

‡ Prolegomena in Psalmos.

§ Tractatus de Metris Hebræorum.

pronunciation of the language must have been lost, and with it all possibility of ever arriving at a knowledge of the ancient prosodial system.

§ 1121. That the preconceived notions with which they set out on their examination were false, and that, from erroneously regarding mere accessories as essentials, they still continued to seek in the Hebrew that which never had an existence there, has been most satisfactorily proved by the subsequent labours of Lowth,* and of his followers De Wette,† Herder,‡ and others. The conclusion at which these scholars have arrived, and which the author's own examination of the subject leads him to regard as in the main correct, is that the most important features which distinguish Hebrew poetry from prose consist in the nature of its subjects, its mode of treating them, and the more ornate character of its style, which again give rise to peculiarities in the structure of sentences and in the choice of words.

§ 1122. The ground of the difference observable between the poetry of other nations and that of the Hebrews, lies in the fact that the prosodies of the former prescribe certain strict and undeviating limits, within which the poet is compelled to move in the expression of his feelings; such as the length of the verses, the arrangement of the syllables composing them according to quantity, the place of the cesura, &c., to which moderns have added the regular recurrence of like endings, or rhymes. The sacred Hebrew muse, on the contrary, maintaining her primitive simplicity, lays down no arbitrary laws of versification with which to fetter the genius of the poet; she requires of her votary neither more nor less than that he should find himself in that state of excited and exalted feeling which is necessary to the production of all genuine poetry, and possess the power of delineating his emotions with truth and vigour. In order therefore to describe with accuracy the true characteristics of the poetry of the Hebrews, and to clearly define those external attributes by which it is accompanied, we must first examine into the causes which concur to produce all poetry, and at the same time render it so widely different from prose.

§ 1123. Prose is the result of the regular and quiet operation of the intellectual faculties when free from the influence of strong emotion.

* Lectures on Hebrew Poetry, Lect. XIX.

† Einleitung in die Psalmen; trans. by Prof. Torrey in the Biblical Repository, Vol. III. No. 11. Art. I.

‡ Geist der hebräischen Poesie; trans. by Prof. J. Marsh.

As it thus forms the vehicle for the communication of steadily progressive trains of thought, carried on either at the time of composition or at some period previous to the incorporation of the ideas into words, the tranquillity of the mind is necessarily reflected in the nature of the language itself. But it is not so with poetry, which is the outpouring of a mind raised by excitement above the ordinary tone of feeling. Every faculty of the soul is then brought into unwonted exercise : and hence the language of poetry becomes animated, figurative, and often abrupt ; forming a lively representation of the activity of the internal emotions, which, like the ocean-waves, are in a constant state of alternate elevation and depression, and give rise at each fresh impulse to a new expression of feeling.

§ 1124. The chief distinction then between prose and poetry is this : that while the structure of the former exhibits a regular current of thoughts, poured forth in uninterrupted succession ; the latter consists for the most part of short sentences, the products of sudden and momentary impressions and impulses. These sentences bear a mutual relation to each other, both in form and in signification : for rarely does it happen that the strength of an emotion is expended at a single impulse ; the tide of feeling does not at once totally subside in such manner as to leave the mind accessible to new impressions, but rushes back with greater or less force, its second expression forming as it were the echo of the first.

§ 1125. Hence the language of the poetry of nature, in addition to the general conciseness of its style, is further distinguished from that of prose by a repetition of each idea as it successively arises ; and this proceeds from the difficulty experienced by the excited mind in passing onwards from one subject to another in regular succession. These secondary ideas, however, differ materially in the relations which they bear to their primitives : frequently they are little more than the echo of the sentiment which has been expressed ; sometimes they even exceed it in force and brilliancy, while at others they appear but as faint imitations or mere outlines to be filled out from the first ; and again a sudden revulsion of feeling may cause them to assume a directly opposite form, although preserving the same general tendency. All these circumstances of course produce corresponding varieties in the language of poetry, which, though maintaining a certain uniform brevity in the length of its sentences, adapts itself completely to the nice delineation of every shade of emotion that passes through the mind.

§ 1126. These primitive and fundamental characteristics of poetry in general, viz. a constant brevity of expression, and a reinforcing of the sentiments by means of repetition, comparison, and contrast, have ever remained the principal and almost the sole distinguishing features of the poetry of the ancient Hebrews. Accordingly, the attention of modern investigators of the subject has been directed chiefly to ascertaining and classifying the different modes in which this mutual correspondence of sentences and clauses of sentences, termed *parallelism*, is exhibited in every species of poetical composition. They have accordingly divided it into,

I. *Synonymous*, in which the second clause is entirely or almost a repetition of the first.

II. *Antithetic*, in which the second clause is the converse of the first.

III. *Synthetic*, in which the idea contained in the first clause is further developed in the succeeding ones.

§ 1127. Although these designations are by far too few in number as well as too general in their import to convey an adequate idea of the almost infinite variety of construction to be met with in Hebrew poetry; still they are sufficiently exact for our present purpose, which is merely to give the student a clear and succinct account of the principal forms in which the parallelism appears.

I. *Synonymous Parallelism*, or that in which an idea is repeated; of this the following are the principal varieties.

1. *a.* The repetition is made in nearly the same words; as in Is. 15 : 1., where the subject alone is changed :

כִּי בָלִיל שָׁדַד עַר מוֹאָב נִדְמָה
כִּי בָלִיל שָׁדַד קִיר־מוֹאָב נִדְמָה

Because in the night the capital of Moab is desolated and destroyed;

Because in the night the city of Moab is desolated and destroyed.

In Prov. 6 : 2. the verb alone is changed :

נֹקְשֶׁתָּ בְּאִמְרֵי־פִי
נִלְכַּדְתָּ בְּאִמְרֵי־פִי

Thou art snared by the words of thy mouth;

Thou art caught by the words of thy mouth.

Sometimes an idea is only partially expressed in the first clause; in the second this is repeated, and the sentence brought to a close, as in Ps. 94 : 1. :

אֱלֹהֵי נִקְמָה יְהוָה
אֱלֹהֵי נִקְמָה הוֹפִיעַ

God of vengeance, Jehovah;
God of vengeance, shine forth !

In Ps. 93 : 3. the entire sentence is then repeated in a varied from :

נִשְׁאוּ נְהָרוֹת יְהוָה
נִשְׁאוּ נְהָרוֹת קוֹלָם
יִשְׁאוּ נְהָרוֹת דְּכָרָם

The floods have lifted up, O Lord;
The floods have lifted up their voice :
The floods lift up their waves.

Sometimes a subject, verb, &c. contained in the first clause is to be supplied in the second (for examples, see § 1111. 3.).

b. The idea is repeated in other words ; in which case a climax is generally to be observed. This climax may exist in the verbs only, as in Ps. 22 : 28. :

יִזְכְּרוּ וְיָשִׁבוּ אֶל־יְהוָה כָּל־אֲפִסְרֵי־אָרֶץ
יִשְׁתַּחֲוּוּ לְפָנָיו כָּל־מִשְׁפְּחוֹת גּוֹיִם

All the ends of the earth shall remember and return to the Lord ;
All the families of nations shall bow down before thee.

Or it may exist both in the verbs and nouns of the two clauses, as in Ps. 22 : 23. :

אֲסַפְּרָה שְׁמֶךָ לְאַחֵי
בְּתוֹךְ קָהָל אֲהַלֵּלְךָ

I will declare thy name to my brethren ;
In the midst of the congregation will I praise thee.

Frequently for the sake of emphasis the verb of the first clause is placed at its commencement, and the corresponding one of the second at its termination, as in Is. 35 : 3. (see § 1108. 1. b.) :

חַזְקִי יָדַיִם רַפּוֹת
וּבְרַפְּיָם כַּשְׁלוֹת אֲמַצְּרֵי

Strengthen the weak hands,
And the tottering knees make firm.

c. In the second clause the idea is frequently carried out further than in the first, as in Ps. 22 : 5. :

בָּךְ בָּטְחוּ אֲבוֹתֵינוּ
בָּטְחוּ וְתַפְּלִטְמוּ

In thee our fathers trusted ;
They trusted, and thou savedst them.

d. Sometimes the first clause is expressed positively, and the second negatively, as in Prov. 6 : 20. :

נֶצֶר בְּנִי מִצִּוַת אָבִיךָ
וְאַל־תִּשְׁכַּח תּוֹרַת אִמְךָ

Keep, my son, the commandment of thy father ;
And forsake not the law of thy mother.

Or the first is negative, and the second positive, as in Ps. 40 : 12. :

אַתָּה יְהוָה לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי
חֶסֶדְךָ וְאֱמֻנָתְךָ תְּמִיד יִצְרוּנִי

Thou, O Lord, withhold not thy mercy from me ;
Let thy kindness and thy truth continually preserve me.

2. Sometimes the same idea is expressed in three successive clauses, as in Ps. 40 : 15, 16. :

יִבְשׁוּ וַיִּהְיוּ יחד מִבְּקִשִּׁי נַפְשִׁי לְסִפּוּתָהּ
יִסָּגוּ אַחֲרַי וַיִּפְלְמוּ חַפְצֵי רַעְתִּי
יִשְׁמְרוּ עַל־עֵקֶב בְּשֹׁתָם הָאֲמָרִים לִי הָאֵחָ הָאֵחָ

Let those be ashamed and confounded together who seek my life to destroy it ;
Let those be driven back and made ashamed who wish me ill ;
Let those be desolate for their shame who say to me, Aha, aha !

3. a. Sometimes we meet with double parallelisms, or cases in which each clause of a verse corresponds to each clause of the verse preceding, as in Ps. 33 : 13, 14. :

מִשְׁמַיִם הִבִּיט יְהוָה
רָאָה אֶת־כָּל־בְּנֵי הָאָדָם
מִמְּכוֹן־שָׁבִטוֹ הִשְׁגִּיחַ
אֶל־כָּל־יֹשְׁבֵי הָאָרֶץ

From heaven the Lord looks down,
He sees all the sons of men ;
From his dwelling-place he looks
Upon all the inhabitants of the earth.

b. In some instances of double parallelism the first clause of each sentence forms the protasis, and the second the apodosis, as in Is. 1:15. :

וּבִפְרָשְׁכֶם נִפְיָכֶם אֲעֲלִים עֵינֵי מִן
גַּם כִּי־תִרְבּוּ תַפְלָה אֵינֶנִּי שֹׁמֵעַ

When ye stretch forth your hands,
I will hide my eyes from you ;
And though ye multiply prayer,
I will not hearken.

c. Sometimes the second parallelism contains the cause of the one preceding, as in Is. 61 : 10. :

שׁוֹשׁ אֲשִׁישׁ בַּיהוָה
תִּגְלַל נַפְשִׁי בְּאֱלֹהֵי
כִּי הִלְבִּישָׁנִי בְּגָדֵי יֵשׁוּעַ
מֵעִיל צִדְקָה וְעֲטָנִי

I rejoice exceedingly in Jehovah,
My soul is joyful in my God ;
For he has clothed me with the garments of salvation,
With the robe of righteousness he has covered me.

Or the first contains a comparison, and the second the thing compared, as in Is. 61 : 11. :

כִּי כְאֶרֶץ תּוֹצִיא צִמְחָהּ
וּכְגִנָּה זְרוּעֶיהָ תַצְמִיחַ
כֵּן אֶלְנִי יְהוָה יִצְמִיחַ צִדְקָהּ
וּתְהַלֵּל נֶגֶד כָּל־הַגּוֹיִם

For as the earth brings forth its shoots,
And as the garden causes its seed to spring up ;
So does the Lord Jehovah cause righteousness to spring up,
And praise before all the nations.

d. The second clause of each sentence occasionally forms a contrast with the first, as in Is. 9 : 1. :

הָעָם הַהֹלְכִים בְּחֹשֶׁךְ רְאוּ אֹרֶךְ גָּדוֹל
יֹשְׁבֵי בְּאֶרֶץ צִלְמֹת אֹרֶךְ נֹגַהּ עֲלֵיהֶם

The people who walk in darkness
Shall see a great light ;
Those who dwell in the land of the shadow of death,
Light shall shine upon them.

II. *Antithetic Parallelism*, in which the idea contained in the second clause is the converse of that in the first, as in Ps. 20 : 9., Prov. 10 : 1. :

הֵמָּה כָּרְעוּ וַנִּפְּלוּ
וְאַנְחֵנוּ קָמְנוּ וַנִּתְעוֹרֶר

They shall kneel and fall ;
But we shall arise and stand.

We also find two verses in antithesis, in each of which the second clause is the consequence of the first, as in Is. 1 : 19, 20. :

אִם־תֵּאָבִי וּשְׂמַעְתָּם
טוֹב הָאֶרֶץ תֹּאכְלוּ
וְאִם־תִּמְאָאֵנוּ וּמְרִיתָם
חֶרֶב תֹּאכְלוּ

If ye consent and obey,
 The good things of the earth shall ye enjoy ;
 But if ye refuse and rebel,
 By the sword shall ye be consumed.

In a single verse we meet with a double synonym and a double antithesis, as in Is. 1 : 3. :

יָדַע שׁוֹר קִנְיָו
 וְחֹמֹר אֲבוֹס בְּעָלָיו
 יִשְׂרָאֵל לֹא יָדַע
 עַמִּי לֹא הִתְבַּיֵּן

The ox knows his owner,
 And the ass the crib of his master ;
 Israel does not know,
 My people do not consider.

III. *Synthetic Parallelism*, in which an idea is kept in view by the writer, while he proceeds to develop and enforce his meaning by accessory ideas and modifications. Thus in Is. 1 : 5-9. the description of Israel's misery is continued through several verses each heightening the effect of the preceding :

כָּל־רֹאשׁ לִחְלִי וְכָל־לֵבב דָּוִי
 מִכַּת־רֶגֶל וְעֵד־רֹאשׁ אֵינֶכֶּה מֵחֶם וּגִי

The whole head is sick, and the whole heart faint.
 From the sole of the foot even to the head, there is no soundness in it ;
 (But) wounds, and stripes, and recent sores :
 They have neither been pressed out, nor bound up, nor softened with oil.
 Your country is desolate, your cities burned with fire ;
 Your land is enjoyed by strangers in your presence, &c.

Sometimes the whole idea is stated in general terms, and afterwards dwelt upon in detail, as in the powerful passage Job 3 : 3-9., of which the opening proposition is,

יֵאבֹד יוֹם אֲנִלֵּךְ בוֹ
 וְהַלֵּילָה אֲמַר הִרָה גִּבֹּר

Oh that the day might have perished on which I was to be born ;
 And the night (in which) it was said, A male child is conceived.

This idea is dwelt upon and amplified in the subsequent verses with great force and beauty of expression. But it is unnecessary to multiply instances of this form of composition, as the Hebrew writers, and especially the prophets, furnish examples in abundance. It is sufficient to have pointed it out to the student's attention.

§ 1128. We not unfrequently meet with rhymes in Hebrew poetry : thus the two subdivisions of the first clause of a verse rhyme together in Is. 10 : 6. 53 : 6., and those of the last in Is. 1 : 9. 44 : 3. 49 : 10. Ps. 45 : 8. ; the two principal clauses of the verse rhyme in Prov. 6 : 1, 2. Job 6 : 9. Is. 1 : 29., and in such case the number of words in each is sometimes the same, as in Ps. 72 : 10. ; and even three rhymes are to be found in a single verse, as in Is. 1 : 25., **וְאֶשְׁכְּחָהּ יְדִי עָלֶיהָ** **וְאֶצְרֶהָ כַּפִּי סָבִיבָהּ** **וְאֶסְרֶהָ כָּל-בְּרִיחֶיהָ**. All such resemblances, however, appear to have occurred without design, with perhaps the exception of the answer of Samson, in Judg. 14 : 18., **לֹא יָלַד חֲרָשָׁתָם בְּעַגְלָתִי**, **לֹא מִצָּאָתָם חֵידָתִי**.

§ 1129. Taking therefore into consideration all the facts of the case, we feel warranted in coming to the conclusion, that although the close correspondence in meaning which exists between verses and clauses of verses, together with a certain feeling of euphony, have given rise to a similarity in their structure and occasionally in their sound, the Hebrew poet never submitted to dictation with regard either to the number of words or syllables in his verses, or to their endings.

§ 1130. The poetry of ancient Greece and Rome, as well as that of the modern nations of both Europe and Asia, probably bore in their origin a character analogous to that of the Hebrews ; but, not content with the internal harmony and fitness of the sense, they sought to establish as an essential attribute of poetry, the external harmony of sound ; and in so doing, went so far as to require not only a certain number of syllables in each line, but also a regular and often complicated alternation in the quantity of these syllables, to which was afterwards added the additional ornament of rhyme. Thus we see that metre and rhyme, although their systematic use is of a comparatively modern date, are to be regarded not as a novel invention altogether without analogy in the practice of the nations of remote antiquity, but only as a more highly developed form of that which is to be found in the Hebrew Scriptures themselves, the oldest intelligible writings in existence. The fine ear of the Greeks appears to have led them first of all to investigate the principles of versification, and to reduce them to certain fixed rules ; from this nation the art was borrowed by others, and variously modified to suit the genius of their respective languages. But the Hebrew, as long as it remained a living tongue, preserved in its poetical compositions that originality and simplicity of character which so eminently distinguish its etymological and syntactical structure.

CHAPTER II.

CONSECUTION OF ACCENTS.

§ 1131. IN that portion of the work which treats of Orthoëpy and Orthography (Chap. V.), we gave a summary view of the powers of the accents, and of their relative strength as disjunctives and conjunctives with regard to their office as signs of interpunction. At the same time we expressed our opinion as to their original design, namely, that they were not intended exclusively either to regulate the pauses of discourse or to determine the mode of cantillation; but that while the former purpose was their principal one, the latter resulted from it as a natural development (§ 47, *note*). We are now about to discuss their various uses and their consecution; but before entering into details, we will state more fully our views touching their introduction into the orthography of the language.

§ 1132. After the Masorites, or those whoever they were who established the existing orthographical system, had provided each word with the signs of its correct form and pronunciation as considered in itself, and had divided the Hebrew Bible into the portions called verses, there still remained two objects to be accomplished: these were, 1. to furnish the means of distinguishing the several thoughts intended to be conveyed by the combination of words in a verse, i. e. of ascertaining what words belong together in a clause, and are consequently more or less separated from the rest, which constitutes their *logical relation*; and, 2. to direct the voice in reading or reproducing the words as a living language, showing where to pause and where to hasten onwards, where to depress and where to elevate the tone, agreeably to their *rhythmical relation*. These different uses of the accents explain the reason of their number as well as of the variety and intricacy of their powers and consecution; at the same time causing us to admire the completeness and symmetry of an orthographical system which determines the exact relation of each part of the sentence to the rest from beginning to end.

§ 1133. Language, the production of the soul through the agency of the organs of speech, is not a mere succession of articulate sounds or words expressed objectively by the voice, but is dependent in the very

act of its enunciation on the subjective influence of the soul, which controls and modifies the voice in various ways, imparting life and harmony to rational speech. Hence it can never become spiritless and monotonous, but always exhibits in its modulations a variety which while it assists the understanding is pleasing to the ear. This variety is found to exist in two principal particulars, viz. in quantity and in quality: the variety in *quantity* consists in sometimes pausing on a word, and sometimes passing with rapidity from one to another; that in *quality* is caused by an alternate depression and elevation of the tone. These two elements of vocal modulation form, as we have said, the animating principle of discourse and of rhetorical delivery, which by an increase in degree become heightened into declamation and recitative.

§ 1134. The modulation of the voice is governed as to quantity chiefly by the logical, and as to quality by the rhythmical relation; although the latter, be it remembered, is always to be considered as subordinate to and a necessary developement of the former. Thus, when the speaker has completed the enunciation of a thought, he naturally makes a pause, partly to indicate the fact to his auditor, and partly to take breath for what he has further to say; while in uttering words which convey an intelligible idea only through their connection with others which follow them, the speaker shows the dependent nature of these intermediate words by pronouncing them with rapidity in order to arrive at the conclusion of the phrase. But while the alternate stopping and hastening onwards of the voice is thus mainly produced by the logical relation of the words composing a sentence, there naturally arises a rhythmical relation in the sounds, which affects their quality: thus, when the speaker pauses on completing a thought, he involuntarily elevates his voice, and lays a stress on the final word, before allowing it to sink into a pause; while in that part of the sentence where the close logical connection of the words causes them to be pronounced rapidly together, the voice, which has no opportunity of raising itself, remains comparatively low.

§ 1135. But besides its quality, the rhythmical relation also affects the modulation of the voice with regard to quantity, thus interfering in some measure with the effect of the logical relation. In this way it determines the length of the pauses, so that they may not be too long or too short to please the ear; and also regulates the velocity of the voice between the pauses, preventing it from advancing either too rapidly or too slowly. Moreover, when the logical relation of the words would

require a succession of pauses, it hinders the voice from satisfying this demand at the expense of euphony, by varying their strength and duration, so that while the principal one receives the emphatic stress, the rest remain comparatively weak; and on the other hand, when a number of words logically connected should be pronounced in rapid succession, which would produce a monotonous effect, the rhythmical relation precludes such a result, by giving to some of them a minor pause and consequently a slighter elevation of the voice.

§ 1133. This wave-like movement of the voice, this alternate increase and decrease of rapidity and force, is perceivable not only in each clause or combination of words, but also in every word or combination of syllables; so that, as a pause and consequent elevation of the voice is made on the final word of a clause, while the rest are pronounced rapidly together and in a lower tone, in like manner one syllable of a word consisting of several is dwelt on and elevated above the rest, although in a minor degree. Thus we see the same principles penetrating the whole of discourse, and regulating the relative velocity and strength of tone of its minutest parts.

§ 1137. But this modulation of the voice, which serves to render discourse intelligible and harmonious, would necessarily be lost in written language, did not the system of orthography include signs for its representation. In our modern languages the logical relation only of the periods and principal clauses is indicated by written signs, while the connection of the members of a clause with each other as well as the rhythmical relation, on which depends the elevation and depression of the voice on certain words and syllables, is left to be ascertained from their logical relation.* In Hebrew the case is different: here the accentual system, produced and regulated by the conjoint influence of the logical and rhythmical principles, designates not only the principal pauses of a sentence, but also those of its minutest subdivisions, at the same time indicating the exact degree of stress to be laid on each word and even pointing out the syllable which is to receive it; and this gives to Hebrew orthography a minute accuracy and completeness of which no other language can boast.

* It should however be remarked, that it is only in some of these languages, as for instance the German, where the root takes the accent, that the tone-syllable of a word is determined by its logical relation to the rest; while in those of the south of Europe for example, the rhythmical principle alone or for the most part regulates the accent.

§ 1138. As at the end of each verse the thought is regarded as completed, and the voice accordingly after rising emphatically sinks into a pause, the last word always receives the principal pause-accent, Cilluk (,); and in a long period including several clauses, the last word of each is accompanied by a disjunctive accent, which indicates its logical relation to the rest, and separates it from those which follow. Again, as these clauses have different logical relations to each other, some being more or less complete in themselves than others, and consequently more or less separated from the following, so too their accompanying disjunctives are of corresponding degrees of strength, and separate the verse according to the logical relation of its several parts into major and minor divisions.

§ 1139. This dividing of the verse however into clauses of various degrees of logical relation to each other, and the consequent use of the several disjunctive accents, are not determined by the logical relation alone, so that a given relation will always be denoted by the same accent wherever it may occur. On the contrary, the rhythmical principle even here exerts its influence, causing each clause to be accented according to its relative degree of completeness; so that a clause which in one verse is considered as separated from the following one in the strongest manner, is in another held to be much less so, because viewed in connection with others which are still more complete in themselves. Hence, as the employment of the several disjunctive accents is regulated by the *comparative* completeness of the clauses to which they are applied, it follows that their separating power, like the temporal value of the notes and rests in music, is entirely *relative*.

§ 1140. To the combined operation of the logical and rhythmical principles may also be ascribed the fact that some clauses of a verse are divided absolutely, i. e. only according to their logical relations, and others relatively, i. e. in dependence on the former. Thus, as we have seen, each verse is absolutely divided from the following one, and its final word receives the greatest disjunctive accent. If the verse be short, containing only a simple statement, its clauses are divided relatively, i. e. they receive their disjunctive accents with relation to the last. If however the verse comprise two distinct statements, the concluding word of the first one receives the second disjunctive accent Athnahh (^); and the preceding clauses are made relative to this, and receive their minor disjunctives accordingly. Again, if the verse comprise three independent clauses, the first receives C'gholta (^), and the preceding clauses are accented relatively to it. Into more than three

independent clauses no verse can be divided, in consequence of the interference of the rhythmical principle; but each independent clause may include a number of dependent ones, which receive their accents with relation to the great disjunctive at its close.

§ 1141. The providing of the members of a clause with their respective accents is regulated on the same principles as those which determine the choice of the accents that separate the clauses themselves. As the members of a clause are all in logical connection with each other, they should each receive a conjunctive accent to indicate the same; but here also the rhythmical relation interferes, and determines what accents are to be placed on each according to their number and relative connection. Thus, when the last word of a clause, which has a disjunctive accent, is preceded by only a single word in connective relation to it, this latter always takes a conjunctive accent; unless the disjunctive on the last word be one of the two principal ones, Cilluk () or Athnahh (), whose great separating power requires to be counterbalanced by a slight previous pause (compare the rule that a pause-accent should be preceded by a vowel, § 671), when it takes a minor disjunctive. When a clause consists of several words, the first ones, in consequence of their logical connection with one another and with the last, should each receive a conjunctive accent; but as pronouncing them all in close succession would be contrary to the variety required by the rhythmical principle, one of them receives a disjunctive accent, in the following manner: if the second word be more closely connected with the following than with the preceding one, it takes a conjunctive, and the first a disjunctive accent; but if on the contrary the second be most closely connected with the first, it takes a minor disjunctive, and the first a conjunctive.

§ 1142. From the foregoing remarks may be deduced the following general rules for the internal organization of a clause as exhibited in the choice and position of its accents.

1. A clause terminated by one of the principal disjunctives Cilluk () or Athnahh (), requires to contain within itself a minor separation, to counterbalance the rhythmical force of such disjunctive; whence the rule, that *Cilluk never and Athnahh seldom is immediately preceded by more than one conjunctive accent, and when the clause consists of only two words, the first must take a minor disjunctive, however close their connection may be.* The separating power of the two first kings C'gholta () and Zakeph Katon () is likewise so strong that they draw a preceding clause accompanied by a minor disjunctive into their

own as its subdivision. Thus the two emperors Cilluk and Athnahh are preceded by the subordinate Tiphha (), and the two kings C'gholta and Zakeph Katon by Zarka () and Pashta () respectively.

2. The other disjunctives, which possess an inferior separating power, draw into their respective clauses only such words as are in close logical connection with that on which they are placed; and consequently they have none but conjunctives for their attendants. Hence, when a clause terminated by one of them consists of three words, the two first receive conjunctive accents; since a disjunctive affixed to either of them would cause it to form not a subordinate but a separate clause. These remarks, be it observed, extend only to clauses of three words; for in a clause of four words, where each of the three first would require by its logical connection a conjunctive accent, the rhythmical principle, which opposes the pronunciation of so many words in quick and uniform succession, causes the first of them, which is the furthest removed from and consequently the least affected by the disjunctive at the end, to take a minor disjunctive, or to add to its conjunctive a P'cik ().* Whence arises the rule, that *three words in immediate succession cannot all be accompanied by conjunctive accents, however close their connection may be.*†

§ 1143. It has already been observed, that what are called the metrical books differ somewhat from the other portions of the Bible with regard to their accents (§ 52). We shall therefore divide the accents into two classes under the names of *prosaic* and *poetic*, and treat of them separately.

* Thus the logical and rhythmical principles mutually operate upon each other, which gives rise to certain varieties in the position and selection of the accents that will hereafter be described in detail. Hence too it happens that a single accent may serve three distinct purposes, viz. 1. to indicate the logical relation of its clause to the following one; 2. to show the logical and rhythmical relations of the word it accompanies to the rest of the clause, as is the case with the prepositives and postpositives (§ 51); and 3. to point out the rhythmical relation of the syllable on which it is placed to the rest of the word.

† With the exception of Kadhma () and T'lisha K'tanna (), which, although conjunctives, possess a slight separating power, and hence may be placed before two other conjunctives, or before the officers Pazer () and T'lisha Gh'dhola (), which on account of their weakness do not draw the conjunctives so closely together.

Prosaic Accents.

§ 1144. 1. We will first give a list of these accents in the order of their relative strength, beginning with the strongest. The disjunctives are of four classes, viz. 1. *Emperors*, Cilluk (,) and Athnabh (,); 2. *Kings*, C'gholta (^), Zakeph Katon (') [or else Zakeph Gadhol (') or Kadhma with Zakeph Katon (' ')], and Tiphha (,); 3. *Princes*, R'bhi'ah (^), Zarka (^) [or else Shalsheth (')], Pashta (') [or else Y'thibh (,)], and T'bhir (,); 4. *Officers*, Geresh (') [or else Gereshayim (') or Kadhma with Geresh (' ')], T'lisha Gh'dhola ('), Pazer (^), and P'cik (,).

2. Their servants the conjunctives, although differing very slightly in force, may be arranged in the following order: 1. Munahh (,), 2. Mar'cha (,), 3. Mahpach (,), 4. Darga (,), 5. Kadhma ('), 6. T'lisha K'tanna (^).

§ 1145. The details concerning their use and consecution will embrace two principal topics, viz.

1. The manner in which members of clauses are provided with their respective accents with relation to the disjunctives at their close.

2. The manner of dividing the verse into clauses, or in other words the choice and consecution of the disjunctives with relation to the three principal ones, Cilluk, Athnabh, and C'gholta, which are placed absolutely.

1. Interpunction of Clauses.

§ 1146. I. Of the two emperors, Cilluk (,) and Athnabh (,), the first is always placed on the last word of a verse, and is followed by Çoph Paçuk (:), the Cilluk being used both to point out the tone-syllable of the word it accompanies, and to show its relation to the preceding, while the Çoph Paçuk marks the end of the verse. Athnabh, the next in degree of strength, is placed on the last word of the principal division of the verse.

1. Each of these accents may be placed on a word forming a clause by itself, which takes place as follows. A word* with Cilluk forms a

* It will be remembered that in accentuation two or more words connected by Makkeph are considered as one (§ 70).

clause by itself when the word immediately preceding it has Athnahh, e. g. **יְהִי אֹרֶר וְיִהְיֶה אֹרֶר** Gen. 1:3, 7, 9, 11. 5:5, 8, 11, 14, 17. A word with Athnahh forms a clause by itself when it begins the verse, e. g. **וַיֵּאמֶר וְהָיָה** Gen. 15:8. 18:3. 19:7. 24:34. 30:28. But when this is not the case, these accents have the power of drawing into the same clause such preceding words as are in logical relation to the words they accompany, as follows.

2. When a word with Cilluk or Athnahh is preceded by only one other word which by its logical connection can be admitted into the same clause, such preceding word takes their attendant king Tiphhha (§ 1042. 1.), to form a counterbalancing stress (§ 1141):* thus (,), e. g. **וְלֵימִים וְשָׁנִים** Gen. 1:14, 17. 2:5, 11. 5:2, 9, 12, 15.; or (,), e. g. **וְהָיָה וְהָיָה** Gen. 1:9, 15, 21, 26.

3. When a clause terminated by Cilluk or Athnahh consists of three words, if the second be more closely related to the last than to the first, it takes before Cilluk its servant Mar'cha (,), and before Athnahh its servant Munahh (,), and the first word receives Tiphhha: thus (, ,), e. g. **מִרְחֶשֶׁת עַל־פְּנֵי הַמַּיִם** Gen. 1:2, 20, 22, 26.; or (, ,), e. g. **וְחֶשֶׁן עַל־פְּנֵי הַהָרִים** Gen. 1:2, 5, 7, 17, 20. But if the second word be more closely related to the first than to the last, the first takes Mar'cha, and the second Tiphhha:† thus (, ,), e. g. **בֵּין מַיִם לְמַיִם** Gen. 1:6, 12, 18, 21.; or (, ,), e. g. **אֲשֶׁר זָרַעְתָּ בְּעֵדְהָאָרֶץ** Gen. 1:11, 12, 16, 25, 28, 30.

4. When a clause terminated by Cilluk or Athnahh comprises four words, the two first form a subdivision, the second taking Tiphhha preceded by Mar'cha on the first; and the third taking Mar'cha before Cilluk, and Munahh before Athnahh: thus (, , ,), e. g. **אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** Gen. 1:1, 4, 5, 8, 13, 27.; or (, , ,), e. g. **וַיֵּאמֶר אֱלֹהִים יְהִי אֹרֶר** Gen. 1:3, 6, 10, 14, 18, 27, 29.‡

* It is remarked by the Masora on the word **לְהַחֲלִיף** Lev. 21:4., that Tiphhha is placed five times instead of the relative Methegh (§ 65. 1. a.) on the same word with Cilluk, as in Num. 15:21. 1 Chron. 2:53.; and eleven times with Athnahh, e. g. **בְּשִׁבְעֵיָרִיבִים** Num. 28:26. Ezek. 10:13., which is called מאיילת.

† The Masora on the word **מוֹשְׁבֵי־הָיִקִּים** Lev. 23:22. reckons eight instances in which Mar'cha instead of Methegh is placed on the same word with Tiphhha.

‡ It will thus be perceived that the only distinction made between Cilluk and Athnahh in their respective clauses, is that the former is attended by Tiphhha, and the latter by Munahh. It must also however be noted, that while the clause of Cilluk cannot consist of more than four words, Athnahh is sometimes immediately preceded by two Munahhs when its clause contains five words, thus (, , , ,), as in Ex. 3:4.

II. The two first kings, C'gholta (^ˆ) and Zakeph Katon (^ˆ), have also like the two emperors the power to draw a minor clause into their own as its subdivision, so that each has a minor disjunctive for its attendant. Their clauses are constructed as follows.

1. *a.* C'gholta generally ends the first clause of a verse, whose degree of logical separation from the succeeding one is next in strength to that of the one terminated by Athnabh. Its disjunctive power is also so great, that it requires to be counterbalanced by that of its attendant prince Zarka (^ˆ); so that its clause should always contain at least one word besides the last which admits a disjunctive accent. Sometimes however this is not the case, as when a word whose logical relation to what follows requires C'gholta begins the verse, and then it takes instead Shalsheleth (^ˆ) strengthened by P'cik (^ˆ), e. g. וַיְהִימָחָה Gen. 19:16. 24:12. 39:8. Lev. 8:23. Is. 13:8. Amos 1:2.

b. When a clause with C'gholta consists of two words only, the first takes its attendant prince Zarka: thus (^ˆ), e. g. וְלִישָׁמְעֵאל שְׁמִיעָדִיָּה Gen. 17:20. 19:4. Ex. 14:11.

c. When it consists of three words, the second if more closely connected to the last than to the first takes Munahh the servant of C'gholta, and the first takes Zarka: thus (^ˆ), e. g. טָרָם כִּלְה לְדָבָר Gen. 24:15, 47. 29:8. 30:41. But if it be more closely connected to the first than to the last, it takes Zarka, and the first has Munahh: thus (^ˆ), e. g. וַהֲנִי הוּאֲמֵם מִלְמָשָׁה Ex. 36:29. 38:16. 39:5. 40:21. Lev. 2:2; though occasionally the first takes Mar'cha (see III. 2. *a.* note).

d. When the clause consists of four words, the second, if more closely connected with the first than with the third, takes Zarka to form a subdivision, and is preceded by Munahh or Mar'cha on the first, the third also taking Munahh: thus (^ˆ), e. g. הֵי בְּאֶרֶץ בְּנִימִים הָהֵם Gen. 6:4. Ex. 31:15. 37:19. 39:3. But if the second word be most closely connected to the first, it takes Munahh or Mar'cha, and the first Zarka: thus (^ˆ), e. g. הַמָּקוֹם אֲשֶׁר אָמַרְנוּ הָאֱלֹהִים Gen. 22:9. Ex. 16:29. 39:20; or (^ˆ), as in Gen. 3:14; and sometimes the second Munahh is strengthened by P'cik, as in Gen. 26:28. For the extension of the clause of Zarka, see III. 2.

2. The second king Zakeph Katon (^ˆ) is placed at the end of a clause which is next in degree of completeness to that accompanied by C'gholta; and which may either be included in any one of the

* C'gholta and Zarka, being both postpositives, are repeated in some manuscripts and printed copies, when the tone of the word is on the penult (§ 51).

three principal clauses, or may take the place of Athnahn or C'gholta, should the verse contain no division great enough to require either of those accents.

a. This accent likewise requires to be preceded by another in the same clause, to form a counterbalancing stress; though being weaker than C'gholta, a disjunctive is not necessary for the purpose. When therefore it stands on a word not connected with another closely enough to form part of the same clause, the following expedients are resorted to :

α. When the word with Zakeph Katon is a polysyllable which by §65 should take Methegh, it receives the servant Munahh instead, provided it will not occur on the first letter of the word, and thus interfere with the preceding accent (see §60),* e. g. לְמִשְׁפַּחְתֵּיהֶם Gen. 8:19. 18:5. Deut. 1:14.; except of course when it is connected with the preceding word by Makkeph, in which case the two words are regarded as one, e. g. מִן־הָאֲרָמִי Gen. 5:29.

β. If the word would not take Methegh, but has a vowel on its second letter and another between it and the accent, the second letter takes Kadhma (which cannot stand on the first), e. g. וְאֶבְרָהָם Gen. 18:16, 18. Num. 1:8, 11. 2:33. 4:28.; the same is the case with two words united by Makkeph, e. g. לְכָל־מִשְׁאֵם Num. 4:27. 10:19, 22, 23, 24.

γ. Again, if the word can neither take Methegh nor has a vowel between the second letter and its accent, a P'cik is added to Zakeph Katon, which converts it into Zakeph Gadhol (״), e. g. לְהַבְדִּיל Gen. 1:14. 3:10, 11. 4:1, 2. Ex. 2:18. Num. 1:6, 7, 8, 10. Deut. 1:26, 36. 3:19.†

δ. When the clause of Zakeph Katon consists of two words in connective relation to each other, the first takes its servant Munahh, whenever Zakeph Katon is not preceded by two vowels in the same word, e. g. שִׁבְעַת שָׁנִים Gen. 5:7, 11, 13, 14, 15, 16.; but when it is thus preceded, the first word takes Pashta, e. g. וַיֹּאמֶר אֲבָרָהָם Gen. 22:8. (comp. וַיֹּאמֶר אֲבָרָם Gen. 15:3.) 23:3. 27:28. When the two words are not in close connection, the first always takes Pashta, e. g. וְאֶת־הַבְּרִיָּה לְמִלְחָה Gen. 1:25, 26. 2:10, 24.; unless an accent should be required on its first letter, when it takes the prepositive

* In which case Methegh is retained, e. g. וְלִהְיוּ־לְךָ Gen. 1:18. 2:23. 3:5, 17. 18:17.

† Rarely is Zakeph Katon used alone, e. g. וַיִּצְלַח Josh. 1:16. Is. 1:30.

Y'thibh, e. g. **עָצָם מַעֲצָמִי** Gen. 2:23. 42:9. Ex. 18:9. 19:6. 22:8. And here also the word with Zakeph Katon, when a polysyllable which should take Methegh, receives Munahh instead (see II. 2. a. α.), e. g. **עָפָר מִדְּהַאֲרָמָה** Gen. 2:7. 3:1, 23. Ex. 15:7.

c. α. When the clause consists of three words, the second, if more closely connected with the last than with the first, takes Munahh, and the first Pashta, if an accent be not required on its first letter, thus (' '), e. g. **וַיִּשְׁבְּרוּ בֵּינָם הַשְּׂבָרִימִי** Gen. 2:2. 5:14, 16, 17.*; but if an accent be required on the first letter, it takes Y'thibh, e. g. **עָשָׂב מִזֶּרֶע זֶרַע** Gen. 1:11. 2:5. 3:1, 11, 15, 22.

β. If however the second word be more closely connected with the first than with the last, it takes Pashta, and the first its servant Mahpach ('), that is, when between it and the Pashta there is at least one vowel or Pattahh furtive, thus (' '), e. g. **הָמֵשׁ וְהַשְּׂעִים שָׁנָה** Gen. 5:17, 20, 23, 26, 27. Ex. 14:28. 16:15.; but when there is not, the first takes Mar'cha, thus (' '),* e. g. **לִשְׁתֹּת מֵיִם מִמֶּרְהָ** Ex. 15:23. 16:22.

d. When the clause consists of four words, if the third be more closely connected with the last than with the second, and the second more closely with the first than with the third, it becomes subdivided into two equal parts; in which case the second word takes Pashta, preceded by Mahpach on the first, and the third takes Munahh: thus (' '), e. g. **מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד** Gen. 1:9, 14, 15, 16, 28, 31. But if the second word be more closely connected with the third than with the first, it also takes Munahh, and Pashta is placed on the first: thus (' '), e. g. **וְהָרָבִי אֲשֶׁר יִקְשֶׁה מִכֶּם** Deut. 1:17, 23. For the further extension of the clause of Pashta, see III. 3. c.

3. The third of the kings in power is Tiphhha ('), which always precedes Cilluk or Athnahh when their clause contains as many as two words (see I. 2, 3, 4.).

III. The disjunctive accents of the third class, called princes, may be arranged according to their relative strength as follows: R'bhi"ḥ ('), Zarka ('), Pashta ('), and T'bhir ('). This class is distinguished from the two preceding ones by not being of sufficient strength to include within their own clause a word accompanied by another disjunctive, whence they are attended only by their servants among the conjunctives.

* The reason of this is that Mahpach has a slight separating power, and therefore cannot immediately precede Pashta, which is not the case with Mar'cha (see § 1144. 2.).

1. R'bhî'h (^ˆ), although weaker than any of the kings, has the greatest separating power among the princes, and accompanies a clause which is next in degree of completeness to that denoted by Zakeph Katon. Thus,

a. It accompanies a word which stands at the beginning of the verse, e. g. וַיְהִי־שָׁמַיִם Gen. 5 : 7, 30. 7 : 16.; or in its middle without being in connective relation to a preceding one, e. g. בְּיוֹם Gen. 5 : 1. 7 : 4. 8 : 13, 21. 18 : 19.

b. When a word with R'bhî'h is in connective relation to a preceding one, the latter takes its servant Munahh, e. g. וַיְהִי אֲדָם Gen. 5 : 3, 4, 10. Ex. 13 : 17. 15 : 23, 25. 16 : 8.

c. When connected with two preceding words, the second takes Munahh, as does also the first, though generally with an accompanying P'cik, thus (^ˆ , ^ˆ), e. g. מִלֵּל הַבְּהֵמָה הַשְּׂחֹרָה Gen. 7 : 2. 26 : 32. 30 : 32. Ex. 12 : 29. 16 : 22. Deut. 1 : 28, 41.; sometimes however the first takes the minor disjunctive Darga (,), e. g. שְׁלֹשׁ מֵאוֹת אָמָּה Gen. 6 : 15. 29 : 2. Ex. 2 : 9. 12 : 48.

d. When in connection with three preceding words, if the second be more closely connected with the first than with the third, it takes Munahh with P'cik, preceded by Mar'cha on the first, and followed by Munahh on the third: thus (^ˆ , ^ˆ , ^ˆ), e. g. אִם־רָאָה תִּרְאֶה , בְּעֵינֵי אִמְתָּךְ 1 Sam. 1 : 11. If the second word be most closely connected with the third, the first takes Munahh with P'cik: thus (^ˆ , ^ˆ , ^ˆ), e. g. אֲשֶׁר הַשְּׂחֹרָה שָׁם Jer. 30 : 11. Lastly, if the first and second words be equally connected with what follows, they each take Munahh with P'cik, since by the rhythmical relation three conjunctives cannot succeed each other: thus (^ˆ , ^ˆ , ^ˆ), e. g. וַיְדַבֵּר , אֶל־יְהוֹנָדָּב Gen. 19 : 14. Lev. 10 : 9. Jer. 29 : 32.

2. a. When Zarka (^ˆ), the attendant prince of C'gholta, accompanies a word in connective relation to a preceding one, this latter takes its servant Munahh,* e. g. בָּא אֵלֶיךָ Ex. 19 : 9. 23 : 14, 23. Deut. 1 : 22. 2 : 12.; and if the connection be but slight, it is followed by P'cik, e. g. אִם־כֵּן , אֲפֹאֶה Gen. 43 : 11. Ex. 17 : 6.

b. When a word with Zarka is in connection with two preceding words, the first takes Kadhma, and the second Munahh or Mar'cha with P'cik: thus (^ˆ , ^ˆ), e. g. וַיַּחֲדֹד יִצְחָק , תִּרְדֶּה Gen. 27 : 33. 41 : 45.

* The Masora on בְּנֵי־יִשְׂרָאֵל Ex. 30 : 1. 6 : 6. 2 Sam. 7 : 7. reckons eleven instances in which Mar'cha precedes Zarka.

43 : 16. ; or (, '), e. g. מִרְהַשְׁדָּהּ יַעֲקֹב וַיָּבֹא Gen. 30 : 16, 20. Deut. 3 : 20.*

3. Pashta ('), the attendant prince of Zakeph Katon, is used only when the rhythmical accent occurs on the final syllable of a word, whence it is always placed on the last letter ; consequently when the tone is on the penult, another ('), called Kadhma, is placed on that syllable to denote it (§ 51).

a. This is the case whenever the word with Pashta is not connected with a preceding one, provided it would not cause the Kadhma to stand on the first letter (see II. 2. a. β.), e. g. וַיִּלֶּךְ Gen. 13 : 3. 17 : 26. 18 : 28, 29. 23 : 3, 12. ; or when the preceding word is united to it by Makkeph, e. g. כָּל־אֶלֶה Gen. 14 : 3, 18. When neither of these is the case, the prepositive Y'thibh is used instead of Pashta (see II. 2. b.).

b. When a word with Pashta is preceded by another in connective relation to it, the latter takes Mahpach (,), if between this accent and the following one there be a vowel or Pattahh furtive (comp. II. 2. c. β.), e. g. עֲשִׂיתָ לָנוּ Gen. 20 : 9. Ex. 14 : 28. 15 : 8, 16, 26. ; but if not, the first word takes Mar'cha, e. g. הִיטָהָה רָחֵל Gen. 1 : 2. Deut. 1 : 2, 35.†

c. When it stands in connection with two preceding words, the second takes Mahpach, and the first, if the accent should be on its first letter, takes Munahh, thus (, ,), e. g. אָם אֶת־הַדָּבָר הַזֶּה Ex. 18 : 23. 22 : 22. 23 : 22. Deut. 1 : 28. ; but if not, the first takes Kadhma, e. g. וְשֵׁנִי הַמְּלָאכִים סָדְמָה Gen. 19 : 1, 2, 31. 20 : 1. Josh. 13 : 3. And so also when the second has Mar'cha, e. g. כִּי טוֹב לָנוּ Ex. 14 : 12. Deut. 19 : 9.‡

4. a. The fourth prince is T'bhir (,), which always ends a separate clause. It is thus placed on a word which has no connection with the preceding, e. g. הִנֵּה Gen. 30 : 3, 4. 31 : 17, 18. 34 : 21. Num. 1 : 99. Deut. 1 : 5.

b. When a word with T'bhir is in connective relation to a preceding word, this latter takes its servant Darga (,), if between the two

* The Masora on וַאֲלֵאֲרָחֶמֶךָ Lev. 10 : 12. mentions two other instances in which Kadhma and Mar'cha occur on one word before Zarka, viz. Judg. 21 : 21. Neh. 12 : 44.

† In this case, it will be perceived, Kadhma may stand even on the first letter.

‡ The Masora reckons seven instances where a preceding polysyllable takes both accents, e. g. וַיְבָאֲרִיכֶם בְּנֵי־יִשְׂרָאֵל Lev. 25 : 46. Neh. 20 : 1., וַיִּצְאֵלְכֶם בְּנֵי־יִשְׂרָאֵל Deut. 8 : 16.

accents there be more than one vowel, e. g. **וַיִּבְרָךְ אֹתָם** Gen. 1 : 22. Lev. 24 : 3, 14, 25 : 52. ; but when there is only one vowel or none at all between them, it takes Mar'cha (see II. 2. c. β.),* e. g. **בְּהִמָּה רִמָּשׁ** Gen. 1 : 24, 26. 40 : 22.

c. When in connection with two preceding words, the second takes Darga or Mar'cha, and the first takes Munahh, if the accent should be placed on the first letter: thus (, ,), e. g. **אֵלֶּה הַלְלוֹת הַשָּׁמַיִם** Gen. 2 : 4. 19 : 35. Deut. 2 : 6. ; or (, ,), e. g. **שָׁמַן זֵית זָךְ** Lev. 24 : 2. But if this be not the case, the first takes Kadhma: thus (, , '), e. g. **וַיִּגְדֹּעַ וַיַּמֵּץ אֲבִירָהָם** Gen. 25 : 8. 42 : 14, 22. Num. 6 : 14. ; or (, ,), e. g. **אֲשֶׁר נִדְרָה לִּי** Gen. 31 : 13.†

IV. The fourth class of prosaic disjunctives are the officers Geresh ('), T'lisha Gh'dhola ('), and Pazer (').

1. Geresh ('), although the weakest of its class, is generally used before one of the kings, and forms its clause in the following manner :

a. Geresh can stand on a single word not connected with another and without another accent on the same word to form a counterbalancing stress, but only when its place is on the penult, e. g. **וַיִּבְרָא** Gen. 14 : 7. 26 : 7, 11. 50 : 10. But when it occurs on the ultimate of a polysyllable that would require a Methegh, a Kadhma is inserted in place of this latter (provided it does not stand on the first letter), when (') is termed Azla (§ 50, *note*), e. g. **וַיִּאמְרוּ** Ex. 16 : 15. 21 : 22, 35. Deut. 61 : 1. ; if however the word with the accent on the ultimate be a monosyllable or a polysyllable that could not take Methegh at all or only on its first letter, Geresh is strengthened by reduplication, thus ("), called Ger-shayim, or double Geresh (comp. II. 2. a. γ.), e. g. **וַיִּשְׁלָחֵם** Gen. 25 : 6, 9. 26 : 7, 10. Lev. 25 : 2. Deut. 1 : 11.

b. When the word with Geresh is in connection with a preceding one, the latter takes Kadhma, if the accent would not come on its first letter, e. g. **וַיִּאמְרוּ הָאֲנָשִׁים** Gen. 19 : 12, 14, 16, 17. 25 : 23. 26 : 9. When this would be the case, it takes Munahh, and Geresh is doubled, if on

* The Masora on the passage **וַיִּבְרָךְ אֹתָם** Ex. 21 : 35. reckons thirteen instances in which Darga precedes T'bhir contrary to the rule given above, as in Lev. 7 : 33. 2 Sam. 20 : 6. Hos. 10 : 14. ; and fourteen where Mar'cha Ch'phula () is employed instead of T'bhir, as in Gen. 27 : 25. Lev. 10 : 1. 2 Chron. 20 : 30.

† Hence when any one of the princes is in connection with two preceding words, the second takes its servant among the conjunctives, and the first takes Kadhma if its accent should not be placed on the first letter, and Munahh if it should.

the ultimate syllable, e. g. אֵלֶּה הֵם Gen. 25 : 15. Ex. 16 : 23. 23 : 4. ; but if it be on the penult, it remains single, e. g. תָּחַת הַנֹּחֶשֶׁת Is. 60 : 17. Eccl. 5 : 7.

c. When it is in connection with two preceding words, the second has Kadhma, and the first, if less separated from the second than the last is from its following one, takes T'lisha K'tanna, thus (' ' '), e. g. וַיַּעַל אֲבָרָם מִמִּצְרַיִם Gen. 13 : 1. 14 : 13. 18 : 19. 19 : 15. Deut. 1 : 28. ; but if this be not the case, the first takes T'lisha Gh'dhola, e. g. וְאִם-אָתָּה לֹא-תַעֲבֹר אֵלַי Gen. 31 : 52. 34 : 25.

2. When a word with T'lisha Gh'dhola (') or T'lisha K'tanna (') is in connective relation to a preceding word or words, each of these latter takes their servant Munahh, even when there are more than two, contrary to the rule § 1142. 2. ; for as these are among the weakest of the disjunctives, a preceding accent with even a slight disjunctive power would form a separate clause, e. g. סִירָה לֹא Gen. 19 : 2. 30 : 33, 35., אֲשֶׁר עָשָׂה לְשִׁנְיֹתָי צְבָאוֹת יִשְׂרָאֵל, אֵת כְּלִי-הַמִּדְבָּר הַגָּדוֹל Deut. 1 : 19., 1 Kings 2 : 5.

3. a. Pazer (') is frequently employed before T'lisha K'tanna or Kadhma, and indicates a greater degree of separation than either of them,* e. g. לִי אֶלֶּהי אֲבִי אֶלֶּהי אֲבָרָם Gen. 31 : 42. Lev. 27 : 28. Num. 4 : 46. 7 : 1., עַל-כֵּן לֹא-יֵאָכְלוּ בְּנֵי-יִשְׂרָאֵל Gen. 32 : 33. But when several words are equally related to the final word of the clause, they all take Pazer, e. g. וַיֹּאמֶר אֲבִנָּה אֶל-רֹדֶד אֲקִימָה וְאֶלְכָה וְגו' 2 Sam. 3 : 21. 20 : 3., וְכִרְיָהּ בֶן יִצְחָאֵל וְשִׁמְרֵמוֹת וְגו' 1 Chron. 15 : 18, 24.

b. When a word with Pazer is in connection with one or more preceding words, each of these latter takes Munahh (see 2. above), e. g. אִישׁ אִישׁ כִּי-יְהִיָּה טָמֵא, וְגַם אָתָּה יָדַעְתָּ 1 Kings 2 : 5. 8 : 65. 10 : 25., לִנְפֶשׁ לְנֶפֶשׁ Num. 9 : 10.

4. P'cik (') is the weakest of all the disjunctive accents, and is employed only after one of the conjunctives, in cases where the connective relation of a word to the following one, although not sufficiently close to admit a conjunctive, is still too much so for the reception of a simple disjunctive.

* The Masora reckons sixteen instances in which Karne Phara (' ') is employed with its servants Yerahh ben Yomo (' ') and Munahh instead of Pazer, e. g. קָרְמָה אֶלְסִים בְּאֶמָּה וְאֶת-פָּאֶרֶה-נִּיב אֶלְסִים בְּאֶמָּה Num. 35 : 5. 2 Sam. 4 : 2. Jer. 13 : 13. ; which again is sometimes preceded by Pazer, as in Josh. 19 : 51.

2. Division of the Verse.

§ 1147. The use of the major disjunctive accents for the division of the verse into clauses, which remains to be exhibited (see § 1145. 2.), is not regulated exclusively by the logical degree of separation existing between these clauses, but by the *relative* completeness of each clause in itself as compared with the rest, with the exception of the pause at the end of the verse (see § 1139).

§ 1148. As each verse, whatever its logical relation to the following may be, is regarded as complete within itself, its last word always receives the great disjunctive Cilluk (§ 1146. I.). The termination of the verse being thus determined, the other principal disjunctives are disposed according to the number and relative completeness of the clauses which it may contain. Thus,

1. When a verse consists of a simple proposition, and is hence considered as forming but a single clause, it can receive none but the relative disjunctives, e. g. וַיְהִי־עֶרֶב כָּבֵד בָּאָרֶץ Gen. 43 : 1., וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי Gen. 1 : 13. 2 : 1. Lev. 7 : 22, 28., וְלָנָח מִצָּא חֵן, וְנָח בְּעֵינֵי יְהוָה Gen. 6 : 8.

2. But when a verse is considered to contain two logically distinct clauses, the first of them is terminated by the second independent disjunctive Athnahh, either with or without its respective attendants and servants, e. g. * בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ Gen. 1 : 1, 3., וַיִּזְכֹּב הָאָרֶץ הָהוּא טוֹב שֶׁם הַבְּדִלָה וְאֵבֶן הַשֹּׁהַם, 2 : 12. 3 : 2, 16, 20., וַיְהִי מִקֵּץ יָמִים וַיָּבֹא קֵיץ מַפְרֵי הָאֲדָמָה מִנְחָה לַיהוָה, 4 : 3. &c. &c.

3. When the verse contains another clause preceding that of Athnahh, it is designated by the first king C'gholta (^), provided this latter can be preceded by Zarka (see § 1146. II. 1. a.); so that the verse is divided into three principal clauses, thus (^ ^), e. g. וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבַרְכֵּל בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֶשֶׁר מֵעַל וְלֹא־יִכָּלֶה עוֹד הָאֲפִינֹה וַתִּקְדְּלוּ תִבְתּוּ, 1 : 7. 6 : 4., וַיִּהְיֶה נֶמָא וַתִּחַמְרָה בַּחֹמֶר וּבְזֹפֶת וַתִּשֶׂם בָּהּ אֶת־הַיֶּלֶד וַתִּשֶׂם בְּסוֹתָהּ עַל־שֹׁפֶת הַיָּאֵר Ex. 2 : 3, 7.

§ 1149. 1. The three principal disjunctives are thus disposed independently of each other, and chiefly in accordance with the logical

* In this instance, as the reader will perceive, the division is rather relative than absolutely logical, as is often the case (see § 1139).

relation of the several parts of the verse ; but into more than three independent clauses no verse however large can be divided, on account of the interference of the rhythmical principle (§ 1140). Each of these clauses however may contain one or more subdivisions, the accents denoting which are employed with relation to the chief disjunctive at its close. Thus a subdivision of the clause of either of the emperors Cilluk or Athnabh is made by Tiphhha (§ 1146. I. 2, 3, 4.).

2. The two kings Tiphhha and Zakeph Katon may be preceded by a clause which is either of inferior or of equal strength to their own.* Thus,

a. When a clause preceding that of Tiphhha is less complete in itself, it takes T'bhîr, e. g. וְיִשְׁשַׁק לְבָנָיו וְלִבְנוֹתָיו Gen. 32 : 1, 3, 8, 9, 10, 12. ; when equally so, it takes Zakeph Katon, e. g. וַיִּשְׁלַח יַעֲקֹב מַלְאָכָיו לְפָנָיו אֶל-עֶשָׂו מִלְאָכָיו Gen. 32 : 4, 5, 6, 7, 10, 11, 12.

b. When a clause preceding that of Zakeph Katon is less complete, it takes Pashta, e. g. יְהִי מֵאֲרִז בְּרִקְעַת הַשָּׁמַיִם Gen. 1 : 14, 15, 16, 18. ; and when equally so, it also takes Zakeph Katon, e. g. וַיִּשְׁאָר אֲחִיו בְּנָיו אֲרָצָה כְּעֵן וַיִּקְבְּרוּ אֲחָיו Gen. 50 : 13, 15. Ex. 13 : 14. 14 : 20. 15 : 9., and thus should even three occur in succession, as in Ex. 6 : 8. Deut. 19 : 10. The same is the case with Zakeph Gadhol, e. g. לָרֶב וַיִּדְעֵם Ex. 16 : 6. Gen. 20 : 4. Josh. 1 : 14. 1 Sam. 14 : 42.

3. The princes R'bhî'h (), Zarka (), and Pashta (), have a greater variety in their attendant disjunctives than the kings Tiphhha and Zakeph Katon. Thus, *a.* When a clause preceding one which is terminated by either of these princes is less complete in itself, it takes Geresh ('); † *b.* when equally so, it takes T'lîsha Gh'dhola ('); *c.* when more so, but less than that denoted by their following kings

* As no accents employed relatively are of greater strength than these two kings, the accentuation is the same whether the preceding clause have an equal or a greater degree of separation.

† When however Pashta is preceded by two clauses of this kind, the first takes R'bhî'h, and the second also takes Pashta, e. g. וַיִּאָמֶר יְהוָה אֲמַלְאָה אֶת-הָאָדָם אֲשֶׁר-בְּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה Gen. 6 : 7. 31 : 12. Num. 6 : 2. 16 : 13. ; and the same is the case when a minor clause intervenes, e. g. וַיִּאָמֶר מֹשֶׁה אֶל-אַהֲרֹן קִרְבֵּן אֶל-יְהוֹזָבָב וְנָשָׂה אֶת-הַטָּהוֹרָה Lev. 9 : 7. Ezek. 6 : 13. A word preceding one of the other princes, and which is less separated from its following one than is that which has the prince, takes Geresh ('), when it is itself preceded by only one that has a still less degree of separation, which last takes T'lîsha K'tanna ('); but when it is preceded by two or more such, the word which should have Geresh takes instead the servant of the following disjunctive, and those preceding

(which we shall term *relatively* more complete), it takes R'bhi"ḥ (^ˆ); *d.* and when equal to or even greater than that denoted by the following king (which we shall call *absolutely* more complete), it takes Zakeph Katon (^ˆ). The consecution of the kings and princes remains the same whether they are accompanied by their respective attendants or not.

4. The officers T'lisha Gh'dhola (^ˆ), Pazer (^ˆ), and Geresh (^ˆ), take their attendant disjunctives in like manner with the princes. Thus,

a. α. When a clause preceding one with T'lisha Gh'dhola is less complete in itself, it takes Munahh with P'cik (^ˆ); *β.* if equally complete, it takes Pazer (^ˆ); *γ.* if more so, but less than that denoted by the following king, it takes R'bhi"ḥ (^ˆ); *δ.* and if more so than that which its king denotes, it takes Zakeph Katon (^ˆ).

b. In like manner Pazer is preceded, *α.* by Mar'cha with P'cik (^ˆ); *β.* by Pazer (^ˆ); *γ.* by R'bhi"ḥ (^ˆ); *δ.* by Zakeph Katon (^ˆ).

c. So too Geresh is preceded, *α.* by T'lisha K'tanna (^ˆ), if this latter be preceded by Kadhma (see § 1146. IV. 1. c.); *β.* by T'lisha Gh'dhola (^ˆ) when there are no T'lisha K'tanna and Kadhma, and Pazer (^ˆ) when there is; *γ.* by R'bhi"ḥ; and, *δ.* by Zakeph Katon (^ˆ).

§ 1150. The following table will exhibit the consecution of all the prose accents at one view. The left hand division contains the several disjunctives with their respective servants among the conjunctives; and the right hand division their attendant disjunctives, arranged according as the degree of separation which these attendants denote is less, equal to, or relatively or absolutely greater (see § 1149. 3.) than that of the disjunctive which they precede.

it Kadhma and T'lisha K'tanna, e. g. וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן Deut. 19:5. 21:8. 22:26. 24:13. Hence (^ˆ) preceded by (^ˆ) is always Pashta, when both are preceded by R'bhi"ḥ; but when this is not the case, it is Kadhma.

PROSE CONSECUTION.

DISJ.	SERV.	ATTENDANTS.			
		Less.	Equal.	Greater.	
				rel.	absol.
1	1	1	1	1	1
2	2	1	2	1	2
3	3	1	3	1	3
4	4	1	4	1	4
5	5	1	5	1	5
6	6	1	6	1	6
7	7	1	7	1	7
8	8	1	8	1	8
9	9	1	9	1	9
10	10	1	10	1	10
11	11	1	11	1	11
12	12	1	12	1	12
13	13	1	13	1	13
14	14	1	14	1	14
15	15	1	15	1	15
16	16	1	16	1	16
17	17	1	17	1	17
18	18	1	18	1	18
19	19	1	19	1	19
20	20	1	20	1	20
21	21	1	21	1	21
22	22	1	22	1	22
23	23	1	23	1	23
24	24	1	24	1	24
25	25	1	25	1	25
26	26	1	26	1	26
27	27	1	27	1	27
28	28	1	28	1	28
29	29	1	29	1	29
30	30	1	30	1	30
31	31	1	31	1	31
32	32	1	32	1	32
33	33	1	33	1	33
34	34	1	34	1	34
35	35	1	35	1	35
36	36	1	36	1	36
37	37	1	37	1	37
38	38	1	38	1	38
39	39	1	39	1	39
40	40	1	40	1	40
41	41	1	41	1	41
42	42	1	42	1	42
43	43	1	43	1	43
44	44	1	44	1	44
45	45	1	45	1	45
46	46	1	46	1	46
47	47	1	47	1	47
48	48	1	48	1	48
49	49	1	49	1	49
50	50	1	50	1	50
51	51	1	51	1	51
52	52	1	52	1	52
53	53	1	53	1	53
54	54	1	54	1	54
55	55	1	55	1	55
56	56	1	56	1	56
57	57	1	57	1	57
58	58	1	58	1	58
59	59	1	59	1	59
60	60	1	60	1	60
61	61	1	61	1	61
62	62	1	62	1	62
63	63	1	63	1	63
64	64	1	64	1	64
65	65	1	65	1	65
66	66	1	66	1	66
67	67	1	67	1	67
68	68	1	68	1	68
69	69	1	69	1	69
70	70	1	70	1	70
71	71	1	71	1	71
72	72	1	72	1	72
73	73	1	73	1	73
74	74	1	74	1	74
75	75	1	75	1	75
76	76	1	76	1	76
77	77	1	77	1	77
78	78	1	78	1	78
79	79	1	79	1	79
80	80	1	80	1	80
81	81	1	81	1	81
82	82	1	82	1	82
83	83	1	83	1	83
84	84	1	84	1	84
85	85	1	85	1	85
86	86	1	86	1	86
87	87	1	87	1	87
88	88	1	88	1	88
89	89	1	89	1	89
90	90	1	90	1	90
91	91	1	91	1	91
92	92	1	92	1	92
93	93	1	93	1	93
94	94	1	94	1	94
95	95	1	95	1	95
96	96	1	96	1	96
97	97	1	97	1	97
98	98	1	98	1	98
99	99	1	99	1	99
100	100	1	100	1	100

Poetic Accents.

§ 1151. The accents termed poetic are those employed in the three books Psalms, Proverbs, and Job (§ 52). They consist, like the prose accents, of disjunctives, which separate the verse into independent and relative clauses, and of conjunctives or servants used to show the connection between members of the same clause.

§ 1152. 1. The disjunctives are divided into three classes of different degrees of strength, called Emperors, Kings, and Princes.

a. The *Emperors* are Cilluk (,), Athnahh (^), and Mar'cha with Mahpach (, ^), which answer to the Cilluk, Athnahh, and C'gholta of prose. Thus, Cilluk is always placed on the last word of a verse; Athnahh ends the principal division preceding it; and Mar'cha with Mahpach the division preceding that of Athnahh: that is, when there are three principal divisions or clauses in the verse; and more than three cannot occur (see § 1149. 1.), all other clauses being subordinate to these.

b. The *Kings* are R'bhi'h with Geresh (˘), Tiphha initial (˘), Zarka (˘) and R'bhi'h (˘). The first corresponds to Tiphha before Cilluk, the second to Tiphha before Athnahh, the third to Zarka before C'gholta, and the fourth to R'bhi'h, of the prosaic accents: so that they all serve as attendants to the great disjunctives, and form their subordinate clauses.

c. The *Princes*, which mostly consist of a conjunctive accompanied by P'cik, are Mahpach with P'cik (˘), Kadhma with P'cik (˘), Pazer (˘), and Shalsheth with P'cik (˘). They are used as the attendants of the kings.

2. The poetic conjunctives are Mar'cha (˘) [or Mar'cha with Zarka (˘)], Munahh (˘), Mahpach (˘) [or Mahpach with Zarka (˘)], Yerahh ben Yomo (˘), Munahh superior (˘), and P'cik (˘).

§ 1153. In describing the use and consecution of these accents, we shall follow the plan pursued with regard to the prosaic accents: showing, 1st. how the relations of the members of a clause to each other are denoted by means of the conjunctives and minor disjunctives; and, 2dly. the principles that regulate the consecution of the major disjunctives which serve to divide the verse into clauses.

1. Interpunction of Clauses.

§ 1154. The principal clauses of a verse in poetry are constructed in a similar manner to those in prose: they are also independent of one another, and each includes within itself not only such words as are in close connection with its concluding term, but also those which are somewhat separated from it by means of a minor disjunctive.

I. 1. a. Of the emperors the accent Cilluk can never stand in poetry on a word forming a clause of itself, which would be too short to constitute a member of a parallelism; accordingly its clause always comprises at least two words, the first of which forms as it were a counterpoise to the last. When a word with Cilluk is thus preceded by another in close connection, the latter takes one of its servants Mar'cha, Munahh, or Mahpach: thus (˘ , ˘), e. g. יְהוָה רַחֵם רַחֵם Ps. 1:2, 4, 5. 2:12.; or (˘ , ˘), e. g. יְהוָה לֹא יָשָׁב Ps. 1:1. 2:5. 7:10.* But when such

* When the word with Mar'cha is a dissyllable or polysyllable, it sometimes takes Zarka in addition, e. g. יְהוָה יִרְחֵם Ps. 10:3, 5.; when the word with Munahh should have Methegh, it sometimes takes Tiphha instead, e. g. וְיִשְׁמְרוּךָ Ps. 77:13. Prov. 1:31.

preceding word bears a disjunctive relation to that with Cilluk, it takes the compound accent R'bhi^ah with Geresh ([˘]), to make a counterbalancing stress, e. g. בְּרַעְדָּהּ וְגִלְדִּי Ps. 2: 11. 4: 6, 9. Prov. 15: 1.

b. When the clause of Cilluk consists of three words, if the second be more closely connected with the last than with the first, it takes Mar'cha or Munahh, and the first takes R'bhi^ah with Geresh: thus ([˘] , [˘]), e. g. וְלִדְתִּיהָ הַיּוֹם אֲנִי Ps. 2: 7, 10, 12. 3: 2, 4, 7. 15: 3, 4, 11. If on the contrary the second word be more closely connected with the first than with the last, it takes R'bhi^ah with Geresh, which is preceded by its servant Mar'cha on the first: thus ([˘] , [˘]), e. g. בְּקֶרֶךְ אֶעֱרֶךְ-לָהּ וְאֶצְפֶּה Ps. 5: 4. 16: 4. 17: 8. Again, if both the preceding words are in close connection with the last, the second takes Munahh, and the first Tiphkha: thus ([˘] , [˘]), e. g. שְׁנֵי רָשָׁעִים שְׁבִרְתָּ Ps. 3: 8, 9. 4: 3. 18: 44, 48.

c. When the clause consists of four words, if the second be more closely connected with the first than with the third, it takes R'bhi^ah with Geresh, which makes a subdivision of the clause into two equal parts: thus ([˘] , [˘]), e. g. וְהָיָה יִשְׁמַע בְּקֶרְאִי אֲלִירִי Ps. 4: 4. 7: 4. 8: 4. 15: 4. If the first be the least connected with its following one, it takes R'bhi^ah with Geresh,* and the clause is accented, thus ([˘] , [˘]), e. g. וְיַעֲזִיבֵנִי מִהָר קִדְשׁוֹ סֵלָה Ps. 3: 5., or thus ([˘] , [˘]), e. g. וְשִׁנְבֹּה שָׁם אֶלְהִי יַעֲקֹב Ps. 20: 2. 73: 20.; but if not sufficiently separated to take a disjunctive, it receives Mahpach with Zarka, e. g. וְיִצְאֵךְ אוֹרֵב שְׁמִיךְ לִנְצַח צִירְךָ Ps. 74: 10., or Munahh superior, e. g. שְׁלַח לָהֶם לִשְׁבַּע Ps. 78: 25.

2. a. The emperor Athnahn, although it marks the principal division of the verse, has not the disjunctive power of Cilluk, and hence may be directly preceded by Mar'cha with Mahpach ([˘]), in which case only it can stand on a word making a clause of itself, as in Ps. 3: 6. 5: 13.

b. When a word with Athnahn is in connective relation to a preceding word, this latter takes its servant Mar'cha,† e. g. לִיהִיגָה הִישָׁעָה Ps. 3: 9. 4: 6. 5: 9, 10.

c. When in connection with two preceding words, if the second be more closely connected with the first than with the last, it takes Tiphkha initial, which is preceded on the first by its servant Munahh: thus ([˘] , [˘]), e. g. מִשְׁפָּטֶיךָ מִגִּדְּךָ מִרֹם Ps. 10: 5, 6. Prov. 15: 14, 20.

* Seldom Shalsheth with P'cik, as in Ps. 7: 6. 20: 8.

† A dissyllable or polysyllable sometimes takes Mar'cha with Zarka, as in Ps. 69: 2. 72: 3.

If on the contrary it be more closely connected with the last than with the first, the second takes the conjunctive Munahh or Mar'cha, and the first has Tiphhha initial: thus ($\text{א} \text{ ב} \text{ ג}$), e. g. יְהוָה מְהִרְבֵּי צָרֵי Ps. 3:2, 5. 4:2. Prov. 15:1, 3, 5.; or ($\text{א} \text{ ב} \text{ ג}$), e. g. לֹא־אֵרָא מִרְבָּבוֹת עִם Ps. 3:7. If both first and second are equally connected with the last, each takes a servant, and generally Munahh, e. g. כִּרְהִיבֶיךָ אֶת־כָּל־ לְחֵי Ps. 3:8. 4:8. Prov. 15:15.

d. When the clause of Athnahn consists of four words, if the second be more closely connected with the first than with the third, it takes Tiphhha initial, which divides the clause into two equal parts, the first and third each taking a servant: thus ($\text{א} \text{ ב} \text{ ג} \text{ ד}$), e. g. וְאַתָּה יְהוָה מִגֵּן וְאַתָּה בְּעֶרְי Ps. 3:4. 4:4. 5:8, 12. 6:9. Prov. 15:2, 4, 7. If the third word be more slightly connected with the last than with the preceding, it takes Tiphhha initial, preceded by a servant on the first and second: thus ($\text{א} \text{ ב} \text{ ג} \text{ ד}$), e. g. וְכִשְׁתִּי וְיִפְתָּלוּ מֵאֵד כָּל־אֵיבֵי Ps. 6:11. If the three first words be equally connected with the last, each takes a conjunctive, the first being generally either Mahpach* or Munahh superior: thus ($\text{א} \text{ ב} \text{ ג} \text{ ד}$), e. g. כִּי אֵין בְּמִמֶּנִּי זָכָרָה Ps. 6:6. 74:13. Prov. 17:25.; or ($\text{א} \text{ ב} \text{ ג} \text{ ד}$), e. g. וַיִּמָּסֶר עֲלֵיהֶם מִן לֶאֱלֵל Ps. 78:24, 27. Prov. 17:12.

3. a. The third poetic emperor Mar'cha with Mahpach ($\text{א} \text{ ב} \text{ ג}$),† which is next in strength of separation to Athnahn, may stand on a word which, having no connective relation to a preceding one, forms a clause of itself, which is most frequently the case when the preceding word has R'bhî'h, e. g. כָּל־יְהוָה לְתִירָה Ps. 9:15, 21. 10:18. 11:6. 17:1. 31:24.

b. When a word accompanied by Mar'cha with Mahpach is in connection with a single preceding one, the latter takes its servant Yerahh ben Yomo ($\text{א} \text{ ב}$), e. g. עַד־בֵּית אֱלֹהִים Ps. 42:5.; or Mar'cha, e. g. לֹא לֶקַח Ps. 15:5. 35:10.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes the attendant prince Zarka, which is preceded by Munahh on the first: thus

* When occurring on a polysyllable, Zarka is sometimes added, as in Ps. 9:10.

† If the principal division of the verse be not great enough to require Athnahn, Mar'cha with Mahpach is used instead, as in Ps. 30:6. When a word which should have this accent is a dissyllable or a polysyllable, it sometimes takes Mahpach with its servant Yerahh ben Yomo, in which case the Mar'cha is usually placed on the following word, e. g. וַתִּשְׁמָע ה' Ps. 45:8. 53:5, 6.; though occasionally all three stand on one word, 5:11.

(, ^ "), e. g. וְקָרַב-לָּבֹי Ps. 55:22. If on the contrary it be most closely connected with the last, the first has Zarka, and the second takes the servant Yerahh ben Yomo: thus (, ^ "), e. g. יְהוָה יִרְדֵּן עֲמִים Ps. 7:9. 11:5. 14:2. 16:11. 18:31, 36. 31:6.; or Mahpach, thus (, ^ "), e. g. מִיָּוֶה מָלַךְ הַכְּבוֹד Ps. 24:8. 78:5.

d. When it comprises four words, the second takes Zarka, which forms a subdivision of the clause, and the first and third each receive a servant: thus (, ^ "), e. g. בְּשָׁלוֹם יִהְיֶה אֲשַׁכְּבָה וְאֵישָׁן Ps. 4:9. 12:7. 28:4. 70:3.; or (, ^ "), e. g. הָקֵל סֶרֶךְ יִהְיֶה וְאֶלְהוֹ Ps. 14:3. 16:4.; or (, ^ "), e. g. הִפְנִי יְהוָה כִּי אֶמְלֵל-אֹנִי Ps. 6:3.

II. The second class of poetic disjunctives are the kings R'bhi^hh with Geresh (^), Tiphhha initial (^), Zarka (^), and R'bhi^hh (^).

1. a. R'bhi^hh with Geresh (^) marks, as already stated, the subdivision of the clause of Cilluk (I. 1. a.), and therefore may properly be termed its attendant king. It sometimes stands on the first word of the clause (see I. 1. b.).

b. When the word on which it is placed is in connective relation to a preceding word, the latter takes its servant Mar'cha, e. g. אֲדִלְךָ יְהוָה Ps. 71:5. 72:16. 73:10, 12. Prov. 15:2.

c. When in connection with two preceding words, each of these takes the conjunctive Mar'cha: thus (^ , ^), e. g. שָׁבָא וְסָבָא Ps. 72:10. 74:13, 22.

d. When there are three preceding words in connection, the first usually takes Mahpach, and the remaining two Mar'cha: thus (^ , ^ , ^), e. g. אֵין חֲרָצִיּוֹת לְמוֹתָם Ps. 73:4.

2. a. Tiphhha initial (^) marks the subdivision of the clause of Athnahh, and is sometimes placed on its first word (see I. 2. c.).

b. When a word with Tiphhha initial is in connective relation to a preceding one, the latter takes its servant Munahh (see I. 2. c. d.).

c. When it is connected with two preceding words, the second takes Munahh, and the first either Mahpach, e. g. מִי בְּשֹׁחַק Ps. 89:7. Prov. 15:17. 16:25, 32., which is sometimes followed by P'cik, e. g. לְמַעַן יִזְמְרֶה כְּבוֹד Ps. 30:13. 86:12.; or Munahh superior, e. g. וְשִׁלַּח בָּהֶם עֲרִב Ps. 78:45.

3. a. Zarka (^) marks the subdivision of the clause of Mar'cha with Mahpach, and like the preceding may stand on the first word of the clause, as in Ps. 31:23. Job 7:11.

b. When the word with Zarka is in connective relation to a preceding one, the latter takes one of the conjunctives Munahh or Mar'cha as its servant (see § 1154. I. 3. d.).

c. When it is in connection with two preceding words, the first, which in general is slightly separated from the other two, takes Mahpach or Kadhma followed by P'cik, and the second either Munahh or Mar'cha: thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{וְיִאמְרוּ הַגּוֹיִם לְמַדָּה}$ Ps. 79: 10. Job 7: 21.; or ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{וְיִדְרֹרוּ קֶן לָהּ}$ Ps. 84: 4.: and sometimes the second also takes P'cik, thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{וְיִשְׁמַע אֱלֹהֵי יִרְעָנָם}$ Ps. 55: 20, 24.

4. a. R'bhi''h ($\text{ }^{\circ}\text{ }^{\circ}$) is the strongest of the kings, and hence is used to make the greatest division of the clause of one of the emperors Cilluk, Athnabb, or Mar'cha with Mahpach; but as it has a weaker separating power than either of these three, it may stand on a word alone without being preceded by another accent to make a counterbalancing stress, e. g. קָנָה Ps. 27: 14. 30: 8. 78: 1. 88: 6.

b. When the word with R'bhi''h is in close connection with a preceding one, the latter takes one of its servants Mar'cha, Munahh, Mahpach, or Munahh superior, e. g. פָּנָה אֵלַי Ps. 86: 16, 17., $\text{הִרְחַקְתָּ הַרְחֵקֵנִי}$ 88: 9., אָתָּה יְהוָה 40: 12., מִבְּלִי אֲדָם 45: 3.; and when the connection is less intimate, it takes Mahpach or Kadhma followed by P'cik, e. g. ($\text{ }^{\circ}\text{ }^{\circ}$) Ps. 36: 5. 39: 7., ($\text{ }^{\circ}\text{ }^{\circ}$) 36: 7.

c. When the clause consists of three words, if the second be more closely connected with the first than with the last, it takes Pashta with P'cik, and the first receives a servant: thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{אֵלֶיהָ יְהוָה אֶקְרָא}$ Ps. 28: 1. 37: 20. If on the contrary the second be most closely connected with the last, it takes a servant, and the first has Kadhma or Mahpach with P'cik: thus, ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{תִּפְמוּ הַרְבֹּתַי}$ Ps. 9: 7. 86: 9.; or ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$) Ps. 31: 23.

d. When it consists of four words, the second usually takes one of the princes, and the first and third a conjunctive each: thus ($\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}\text{ }^{\circ}$), e. g. $\text{זָכַר עֲדָתְךָ קָנִיתָ קָדָם}$ Ps. 74: 2. 37: 28. 39: 6.

III. The third class of poetic disjunctives, called princes, viz. Mahpach with P'cik ($\text{ }^{\circ}\text{ }^{\circ}$), Kadhma with P'cik ($\text{ }^{\circ}\text{ }^{\circ}$), Pazer (°), and Shal-sheleth with P'cik ($\text{ }^{\circ}\text{ }^{\circ}$), serve as attendants to the second class, or kings, as the latter in turn wait on the emperors. On account of their inferior degree of separating power, they are preceded in connective relation by conjunctives alone.

1. Mahpach with P'cik ($\text{ }^{\circ}\text{ }^{\circ}$) is generally employed to form a subdivision of the clause of one of the kings, on a word which has no connective relation to a preceding one, so that it is not attended by a servant, e. g. $\text{אֲשֶׁר עֲשִׂיתָ כָּל־גּוֹיִם}$ Ps. 86: 9, 12, 14. 87: 4.

2. Kadhma with P'cik ($\text{ }^{\circ}\text{ }^{\circ}$) also makes a subdivision of the clause of either of the kings, and is sometimes placed on its first word, e. g.

אֶלֶּהֶּהּ Ps. 81 : 11. 87 : 5. 101 : 3. But more frequently the word on which it stands is connected with a preceding one, which then takes its servant Mahpach,* e. g. וּמִנֶּה יְהוָה Ps. 84 : 12. 88 : 6. ; or Munahh superior,† e. g. וְנִסְפָּה וְנִסְפָּה Ps. 84 : 3. 101 : 5.

3. Pazer (פ) is generally used in the clause of R'bhi''h ; and when the word it accompanies is preceded by another in connective relation, the latter takes its servant Mahpach or Munahh, e. g. רֹמֶמֶה יְהוָה Ps. 99 : 5, 9., אֶזְ דְּבִרְת־חֲזוֹן לַחֲסִידָה Ps. 89 : 20., כִּי אֶלֶּה שְׁנֵים, 90 : 4. Prov. 30 : 4.

4. Shalsheleth with P'cik is often employed where the degree of separation is so slight as not to require a king, e. g. אֲדִירַע, לְדֹר נְדֹר Ps. 89 : 2, 3. 94 : 17.

2. Division of the Verse.

§ 1155. In poetry as in prose a verse can be divided into only three independent clauses, which are distinguished by the three principal disjunctive accents, Cilluk, Athnahh, and Mar'cha with Mahpach. Thus,

1. Cilluk (כ) is always placed at the end of the verse. When this is considered as forming but one independent clause, it is divided by means of the kings, which are attended by their respective servants, e. g. יִדְרֵה שְׂמֶה נָדֹל לְנֹרָא קְרוֹשׁ הוּא Ps. 99 : 3. ; the strongest division of this kind is made by R'bhi''h, e. g. רֹמֶמֶה יְהוָה אֶלֶּהֶינִי רַחֲשֵׁת־חֲרוֹר Ps. 99 : 5. Occasionally it is divided into two independent clauses by Mar'cha with Mahpach, Ps. 55 : 22, 23.

2. Usually when the verse consists of two independent clauses, the division is made by Athnahh (א) preceded by its attendant kings and servants, e. g. אֲשֶׁר שְׂמַעְנֵה וְנִדְעָם וְאֶבְחִינִי סִפְרוּ-לִנִּי Ps. 78 : 3, 10, 14, 15. 94 : 1, 2, 3, 4. 98 : 1, 2. 99 : 1, 2. The principal division of the clause of Athnahh is made by R'bhi''h, e. g. וַיֵּשֶׁב עֲלֵיהֶם אֲדֹנָיִם Ps. 94 : 23. 96 : 10. 99 : 6, 9.

3. When the verse comprises three independent clauses, the second is terminated by Athnahh, and the first by Mar'cha with Mahpach

* A dissyllable or polysyllable frequently takes Mahpach with Zarka, as in Ps. 73 : 4.

† A polysyllable that would require a relative Methegh sometimes takes both accents, e. g. חֲשֵׁת־חֲרוֹר Ps. 42 : 12.

(,), e. g. יִרְאֵת יְהוָה מְהוּרָה עֹמֶדֶת לִצֵּד מִשְׁפָּטֵי יְהוָה אֱמֶת צִדְקָה (,), Ps. 19: 10. 99: 4, 8.

§ 1156. The remaining disjunctives are employed in dependence on these in the following way:

1. The principal division of either of the independent clauses is made by the strongest king R'bhi^h (,), which corresponds to the Zakeph Katon of prose (for examples, see the preceding section).

2. *a.* The greatest subdivision, which separates an independent clause into two subordinate ones, is made before Cilluk by R'bhi^h with Geresh (see § 1154. I. *b. c.*), and sometimes by Shalshleth with P'cik, Ps. 29: 11. 33: 12. 44: 9.

b. Before Athnabh, by Tiphhha initial* (see § 1154. I. 2. *c. d.*).

c. And before Mar'cha with Mahpach, by Zarka† (see § 1154. I. 2. *c. d.*).

§ 1157. The consecution of the disjunctives with respect to the kings is as follows:

1. When in either of the principal clauses there is a word more strongly separated from its following one than that which has the king is from the one by which it is followed, it takes the strongest king R'bhi^h; and this occurs most frequently when such word has no connective relation to the preceding, as in Ps. 41: 4, 8. 42: 7. 78: 8. 87: 14.

2. *a.* But when the degree of separation is not greater than that indicated by the king, R'bhi^h with Geresh is preceded by Tiphhha initial, e. g. וְכָלִיזֹת לְבוֹת וְכָלִיזֹת Ps. 7: 10. Prov. 3: 28.

b. Tiphhha initial is preceded by R'bhi^h when a conjunctive does not occur between the two words, e. g. אֱלֹהִים נָצַב Ps. 82: 1. 87: 6. When however a conjunctive intervenes, Mahpach with P'cik is used instead of R'bhi^h, if the word requiring it be the first in the clause, e. g. לִלְוֶה נִגְרָה יְרִי לִלְוֶה Ps. 77: 3. 86: 12.; but if not, it takes Kadhma with P'cik, e. g. נָדָר אֲחִירוֹן יִדְעִי לִמְעַן יִדְעִי Ps. 78: 6. 82: 5.

c. Zarka is preceded by R'bhi^h when there is no conjunctive either between them or immediately before the word which should take R'bhi^h, e. g. מִיִּצְקָב וְהוֹרָה Ps. 78: 5, 8. When the word with Zarka is preceded by one with a conjunctive, Mahpach with P'cik takes the place of R'bhi^h, e. g. לְמֹדָה וְאִמְרֵי הַנְּזִירִים Ps. 79: 10.; unless this be

* Seldom by R'bhi^h with Geresh, as in Ps. 16: 7. Job 13: 27.

† But only when there is a conjunctive between the two, otherwise the division is made by R'bhi^h, as in Ps. 71: 19, 20.

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CORRECTIONS.

- Page 5, line 22, for אָתָּה read אֲתָּה .
- " 56, note, for בְּדִרְכֵיכֶם read בְּדִרְכֵיכֶם .
- " 77, first line, for *silver* read *gold*.
- " 116, note, for Deut. 5 : 27. read Deut. 5 : 24.
- " 160, line 28, for *begins* read *begin*.
- " 168, line 14, for מִבְּטֶן read מִבְּטֶן .
- " 200, line 36, for עֲמָךְ read עֲמָךְ .
- " 254, last line, for *stept* read *step*.

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